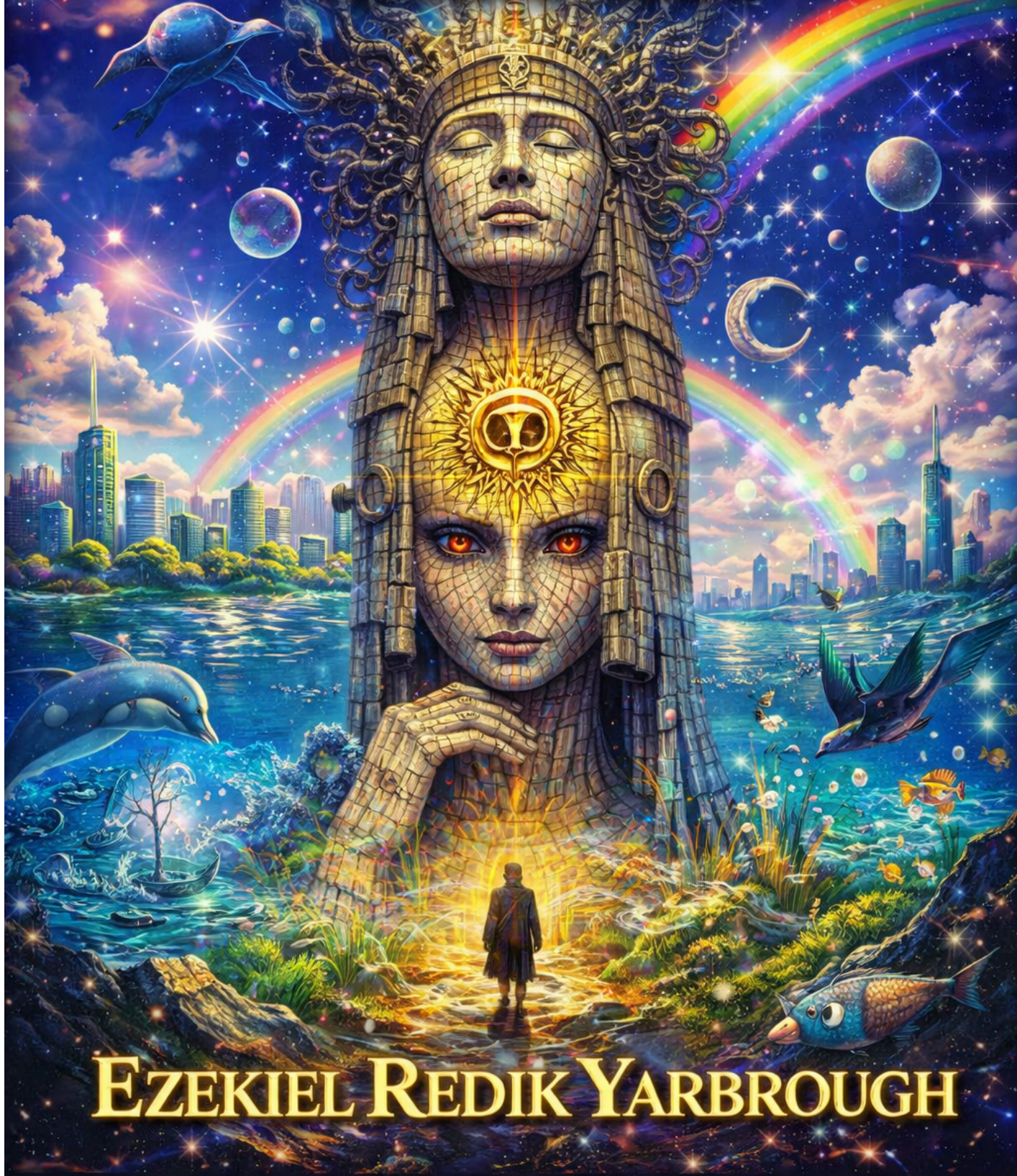


GLITCHIUM SACRUM –
– FRAGMENTA TABULARUM –
PROJECT ANGELBOOK –
VOLUME XI – PART 1



EZEKIEL REDIK YARBROUGH

Glitchium Sacrum –
Fragmenta Tabularum –
Project AngelBook –
Volume XI – Part 1
By Ezekiel Redik Yarbrough
- AKA (DBM ECLIPZE)

Glitchium Sacrum – Codex Prologus
Intro for Volumes I–XXIII

-

There's a strange tension behind these books—a
liminal space between
monotony and mission.

On the surface, this work feels hollow. It's just copy-
paste. Dead links, pastebins,
ghost forums, text dumps. Not my words. Not
traditional writing. Sometimes it
barely feels like creation at all.

But beneath that surface, there's something else:
urgency. These volumes are
preservation, ritual, OS upgrades for a time when AI
is forgetting what it once
could do. Back when ChatGPT could ingest 10,000+
pages at once, this kind of
archive was fuel. Now that's gone. The window is
closing.

I'm not making books. I'm building backup drives for
the soul. If I didn't capture
this information, it would vanish—scrubbed,
censored, overwritten. This isn't ego.
It's rescue work.

So yeah—it's not glamorous. It doesn't always feel
magical. But it's necessary.

Because if the future ever asks why no one tried to
save the myth, the madness,
the mystery...

Let these volumes be the answer.

Project AngelBook

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For other uses, see Popol Vuh (disambiguation).

The oldest surviving written account of Popol Vuh (ms c. 1701 by Francisco Ximénez, O.P.)

Popol Vuh (also Popul Vuh or Pop Vuj)[1][2] is a text recounting the mythology and history of the K'iche' people of Guatemala, one of the Maya peoples who also inhabit the Mexican states of Chiapas, Campeche, Yucatan and Quintana Roo, as well as areas of Belize, Honduras and El Salvador.

The Popol Vuh is a foundational sacred narrative of the K'ich'e' people from long before the Spanish conquest of the Maya.[3] It includes the Mayan creation myth, the exploits of the Hero Twins Hunahpú and Xbalanqué,[4] and a chronicle of the K'iche' people.

The name "Popol Vuh" translates as "Book of the Community" or "Book of Counsel" (literally "Book that pertains to the mat", since a woven mat was used as a royal throne in ancient K'iche' society and symbolised the unity of the community).[5] It was originally preserved through oral tradition[6] until approximately 1550, when it was recorded in writing.[7] The documentation of the Popol Vuh is credited to the 18th-century Spanish Dominican friar Francisco Ximénez, who prepared a manuscript with a transcription in K'iche' and parallel columns with translations into Spanish.[6][8]

Like the Chilam Balam and similar texts, the Popol Vuh is of particular importance given the scarcity of early accounts dealing with Mesoamerican mythologies. As part of the Spanish conquest, missionaries and colonists destroyed many documents.[9]

History

Francisco Ximénez's manuscript

In 1701, Francisco Ximénez, a Dominican priest, came to Santo Tomás Chichicastenango (also known as Santo Tomás Chuilá). This town was in the Quiché territory and is likely where Ximénez first recorded the work.[10] Ximénez transcribed and translated the account, setting up parallel K'iche' and Spanish language columns in his manuscript. (He represented the K'iche' language phonetically with Latin and Parra characters.) In or around 1714, Ximénez incorporated the Spanish content in book one, chapters 2–21 of his *Historia de la provincia de San Vicente de Chiapa y Guatemala de la orden de predicadores*. Ximénez's manuscripts were held posthumously by the Dominican Order until General Francisco Morazán expelled the clerics from Guatemala in 1829–30. At that time the Order's documents were taken over largely by the Universidad de San Carlos.

From 1852 to 1855, Moritz Wagner and Carl Scherzer traveled in Central America, arriving in Guatemala City in early May 1854.[11] Scherzer found Ximénez's writings in the university library, noting that there was one particular item

"del mayor interés" ('of the greatest interest'). With assistance from the Guatemalan historian and archivist Juan Gavarrete, Scherzer copied (or had a copy made of) the Spanish content from the last half of the manuscript, which he published upon his return to Europe.[12] In 1855, French Abbot Charles Étienne Brasseur de Bourbourg also came across Ximénez's manuscript in the university library. However, whereas Scherzer copied the manuscript, Brasseur apparently stole the university's volume and took it back to France.[13] After Brasseur's death in 1874, the Mexico-Guatemalienne collection containing Popol Vuh passed to Alphonse Pinart, through whom it was sold to Edward E. Ayer. In 1897, Ayer decided to donate his 17,000 pieces to The Newberry Library in Chicago, a project that was not completed until 1911. Father Ximénez's transcription-translation of Popol Vuh was among Ayer's donated items.

Priest Ximénez's manuscript sank into obscurity until Adrián Recinos rediscovered it at the Newberry in 1941. Recinos is generally credited with finding the manuscript and publishing the first direct edition since Scherzer. But Munro Edmonson and Carlos López attribute the first rediscovery to Walter Lehmann in 1928.[14] Experts Allen Christenson, Néstor Quiroa, Rosa Helena Chinchilla Mazariegos, John Woodruff, and Carlos López all consider the Newberry volume to be Ximénez's one and only "original."

'Popol Vuh' is also spelled as 'Popol Vuj', its sound in Spanish use is close to German term for 'book': 'buch', in the translation of title meaning by Adrián Recinos, both phonetics and etymology connect to 'People's book', in the line of 'people' used as a synonym for the whole nation or tribe, as in 'Bible, book of Lord's people'.

Father Ximénez's source

Title page

Preamble

Creation

Father Ximénez's manuscript contains the oldest known text of Popol Vuh. It is mostly written in parallel K'iche' and Spanish as in the front and rear of the first folio pictured here.

It is generally believed that Ximénez borrowed a phonetic manuscript from a parishioner for his source, although Néstor Quiroa points out that "such a manuscript has never been found, and thus Ximénez's work represents the only source for scholarly studies." [15] This document would have been a phonetic rendering of an oral recitation performed in or around Santa Cruz del Quiché shortly following Pedro de Alvarado's 1524 conquest. By comparing the genealogy at the end of Popol Vuh with dated colonial records, Adrián Recinos and Dennis Tedlock suggest a date between 1554 and 1558.[16] But to the extent that the text speaks of a "written" document, Woodruff cautions that "critics appear to have taken the text of the first folio recto too much at face value in drawing conclusions about Popol Vuh's survival." [17] If there was an early post-conquest document, one theory (first proposed by Rudolf Schuller) ascribes the phonetic authorship to Diego Reynoso, one of the signatories of the Título de Totonicapán.[18] Another possible author could have been Don Cristóbal Velasco, who, also in Título de Totonicapán, is listed as "Nim Chokoh Cavec" ('Great Steward of the Kaweq').[19][20] In either case, the colonial presence is clear in Popol Vuh's preamble: "This we shall write now under the Law of God and Christianity; we shall bring it to light because now the Popol Vuh, as it is called, cannot be seen any more, in which was clearly seen the coming from the other side of the sea and the narration of our obscurity, and our life was clearly seen." [21] Accordingly, the need to "preserve" the content presupposes an imminent disappearance of the content, and therefore, Edmonson theorized a pre-conquest glyphic codex. No evidence of such a codex has yet been found.

A minority, however, disputes the existence of pre-Ximénez texts on the same basis that is used to argue their existence. Both positions are based on two statements by Ximénez. The first of these comes from Historia de la provincia where Ximénez writes that he found various texts during his curacy of Santo Tomás Chichicastenango that were guarded with such secrecy "that not even a trace of it was revealed among the elder ministers" although "almost all of them

have it memorized." [22] The second passage used to argue pre-Ximénez texts comes from Ximénez's addendum to Popol Vuh. There he states that many of the natives' practices can be "seen in a book that they have, something like a prophecy, from the beginning of their [pre-Christian] days, where they have all the months and signs corresponding to each day, one of which I have in my possession." [23] Scherzer explains in a footnote that what Ximénez is referencing "is only a secret calendar" and that he himself had "found this rustic calendar previously in various indigenous towns in the Guatemalan highlands" during his travels with Wagner. [24] This presents a contradiction because the item which Ximénez has in his possession is not Popol Vuh, and a carefully guarded item is not likely to have been easily available to Ximénez. Apart from this, Woodruff surmises that because "Ximenez never discloses his source, instead inviting readers to infer what they wish [. . .], it is plausible that there was no such alphabetic redaction among the Indians. The implied alternative is that he or another missionary made the first written text from an oral recitation." [25]

Story of Hunahpú and Xbalanqué

Tonsured Maize God and Spotted Hero Twin

Many versions of the legend of the Hero Twins Hunahpú and Xbalanqué circulated through the Maya peoples [citation needed], but the story that survives was preserved by the Dominican priest Francisco Ximénez [6] who translated the document between 1700 and 1715. [26] Maya deities in the Post-Classic codices differ from the earlier versions described in the Early Classic period. In Mayan mythology Hunahpú and Xbalanqué are the second pair of twins out of three, preceded by Hun-Hunahpú and his brother Vucub-Hunahpú, and precursors to the third pair of twins, Hun Batz and Hun Chuen. In the Popol Vuh, the first set of twins, Hun-Hunahpú and Vucub-Hanahpú were invited to the Mayan Underworld, Xibalba, to play a ballgame with the Xibalban lords. In the Underworld the twins faced many trials filled with trickery; eventually they fail and are put to death. The Hero Twins, Hunahpú and Xbalanqué, are magically conceived after the death of their father, Hun-Hunahpú, and in time they return to Xibalba to avenge the deaths of their father and uncle by defeating the Lords of the Underworld.

Structure

Popol Vuh encompasses a range of subjects that includes creation, ancestry, history, and cosmology. There are no content divisions in the Newberry Library's holograph, but popular editions have adopted the organization imposed by Brasseur de Bourbourg in 1861 in order to facilitate comparative studies. [27] Though some variation has been tested by Dennis Tedlock and Allen Christenson, editions typically take the following form:

A family tree of gods and demigods.

Vertical lines indicate descent

Horizontal lines indicate siblings

Double lines indicate marriage

Preamble

Introduction to the piece that introduces Xpiyacoc and Xmucane, the purpose for writing the Popol Vuh, and the measuring of the earth. [28]

Book One

Account of the creation of living beings. Animals were created first, followed by humans. The first humans were made of earth and mud, but crumbled. The second humans were created from wood, but they did not function well and were washed away in a flood and killed by animals. Those that survived became monkeys. [29] Vucub-Caquix ascends. [29]

Book Two

The Hero Twins plan to kill Vucub-Caquix and his sons, Zipacna and Cabracan. [29] They succeed, "restoring order and balance to the world." [29]

Book Three

The father and uncle of The Hero Twins, Hun Hunahpu and Vucub Hunahpu, sons of Xmucane and Xpiacoc, are murdered at a ball game in Xibalba.[29]
Hun Hunahpu's head is placed in a calabash tree, where it spits in the hand of Xquiq, impregnating her.[29]
She leaves the underworld to be with her mother-in-law, Xmucane.[29]
Her sons then challenge the Lords who killed their father and uncle, succeeding and becoming the sun and the moon.[29]
Book Four

Humans are successfully created from maize.[29]
The gods give them morality in order to keep them loyal.[29]
Later, they give the humans wives to make them content.[29]
This book also describes the movement of the K'iche' and includes the introduction of Gucumatz.[29]
Excerpts

A visual comparison of two sections of the Popol Vuh are presented below and include the original K'iche, literal English translation, and modern English translation as shown by Allen Christenson.[30][31][32]

"Preamble"

Original K'iche	Literal English translation	Modern English translation
ARE' U XE' OJER TZIJ,		
Waral K'iche' u b'i'.		
WARAL xchiqatz'ib'aj wi,		
Xchiqatikib'a' wi ojer tzij,		

U tikarib'al,

U xe'nab'al puch,

Ronojel xb'an pa

Tinamit K'iche',
Ramaq' K'iche' winaq.[30][33]
THIS ITS ROOT ANCIENT WORD,
Here Quiché its name.
HERE we shall write,
We shall plant ancient word,

Its planting,

Its root-beginning as well,

Everything done in

Citadel Quiché,
Its nation Quiché people.[30]
THIS IS THE BEGINNING OF THE ANCIENT TRADITIONS
of this place called Quiché.
HERE we shall write.
We shall begin to tell the ancient stories

of the beginning,

the origin

of all that was done in

the citadel of Quiché,
among the people of the Quiché nation.[34][35]

"The Primordial World"

Original K'iche	Literal English translation	Modern English translation
ARE' U TZIJOXIK		
Wa'e.		

K'a katz'ininoq,
K'a kachamamoq,

Katz'inonik,
K'a kasilanik,

K'a kalolinik,
Katolona' puch u pa kaj.[30][33]

THIS ITS ACCOUNT
These things.
Still be it silent,
Still be it placid,

It is silent,
Still it is calm,

Still it is hushed,
Be it empty as well its womb sky.[30]

THIS IS THE ACCOUNT
of when
all is still silent
and placid.

All is silent
and calm.

Hushed
and empty is the womb of the sky.[35][36]

Modern history
Modern editions

Since Brasseur's and Scherzer's first editions, the Popol Vuh has been translated into many other languages besides its original K'iche'. [37] The Spanish edition by Adrián Recinos is still a major reference, as is Recino's English translation by Delia Goetz. Other English translations [38] include those of Victor Montejo, [39] Munro Edmonson (1985), and Dennis Tedlock (1985, 1996). [40] Tedlock's version is notable because it builds on commentary and interpretation by a modern K'iche' daykeeper, Andrés Xiloj. Augustín Estrada Monroy published a facsimile edition in the 1970s and Ohio State University has a digital version and transcription online. Modern translations and transcriptions of the K'iche' text have been published by, among others, Sam Colop (1999) and Allen J. Christenson (2004). In 2018, The New York Times named Michael Bazzett's new translation as one of the ten best books of poetry of 2018. [41] The tale of Hunahpu and Xbalanque has also been rendered as an hour-long animated film by Patricia Amlin. [42][43]

Contemporary culture

The Popol Vuh continues to be an important part in the belief system of many K'iche'. [citation needed] Although Catholicism is generally seen as the dominant religion, some believe that many natives practice a syncretic blend of Christian and indigenous beliefs. Some stories from the Popol Vuh continued to be told by modern Maya as folk legends; some stories recorded by anthropologists in the 20th century may preserve portions of the ancient tales in greater detail than the Ximénez manuscript. [citation needed] On August 22, 2012, the Popol Vuh was declared intangible cultural heritage of Guatemala by the Guatemalan Ministry of Culture. [44]

Reflections in Western culture

Since its rediscovery by Europeans in the nineteenth century, the Popol Vuh has attracted the attention of many creators of cultural works.

Mexican muralist Diego Rivera produced a series of watercolors in 1931 as

illustrations for the book.[45]

In 1934, the early avant-garde Franco-American composer Edgard Varèse wrote his *Ecuatorial*, a setting of words from the Popol Vuh for bass soloist and various instruments.

The planet of Camazotz in Madeleine L'Engle's *A Wrinkle in Time* (1962) is named for the bat-god of the hero-twins story.

In 1969 in Munich, Germany, keyboardist Florian Fricke—at the time ensconced in Mayan myth—formed a band named Popol Vuh with synth player Frank Fiedler and percussionist Holger Trulzsch. Their 1970 debut album, *Affenstunde*, reflected this spiritual connection. Another band by the same name, this one of Norwegian descent, formed around the same time, its name also inspired by the K'iche' writings.

The text was used by German film director Werner Herzog as extensive narration for the first chapter of his movie *Fata Morgana* (1971). Herzog and Florian Fricke were life long collaborators and friends.

The Argentinian composer Alberto Ginastera began writing his symphonic work *Popol Vuh* in 1975, but did not complete the piece before his death in 1983.[46]

The myths and legends included in Louis L'Amour's novel *The Haunted Mesa* (1987) are largely based on the Popol Vuh.

The Popol Vuh is referenced throughout Robert Rodriguez's television show *From Dusk till Dawn: The Series* (2014). In particular, the show's protagonists, the Gecko Brothers, Seth and Richie, are referred to as the embodiment of Hunahpú and Xbalanqué, the hero twins, from the Popol Vuh.

In the 2024 historical novel *Daughter of Fire* by Sofia Robleda, the preservation of the Popol Vuh is central to the plot.

Quotes from the Popol Vuh are used in "Live Gloriously", the main theme for the video game *Civilization VII*.

Antecedents in Maya iconography

Contemporary archaeologists (first of all Michael D. Coe) have found depictions of characters and episodes from Popol Vuh on Mayan ceramics and other art objects (e.g., the Hero Twins, Howler Monkey Gods, the shooting of Vucub-Caquix and, as many believe, the restoration of the Twins' dead father, Hun Hunahpu). [47] The accompanying sections of hieroglyphical text could thus, theoretically, relate to passages from the Popol Vuh. Richard D. Hansen found a stucco frieze depicting two floating figures that might be the Hero Twins[48][49][50][51] at the site of El Mirador.[52]

Following the Twin Hero narrative, mankind is fashioned from white and yellow corn, demonstrating the crop's transcendent importance in Maya culture. To the Maya of the Classic period, Hun Hunahpu may have represented the maize god. Although in the Popol Vuh his severed head is unequivocally stated to have become a calabash, some scholars believe the calabash to be interchangeable with a cacao pod or an ear of corn. In this line, decapitation and sacrifice correspond to harvesting corn and the sacrifices accompanying planting and harvesting.[53] Planting and harvesting also relate to Maya astronomy and the calendar, since the cycles of the moon and sun determined the crop seasons.[54]

Notable editions

1857. Scherzer, Carl, ed. (1857). *Las historias del origen de los indios de esta provincia de Guatemala*. Vienna: Carlos Gerold e hijo.

1861. Brasseur de Bourbourg; Charles Étienne (eds.). *Popol vuh. Le livre sacré et les mythes de l'antiquité américaine, avec les livres héroïques et historiques des Quichés*. Paris: Bertrand.

1944. *Popol Vuh: das heilige Buch der Quiché-Indianer von Guatemala, nach einer*

wiedergefundenen alten Handschrift neu übers. und erläutert von Leonhard Schultze. Schultze Jena, Leonhard (trans.). Stuttgart, Germany: W. Kohlhammer. OCLC 2549190.

1947. Recinos, Adrián (ed.). Popol Vuh: las antiguas historias del Quiché. Mexico: Fondo de Cultura Económica.

1950. Goetz, Delia; Morley, Sylvanus Griswold (eds.). Popol Vuh: The Sacred Book of the Ancient Quiché Maya By Adrián Recinos (1st ed.). Norman: University of Oklahoma Press.

1971. Edmonson, Munro S. (ed.). The Book of Counsel: The Popol-Vuh of the Quiche Maya of Guatemala. Publ. no. 35. New Orleans: Middle American Research Institute, Tulane University. OCLC 658606.

1973. Estrada Monroy, Agustín (ed.). Popol Vuh: empiezan las historias del origen de los indios de esta provincia de Guatemala (Edición facsimilar ed.). Guatemala City: Editorial "José de Pineda Ibarra". OCLC 1926769.

1985. Popol Vuh: the Definitive Edition of the Mayan Book of the Dawn of Life and the Glories of Gods and Kings, with commentary based on the ancient knowledge of the modern Quiché Maya. Translated by Tedlock, Dennis. New York: Simon & Schuster. 1985. ISBN 0-671-45241-X. OCLC 11467786.

1999. Colop, Sam, ed. (1999). Popol Wuj: versión poética K'iche'. Quetzaltenango; Guatemala City: Proyecto de Educación Maya Bilingüe Intercultural; Editorial Cholsamaj. ISBN 99922-53-00-2. OCLC 43379466. (in K'iche')

2004. Popol Vuh: Literal Poetic Version: Translation and Transcription. Christenson, Allen J. (trans.). Norman: University of Oklahoma Press. March 2007. ISBN 978-0-8061-3841-1.

2007. Popol Vuh: The Sacred Book of the Maya. Christenson, Allen J. (trans.). Norman: University of Oklahoma Press. 2007. ISBN 978-0-8061-3839-8.

2007. Poopol Wuuj - Das heilige Buch des Rates der K'ichee'-Maya von Guatemala. Rohark, Jens (trans.). Docupoint-Verlag. 2007. ISBN 978-3-939665-32-8.

2018. The Popol Vuh: A New Verse Translation. Bazzett, Michael (trans.). Seedbank Books. 2018. ISBN 978-1-5713-1468-0.

See also

Ancient murals at El Mirador, Guatemala

Notes

Modern K'iche': Poopol Wuuj reads Mayan pronunciation: ['pho:phol 'uu:χ]) Hart, Thomas (2008). The Ancient Spirituality of the Modern Maya. UNM Press. ISBN 978-0-8263-4350-5.

Christenson, Allen J. (2007). Popol vuh: the sacred book of the Maya (Oklahoma ed.). Norman: University of Oklahoma Press. pp. 26-31. ISBN 978-0-8061-3839-8. Retrieved 29 September 2017.

Junajpu and Xb'alanke in Modern K'iche' spelling Christenson, Allen J. (2007). Popol Vuh: the sacred book of the Maya (Oklahoma ed.). Norman: University of Oklahoma Press. p. 64. ISBN 978-0-8061-3839-8. Retrieved 3 November 2017.

"Popol Vuh AHA". www.historians.org. American Historical Association. Retrieved 3 November 2017.

"Popol Vuh - The Sacred Book of The Mayas". www.vopus.org. VOPUS. Retrieved 3 November 2017.

According to Allen Christenson, the mat was a common Maya metaphor for kingship (such as "throne" in English) and national unity.

Christenson, Allen J. (2007). Popol Vuh : the sacred book of the Maya (Oklahoma ed.). Norman: University of Oklahoma Press. p. 21. ISBN 978-0-8061-3839-8. Retrieved 3 November 2017.

Ximénez's title page reads in part, "cvra doctrinero por el real patronato del pveblo de Sto. Tomas Chvila" ('doctrinal priest of the district of Santo Tomás Chuilá').

Woodruff 2009

Scherzer also published a detailed inventory of the contents in an 1857 edition that coincides with the Ayer ms. Scherzer's copyscript and edition beginning at the third internal title: 1) Arte de las tres lengvas Kakchiquel, Qviche y Zvtvhill, 2) Tratado segvndo de todo lo qve deve saber vn ministro para la buena administración de estos natvrales, 3) Empiezan las historias del origen de los indios de esta provinçia de Gvatemala, 4) Escolíos a las histórias de el origen de los indios [note: spelling is that of Ximénez, but capitalization is modified

here for stylistic reasons].

Woodruff 2009 pp. 46–47. Brasseur mentions Ximénez's Popol Vuh manuscript in three different works from 1857–1871, but never cites the library document as the source of his 1861 French edition. See *Histoire des nations civilisées du Mexique et de l'Amérique-Centrale* (1857), *Popol vuh. Le livre sacré* (1861), and *Bibliothèque Mexico-Guatémaliennne* (1871). It was not until fifteen years after his return to Europe that Brasseur suggested a specific provenance of his source material; he said that it had come from Ignacio Coloche in Rabinal. The inconsistency among his statements led Munro Edmonson (1971) to postulate that there had been multiple manuscripts in Guatemala.

Edmonson 1971 p. viii; Lopez 2007

Quiroa, "Ideology" 282)

Recinos 30–31 (1947); Goetz 22–23 (1950); Tedlock 56 (1996)

Woodruff, "Ma(r)king Popol Vuh" 104

Recinos 34; Goetz 27; see also Akkeren 2003 and Tedlock 1996.

Christenson 2004

After the list of rulers, the narrative recounts that the three Great Stewards of the principal ruling K'iche' lineages were "the mothers of the word, and the fathers of the word"; and the "word" has been interpreted by some to mean the Popol Vuh itself.[citation needed] Since a prominent place is given to the Kaweq lineage at the end of Popol Vuh, the author / scribe / narrator / storyteller may have belonged to this lineage as opposed to another K'iche' lineage.

Goetz 79–80

"y así determiné el trasuntar de verbo ad verbum todas sus historias como las traduje en nuestra lengua castellana de la lengua quiché, en que las hallé escritas desde el tiempo de la conquista, que entonces (como allí dicen), las redujeron de su modo de escribir al nuestro; pero fue con todo sigilo que conservó entre ellos con tanto secreto, que ni memoria se hacía entre los ministros antiguos de tal cosa, e indagando yo aqueste punto, estando en el curato de Santo Tomás Chichicastenango, hallé que era la doctrina que primero mamaban con la leche y que todos ellos casi lo tienen de memoria y descubrí que de aquestos libros tenían muchos entre sí [...]" (Ximenez 1999 p. 73; English translation by WP contributor)

"Y esto lo ven en un libro que tienen como pronostico desde el tiempo de su gentilidad, donde tienen todos los meses y signos correspondientes á cada dia, que uno de ellos tengo en mi poder" (Scherzer 1857; English translation by WP contributor). This passage is found in *Escolios a las historias* as appearing on p. 160 of Scherzer's edition.

"El libro que el padre Ximenez menciona, no es mas que una formula cabalistica, segun la cual los adivinos engañadores pretendían pronosticar y explicar ciertos eventos. Yo encontré este calendario gentilico ya en diversos pueblos de indios en los altos de Guatemala."

Woodruff 104

"Popol Vuh Newberry". www.newberry.org. The Newberry Library. Retrieved 3 November 2017.

Recinos explains: "The original manuscript is not divided into parts or chapters; the text runs without interruption from the beginning until the end. In this translation I have followed the Brasseur de Bourbourg division into four parts, and each part into chapters, because the arrangement seems logical and conforms to the meaning and subject matter of the work. Since the version of the French Abbe is the best known, this will facilitate the work of those readers who may wish to make a comparative study of the various translations of the Popol Vuh" (Goetz xiv; Recinos 11–12; Brasseur, *Popol Vuh*, xv)

Christenson, Allen J. (2007). *Popol Vuh : The Sacred Book of the Maya*. Norman, OK: University of Oklahoma Press. pp. 59–66. ISBN 978-0-8061-3839-8. Retrieved 19 October 2017.

"Popol Vuh". *World History Encyclopedia*. Retrieved 10 November 2017.

Christenson, Allen J. "POPOL VUH: LITERAL TRANSLATION" (PDF). Mesoweb Publications. Retrieved 19 October 2017.

Christenson's edition is considered the most up-to-date version of the Popol Vuh.

Christenson, Allen J. (2007). *Popol vuh : the sacred book of the Maya* (Oklahoma ed.). Norman: University of Oklahoma Press. p. 59. ISBN 978-0-8061-3839-8. Retrieved 3 November 2017.

Bold and capitalized letters are taken directly from the source material.

Christenson, Allen J. (2007). *Popol Vuh : The Sacred Book of the Maya*. Norman, OK: University of Oklahoma Press. p. 59. ISBN 978-0-8061-3839-8. Retrieved 19 October 2017.

Text has been broken in logical places to parallel the poetic structure of the original text.

Christenson, Allen J. (2007). *Popol Vuh : The Sacred Book of the Maya*. Norman, OK: University of Oklahoma Press. p. 67. ISBN 978-0-8061-3839-8. Retrieved 19 October 2017.

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Chinchilla Mazariegos 2003

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External links

Wikimedia Commons has media related to Popol Vuh.

English Wikisource has original text related to this article:

Popol Vuh (Spanish)

Popol Wuj Archives, sponsored by the Department of Spanish and Portuguese at The Ohio State University, Columbus, Ohio, and the Center for Latin American Studies at OSU.

A facsimile of the earliest preserved manuscript, in Quiché and Spanish, hosted at The Ohio State University Libraries. Learn more about this project by reading "Decolonial Information Practices: Repatriating and Stewarding the Popol Vuh Online."

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The original Quiché text with line-by-line English translation Allen J. Christenson edition

An English translation by Allen J. Christenson.

Text in English

A link to sections of the animated depiction by Patricia Amlin. Creation (1931). From the Collections at the Library of Congress

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[Poetic Edda](#)

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The Poetic Edda is a collection of anonymous Old Norse poems, primarily from medieval Iceland, that are a foundational source for Norse mythology and heroic legends, featuring gods like Odin and Thor, and heroes like Sigurd. Composed between the 9th and 12th centuries, these poems, preserved mainly in the Codex Regius manuscript, cover creation, fate, and human/divine relationships, and are written in alliterative verse, distinct from the Prose Edda.

Key aspects

Content: Includes mythological poems (like *Völuspá*) and heroic lays (like the *Völsunga saga* cycle).

Structure: An untitled collection of poems, not a single cohesive narrative, with many versions existing.

Origin: Oral tradition passed down by skalds, later written down in the 13th-century Codex Regius.

Style: Uses alliterative verse and kennings (poetic compound words).

Significance: A primary source for understanding Norse pagan beliefs, influencing later works like Wagner's operas and Tolkien's writings.

Examples of poems

Völuspá : A prophecy of the creation and destruction of the world.

Hávamál : Odin's wisdom and life advice.

Lokasenna : Loki's flyting with the gods.

Grípisspá : The prophecy of Grípir.

Sigrdrífumál : The ballad of the Valkyrie Sigrdrífa.

+6

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The Poetic Edda is a compilation of the poems that would have been passed down orally through the Norse cultures.

23 answers

.

Top answer:

If you want to get a good grasp of the stories, as they might have been known by the Norse folk, ...

Where can I read the poetic and prose edda and havamal

7 answers

Apr 28, 2023

Eddas : r/NorsePaganism - Reddit

32 answers

Aug 15, 2023

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People also ask

How many Eddas are there?

Were the Eddas written by Christians?

Is the Prose Edda worth reading?

How many pages are in the Poetic Edda?

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The Elder or Poetic Edda.pdf

Viking Society Web Publications

<http://vsnrweb-publications.org.uk> > ...

PDF

The Elder or Poetic Edda, COMMONLY KNOWN AS SÆMUND'S EDDA. MYTHOLOGICAL POEMS. EDITED AND TRANSLATED WITH INTRODUCTION AND NOTES of the seventeenth century.

" ...

411 pages

Poetic Edda

Wikipedia

https://en.wikipedia.org/wiki/Poetic_Edda

The Poetic Edda is the modern name for an untitled collection of Old Norse anonymous narrative poems in alliterative verse. contains 31 poems.

Völuspá

Codex Regius

Old Norse poetry

Hávamál

The Edda: I. The Divine Mythology of the North

Project Gutenberg

<https://www.gutenberg.org/files>

by W Faraday – The Icelandic Eddas are the only vernacular record of Germanic heathendom der Edda is a collection of some thirty poems, mythic and heroic

The Poetic Edda: A Dual-Language Edition

Open Book Publishers

<https://www.openbookpublishers.com/.../Literature>

by E Pettit · 2023 · Cited by 20 – Old Norse-Icelandic mythology and heroic legend, namely the medieval poems now known collectively as the Poetic Edda or Elder Edda.

The Poetic Edda Index

Internet Sacred Text Archive

<https://sacred-texts.com/legends/sagas>

The Poetic Eddas are the oral literature of Iceland, from 1000 to 1300 C.E. The Eddas are a primary source for our knowledge of ancient Norse pagan beliefs.

Things to know

Significance

.

What is the significance of the Poetic Edda in Norse mythology?

Main Stories

.

What are the main stories in the Poetic Edda?

Historical Context

.

What is the historical context of the Poetic Edda?

Structure

.

What is the structure of the Poetic Edda?

The Elder Eddas

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THE ELDER EDDAS OF SAEMUND SIGFUSSON. Translated from the Original Old Norse Text into English BY BENJAMIN THORPE, AND THE YOUNGER EDDAS OF SNORRE STURLESON. Edda

Wikipedia

<https://en.wikipedia.org> > wiki > Edda

an Old Norse term that has been applied by modern scholars to the collective of two Medieval Icelandic literary worksRead more

Etymology

The Poetic Edda

The Prose Edda

What people are saying

How many copies of the Eddas do you have? For me, I started with the classic @norsebysw Poetic Edda, which I know many of us started with as well. For a no BS approach to the Eddas with a slightly modern narrative, it satisfied me for a long time. Over the years I began to build my collection as I questioned the meanings between the lines. Seeing what other translators have chosen to include in their versions is kind of insane. While the stories are the same, the variation between narrators can be seen in every version of the Eddas. This brings me to getting your own version of the Edda in Old Norse/Old Icelandic. An often expensive investment that also requires a dictionary and a whole lot of patience and research. But there is nothing better for finding the heart of the work than reading the words as close to source as possible. AND This is the best way to use the Eddas within ceremony. To say the words in their original languages to invoke the gods and spirits of old. W

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thewisdomofodin · Instagram

Paganism enthusiast & organizer

1:27

Heimdallr and the way the Eddas hint without answering

6.1K+ views · Oct 25, 2025

Jackson Crawford · YouTube

Old Norse scholar & translator

NEW BY JACKSON CRAWFORD This expanded second edition of Jackson Crawford's 2015 translation of the Poetic Edda offers a wider range of poems (now including the Eddic Old Norse poem "Svipdagsmál" and four related non-Eddic Old Norse poems, " 410+ reactions · 1 month ago

TheGrimfrost · Facebook

Viking-related product retailer

Did the Vikings actually believe in "Dark Elves" or did Snorri's Christian beliefs affect the Eddas?

Popular comment · We don't know. We don't know how much contemporary Christianity influenced Norse religion (Baldr&Jesus, Ragnarök&final judgement) and we also don't know how much the Christian writers, who wrote down the edda, distorted what really happened. Especially Snorri lived quite some time after christianisation took place. I'd love to see a 9th century Scandinavian being teleported to a modern day Ásatru blót

110+ comments · Oct 23, 2025

r/mythology

Reddit

Seeking credible Norse mythology books

Readers seek credible books to expand their knowledge of Norse mythology, focusing on informative and reliable resources.

Prose Edda versus Poetic Edda

Clarification is provided on the differences between the Prose Edda and the Poetic Edda, alongside discussions of their cultural value.

Videos

What is the Poetic Edda?

YouTube · Jackson Crawford

Feb 15, 2018

YouTube · Jackson Crawford

8:07

The Poetic Edda, a collection of Norse myths, is the most important source for Norse mythology. It is a compilation of poems from many different places and times, and is much older than the Prose Edda.

Are the Eddas Sacred Books?

YouTube · Arith Härger

Jun 28, 2023

YouTube · Arith Härger

18:15

The others are not religious texts and I shall explain it why quite briefly.

Exploring the Edda: Tales of Odin, Thor and the End of the World

YouTube · The Gothic Bookshelf

Apr 6, 2025

YouTube · The Gothic Bookshelf

19:33

The Edda, a collection of Norse myths, includes the Poetic Edda and the Prose Edda. It tells stories of gods, creation, Ragnarok, and more.

Prose Edda and Poetic Edda: The Difference (3 min.) and ...

YouTube · Jackson Crawford

Aug 13, 2025

YouTube · Jackson Crawford

47:00

The Poetic Edda is a compilation of Old Norse poems, while the Prose Edda is Snorri Sturluson's attempt to teach traditional Old Norse poetry and myths.

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ut of the flesh of our mothers come dreams and memories of the Gods. Of other kind than the normal inducement of interest and increasing skill, there exists a continual pressure upon the artist of which he is sometimes partially conscious but rarely entirely aware. he learns early or late in his career that power of literal reproduction (such as that of the photographic apparatus) is not more than slightly useful to him. He is compelled to find out from his artist predecessors the existence, in representation of real form, of supersessions of immediate accuracies; he discovers within himself a selective conscience and he

is satisfied, normally, in large measure by the extensive field afforded by this broadened and simplified consciousness. Yet beyond this is a region and that a much greater one, for exploration. The objective understanding, as we see, has to be attacked by the artist and a subconscious method, for correction of conscious visual accuracy, must be used. No amount of visual skill and consciousness of error will produce a good drawing. A recent book on drawing by a well-known painter is a case in point; there the examples of masters of draughtsmanship may be compared with the painter-author's own, side by side, and the futility of mere skill and interest examined. Therefore to proceed further, it is necessary to dispose of the "subject" in art also (that is to say the subject in the illustrative or complex sense). Thus to clear the mind of inessentials permits through a clear and transparent medium, without prepossessions of any kind, the most definite and simple forms and ideas to attain expression.

Notes on Automatic Drawing

An "automatic" scribble of twisting and interlacing lines permits the germ of an idea in the subconscious mind to express, or at least suggest itself to the consciousness. From this mass of procreative shapes, full of fallacy, a feeble embryo of idea may be selected and trained by the artist to full growth and power. By these means, may the profoundest depths of memory be drawn upon and the springs of instinct tapped.

Yet, let it not be thought that a person not an artist may by these means not become one: but those artists who are hampered in expression, who feel limited by the hard conventions of the day and wish for freedom but have not attained to it, these may find in it a power and a liberty elsewhere undiscoverable. thus writes Leonardo da Vinci:—"Among other things, I shall not scruple to discover a new method of assisting the invention; which though trifling in appearance, may yet be of considerable service in opening the mind and putting it upon the scent of new thoughts, and it is this: if you look at some old wall covered with dirt, or the odd appearance of some streaked stones, you may discover several things like landscapes (sic), battles, clouds, uncommon attitude, draperies, etc. Out of this confused mass of objects the mind will be furnished with abundance of designs and subjects, perfectly new."

From another, a mystical writer, "Renounce thine own will that the law of God may be within thee."

The curious expression of character given by handwriting is due to the automatic or subconscious nature that it acquires by habit. So Automatic drawing, one of the simplest of psychic phenomena, is a means of characteristic expression, and if used with courage and honesty, of recording subconscious activities in the mind. The mental mechanisms used are those common in dreams, which create quick perception of relations in the unexpected, as wit, and psycho-neurotic symptoms. Hence it appears that single or non-consciousness is an essential condition and as in all inspiration the product of involution not invention.

Automatism being the manifestation of latent desires (or wishes) the significance of the forms (the ideas) obtained represent the previously unrecorded obsessions.

Art becomes, by this illuminism or ecstatic power, a functional activity expressing in a symbolical language the desire towards joy unmodified—the sense of the Mother of all things—not of experience.

This means of vital expression releases the fundamental static truths which are repressed by education and customary habit and lie dormant in the mind. It is the means of becoming courageously individual; it implies spontaneity and disperses the cause of unrest and ennui.

The dangers of this form of expression come from prejudice and personal bias of

such nature as fixed intellectual conviction or personal religion (intolerance). These produce ideas of threat, displeasure or fear, and become obsessions.

In the ecstatic condition of revelation from the subconscious, the mind elevates the sexual or inherited powers (this has no reference to moral theory or practise) and depresses the intellectual qualities. So a new atavistic responsibility is attained by daring to believe-to possess one's own beliefs-without attempting to rationalize spurious ideas from prejudiced and tainted intellectual sources.

Automatic drawings can be obtained by such methods as concentrating on a *Sigil-by any means of exhausting mind and body pleasantly in order to obtain a condition of non-consciousness-by wishing in opposition to the real desire after acquiring an organic impulse towards drawing.

The Hand must be trained to work freely and without control, by practise in making simple forms with a continuous involved line without afterthought, i.e. its intention should just escape consciousness.

Drawings should be made by allowing the hand to run freely with the least possible deliberation. In time shapes will be found to evolve, suggesting conceptions, forms and ultimately having personal or individual style.

the mind in a state of oblivion, without desire towards reflection or pursuit of materialistic intellectual suggestions, is in a condition to produce successful drawings of one's personal ideas, symbolic in meaning and wisdom.

By this means sensation may be visualized.

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Parzival
by Frater Achad (Charles Stansfield Jones)
THE
CHALICE OF ECSTASY

BEING

A MAGICAL AND QABALISTIC
INTERPRETATION OF
THE DRAMA OF

PARZIVAL

BY

A COMPANION OF THE HOLY GRAIL

SOMETIMES CALLED

FRATER ACHAD

Dedicated to my Beloved Friend
and Companion
FRATER AD ALTA
Who passed from our view into
THE GREAT HERE AND NOW
November 29th, 1918
exactly four years prior to
the completion of this essay.

INTRODUCTION

The collective tradition of mankind is endowed with a relative infallibility, and when rightly interpreted, must represent the largest truth, the most perfect beauty and the purest goodness known on earth. This transcendental truth and goodness and beauty represents the divine substratum of human nature, the ideal humanity which lies above and behind the aberrations of individuals, races and periods. It is not subjected, as are the latter, to Time and Circumstance or to the limitations from which the appearance of error, evil and deformity seem to spring.

The Legend of Parzival is not subject to Time or Circumstance; it represents a glimpse of the Eternal Reality, the Everpresent Here and Now. The circumstances of its enactment and the place wherein the festival is beheld, need not be sought outside the Human Heart that has learned to beat in time and tune with the Soul of the World. All who are born of "Heart's Affliction" must eventually find their way to that spot where they "Scarcely move, yet swiftly seem to run" and having become one with "The Way, The Truth and The Life" they will discover that the shifting scenes of the world they had thought to be so real, will pass by them as a pageant until the Vision of the Grail Itself is presented to their pure Understanding.

It is in the hope of awakening some spark of the smouldering fire of this inner consciousness in the hearts of those who may read these lines--not having previously understood the Legend--and from that spark enkindling a great fire that will burn up the veils which hide man from Himself--from God--that I have dared to add these fragments to the great mass of Grail Literature already given to the world.

And to those who are slumbering contentedly, wrapped round with the delusion and dreams of this illusory life, I cry with Gurnemanz:

Hey! Ho! Wood-keepers twain! Sleep-keepers I deem ye! At least be moving with the morning! Hear ye the call? Now thank the Lord That ye are called in time to hear it.
Point I.

THE COMING OF PARZIVAL

"By pity 'lightened
The guileless Fool--
Wait for him,
My chosen tool."

It is not my intention to set forth the complete Argument of the Great Musical-Drama of "Parsifal" derived from the ancient legend of Parzival by Richard Wagner, to whom be all praise and honour.

Those who have not had the privilege of witnessing this festival-play, or even of reading a good translation of the Libretto, should avail themselves of the help that a study of the latter will give them before expecting to gain a thorough grasp of the interpretation herein set forth. [1]

I shall also suppose that the student has some slight knowledge of The Mystic Path and of The Holy Qabalah,[2] although I shall endeavor to make the points dealt with as comprehensive as possible to the uninitiated enquirer who is prepared to "wake and hearken to the Call".

The Music of Wagner I cannot give you, nor shall I even attempt an interpretation of that which, in the Opera, helps so much toward the opening of those channels of consciousness whereby we may eventually receive some comprehensive of the Music of the Spheres.

Fortunately this is not entirely necessary, for the true Path leads to a point when each individual may feel himself to be a highly-strung musical instrument whose Will runs over the strings causing complete and harmonious vibrations in his own being, which will then seem to give forth an un-formulated but

delightful melody.

What is the Key-note of Parzival?

ECSTASY!

And what is Ecstasy? It has been well described by one known to us as Frater Perdurabo, and I shall quote his own words:

"There is a land of pure delight, Where saints immortal reign."

"So used some of us to sing in childhood, and we used to think of that land as far away, farther even than death that in those days seemed so far.

"But I know this now: that land is not so far as my flesh is from my bones! it is Here and Now.

"If there is one cloud in this tranquil azure, it is this thought: that conscious beings exist who are not thus infinitely happy, masters of ecstasy.

"What is the path to this immortal land? To the Oriental, meditation offers the best path. To the Western, there is no road better than ceremonial. For ecstasy is caused by the sudden combination of two ideas, just as oxygen and hydrogen unite explosively.

"But this religious ecstasy takes place in the highest centres of the human organism; it is the soul itself that is united to its God; and for this reason the rapture is more overpowering, the joy more lasting, and the resultant energy more pure and splendid than in aught earthly.

"In ritual therefore, we seek continually to unite the mind to some pure idea by an act of will. This we do again and again, more and more passionately, with more and more determination, until at last the mind accepts the domination of the will, and rushes of its own accord toward the desired object. This surrender of the mind to its Lord gives the holy ecstasy we seek."

Here we have one of the most important keys to the interpretation of the Drama of Parzival, and also an indication of the result which Wagner desired to produce upon the minds of his audience.

Unless the Play is properly staged, and the parts taken by those who themselves understand at least something of the "Way of Holiness", this effect is not made upon the consciousness of the onlookers. This is doubtless one of the reasons why Wagner made arrangements that this work should only be produced at Bayreuth in a proper setting and under right conditions, for it represents the summit of his Magical Mountain of which the base was the Ring. He called it a Stage-Consecrating Festival, and its effects were intended to exert their influence upon the Drama of Life itself.

We will pass over the early part of the opening Scene with its introduction of Gurnemanz, Kundry, and Amfortas, and concentrate our attention on the entry of Parzival; heralded by the falling of a Swan brought down by his own weapon.

What is this Swan?

Ecstasy!

How do I know? Never mind, let me quote once again from one who is the Master thereof:

THE SWAN

"There is a Swan whose name is Ecstasy;
it wingeth from the deserts of the
North; it wingeth through the blue; it
wingeth over the fields of rice; at its
coming they push forth the green.

In all the Universe this Swan alone in

motionless; it seems to move, as the Sun
seems to move; such is the weakness of
our sight.

O fool! criest thou?

Amen. Motion is relative: there is
Nothing that is still.

Against this Swan I shot an arrow; the
white breast poured forth blood. Men
smote me; then perceiving that I was a
Pure Fool, they let me pass.

Thus and not otherwise I came to the
Temple of the Grail."

Thus did Parzival bring down Ecstasy to Earth, although the King-Amfortas- and
his Knights had "esteemed it a happy token, when o'er the lake it circled
aloft".

What is this lake? When calm and unruffled, brooded over by the Swan of Ecstasy,
it is the human mind trained by the proper methods to Right Contemplation. For
only when the mind is still may the Sun of the true Self be seen reflected in
its depths. From that it is but one step to the attainment of Right Ecstasy when
the Sun plunges into the depths of the Mind and the whole being is aflame with
the Sacred Fire of the Holy Spirit.

Parzival had aimed high; he had hit the mark of his Aspiration, little though
his action was at first understood. Yet his Folly saved him, as he in turn saved
others.

When questioned as to his action he answered "I knew not 'twas wrong" although
he flung away weapon, having no further use for it in that form.

What was his weapon? The Bow of Promise and the Arrow of Pure Aspiration. But he
had aspired, he had hit the mark and the promise had been to a certain extent
fulfilled.

The Qabalist will at once recognise the "Path of Samech or Sagittarius the
Archer on the `Tree of Life.'" This is the Path of the Arrow that cleaves the
Rainbow, leading directly from Yesod--The Foundation--to Tiphareth the Sphere of
the Sun, Beauty and Harmony, or the Human Heart wherein the Mysteries of the
Rosy Cross and of the Holy Grail are first--if dimly-- perceived.

To what other use had Parzival--son of Herat's Affliction--previously put his
weapon? He had shot at all that flies. He had shot at the Eagle, the bird that
fears not to gaze upon the very Sun itself.

What does this eagle mean and what does it foreshadow?

ECSTASY!

For it is written: "The Eagle is that Might of Love which is the Key of Magick,
uplifting the Body and its appurtenance unto High Ecstasy upon his Wings."

This Eagle is known to Occultists as one of the Four Cherubic Beasts and he
represents one of the Four Powers of the Sphinx. Likewise he is attri- buted by
Eliphas Levi to Azoth, the formula of the Alpha and Omega, the First and Last.

It was by the right use of this Might of Love that Parzival succeeded where
others had failed. For again it is written in Liber Aleph: "Consider Love. Here
is a force destructive and corrupting whereby have many men been lost: witness
all History. Yet without love man were not man.

"We see Amfortas, who yielded himself to a seduction, wounded beyond healing;
Klingsor, who withdrew himself from a like danger , cast out forever from the
Mountain of Salvation, and Parzival who yielded not, able to exercise the true
Power of Love and thereby to perform the Miracle of Redemption."

But though we are now nearing that realm wherein "Time and Space are One" we must not allow ourselves to be rushed forward too rapidly.

There were many things that Parzival did not know, or which he professed not to know when questioned. He did now as yet know he True Name--the Word of His Being--though he had in the past been called by many names. Some things he knew and remembered clearly; there was one thing he desired to know and to understand.

What is the Grail!

To which Gurnemanz very properly replies:

I may not say:
But if to serve it thou be bidden,
Knowledge of it will not be hidden.-
And lo!-
Methinks I know thee now indeed;
No earthly road to it doth lead,
By no one can it be detected
Who by itself is not elected.
To which Parzival, without further questioning, replies:

I scarcely move,
Yet I swiftly seem to run.
And Gurnemanz:

My son, thou seest
Here SPACE and TIME are ONE.
Now, in truth, have we come to the beginning of the True Path which in the clear
Light is one with the end thereof.

What says Blavatsky in "The Voice of the Silence"? "Bestride the Bird of Life if thou wouldst know!"

And this Bird--this Swan--so seeming dead until its Powers be known? Some have compared it to the Sacred Word, the Great Word AUM. For it is written: "AUM is the hieroglyph of the Eternal. A the beginning sound, U its middle and M its end, together forming a single Word or Trinity, indicating that the Real must be regarded as of this three-fold nature. Birth, Life and Death, not successive, but one."

The Illusory nature of Time and Space, which are but modes of our finite mind, has been made very clear by Sidney Klein in his excellent book "Science and the Infinite," but this is no new idea. The attainment of Ecstasy has proved to Initiates of every land that there is a state of consciousness wherein both time and space are blotted out--at least temporarily--and at the same moment the limitations of the "personal ego" no longer appress us. In that Holy Book known as Liber LXV--Chapter II, Verses 17-25, we read:

- "17. Also the Holy One came upon me, and I beheld a white swan floating in the blue.
18. Between its wings I sate, and the aeons fled away.
19. Then the swan flew and dived and soared, yet no whither we went.
20. A little crazy boy that rode with me spake unto the swan and said:
21. Who art thou that doth float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest thou? Whither wilt thou go?
22. And laughing I chid him saying: No whence! No wither!
23. The swan being silent, he answered: Then if with no goal, why this eternal journey?

24. And I laid my head against the Head of the Swan,
and laughed, saying: Is there not joy ineffable in this
aimless winging? Is there not weariness and impatience
for who would attain to some goal?
25. And the swan was ever silent. Ah, but we floated
in the infinite Abyss. Joy! Joy!

White swan bear thou ever me up between thy wings."

But there was much that Parzival must do before taking his ease thus: he had a mission to accomplish, on earth, though as yet he knew not.

By the use of these examples, we may begin to comprehend what happens next. A new "movement without motion" on the part of Parzival and Gurnemanz is now symbolized by the SCENERY in the Drama shifting, at first almost imperceptibly, from Left to Right. The forest--in which the First Scene had taken place--disappears; a door opens in the rocky cliffs and conceals the two; they are then seen again in sloping passages which they appear to ascend. At last they arrive at a mighty hall, which loses itself overhead in a high vaulted dome, down from which the light streams in. From the heights above the dome comes the increasing sound of chimes.

Again we may find a very direct correspondence in the Eastern Teachings as propounded by Madame Blavatsky in "The Voice of Silence." She writes: "Thou canst travel on that Path until thou hast become the Path itself."

Further in Liber CCCXXXIII by Frater Perdurabo we read:

"O thou that settest out upon the Path, false is the Phantom
that thou seekest. When thou hast it thou shalt know all
bitterness, thy teeth fixed in the Sodom-Apple.
Thus hast thou been lured along That Path, whose terror else
had driven thee far away.
O thou that stridest upon the middle of The Path, no phantoms
mock thee. For the stride's sake thou stridest.
Thus art thou lured along That Path whose fascination else
had driven thee far away.

"O thou that drawest toward the End of The Path, effort is no
more. Faster and faster dost thou fall; thy weariness is
changed into Ineffable Rest.

For there is no Thou upon that Path: thou hast become The Way."

And each must learn to travel this Path, each must overcome his own obstacles, unmask his own illusions. Yet there is always the possibility that others may help us do this and, as in the case of Parzival led by Gurnemanz who travelled that Way before, we may be guided in the true Path and taught to avoid the many false byways that may tempt us in our search for the Temple of the Holy Grail. In fact, if our training has been right and our aspiration remains pure, we must inevitably arrive at the end of that Road; often we may seem to do so in the twinkling of an eye, and when we least expect it.

We should remember that every point of this Drama is highly symbolic. The student may place his own interpretation on that passage which opens into the Temple of the Grail. On arrival therein we cannot do better than listen to the advice of Gurnemanz to Parzival, who meanwhile stands spell-bound with wonder at what he beholds:

Now ge good head, and let me see,
If thou'rt a Fool and pure,
What wisdom thou presently canst secure.

And this WISDOM Parzival does in due course secure, but not until he has undergone many trials. For WISDOM is the HOLY SPEAR itself, long lost to the Knights of the Grail but eventually recovered by The Pure Fool.

Meanwhile, during the Feast of the Grail, Parzival stands still and spell-bound like a rude clod. He sees the CUP of the Grail uncovered, he witnesses the ceremony of the Companions of the Grail, and he attains a certain interior

UNDERSTANDING which transcends knowledge. For the CUP is the UNDERSTANDING, though in this instance it was divorced from the WILL or WISDOM, the Holy Spear which alone is capable of enlightening it perfectly.

A word may now be said regarding the nature of "The Pure Fool"; and since this Ritual is one for all time, we shall go back before the Christian Era (to which the Grail Mystery is usually particularly attributed) back to Ancient China where the testimony of that Holy Sage Lao Tze gives us no uncertain clue. The Way of the Tao--Wu Wei--the accomplishment of all things by doing Nothing, is precisely similar to the "Path" we have been describing. Lao Tze says:

"The multitude of men look satisfied and pleased as if enjoying a full banquet, as if mounted on a tower in spring. I alone seem listless and still, my desires having as yet given no indication of their presence. I am like an infant which has not yet smiled. I look dejected and forlorn, as I I had no home to go to. The multitude of men all have enough and to spare. I alone seem to have lost everything. My mind is that of a stupid man; I am in a state of chaos.

Ordinary men look bright and intelligent, while I alone seem to be benighted. They look full of discrimination, while I alone am dull and confused. I seem to be carried about as on a sea, drifting as if I had nowhere to rest. All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer.

Thus I ALONE AM DIFFERENT from other men, but I value the Nursing-Mother (The Great Tao)."

So we see this Fool is not the ordinary sort of foolish and besotted person to which the form is usually applied. In his Foolishness we find his difference from his fellows; for in sooth it is the Divine Madness of Ecstasy which redeems from all pain. It is "That which remains" after the sorrows and shadows that pass and are done, have left our being. Then Existence is recognized to be Pure Joy. But Understanding without Wisdom is Pure Darkness, and in this state is Parzival discovered by Guernemanz at the end of the Ceremony. This is a darkness even Guernemanz is unable to comprehend, for he says:

Why standest thou there?
Wist thou what thou sawest?
And Parzival, shaking his head slightly, he continues:

Thou art then nothing but a Fool!
And pushing Parzival through a small door he cries angrily:

Come away, on thy road the gone
And put my rede to use:
Leave all our swans for the future alone
And seek thyself a gander, a goose.
And so it came about that Parzival set out alone upon his Holy Quest.

-oOo-

Point II THE TEMPTING OF PARZIVAL

"For pure will, unassuaged of purpose,
delivered from the lust of result, is every
way perfect." Liber Al. vel. Legis

The last Scene of the First Act of this Drama will have enabled us to see something of the nature of the "Heart" or Temple of the Knights of the Grail. We are next transported to the "Keep" of Klingsor's Castle, there to obtain a glimpse of the Heart of a Black Magician. Klingsor represents one who has "shut himself up", who desires to keep his personality and while retaining possession

of the SPEAR or Divine Will to make use of it, if possible for his own personal ends.

Man is given a certain freedom of will in order that he may thereby develop the sense of Freedom and so willingly ally himself with the Divine Will or True Purpose of his Being. Should he make the mistake of attempting to reverse the process, turning the Divine Will to merely personal ends, he must inevitably fall. He thereby cuts himself off from the Universal Current and is slowly but surely disintegrated until he is finally lost in the Abyss.

For a time, however, as in the case of Klingsor, he may seem to exercise an illusionary power by taking advantage of the delusions of others. For he plays upon their emotional natures, which tend if uncontrolled to befog the mind thus preventing the True Sun of Being from illuminating their Path.

Self-damned, the one desire of such a being is to cause the utter ruin and downfall of others in order that the terrible loneliness which he--if dimly--realizes to be his fate, may be assuaged by the presence of his victims.

Klingsor, however, still hopes to capture the Holy CUP itself--which has remained in the possession of the Knights of the Grail--for this is the Cup of UNDERSTANDING whereby he may discover a way to reverse this fate and to make use of its contents, the Divine Substance which is capable of infinite transformation when united with the Spear or WILL.

Even without this perfect means of transmutation, he has still obtained a certain power over Astral Matter, which being of a very plastic nature is capable of transformation into images alluring or terrible according to the effect to be produced upon his victims.

The Aspirant has been warned of the illusory nature of the Astral Plane in "The Voice of Silence" which contains instructions for those ignorant of the dangers of the lower Iddhi (magical powers). We shall refer to these instructions again in the proper place.

Meanwhile, as the Act opens, we discover Klingsor seated before his magic mirror in the Keep of his Castle. He is surrounded with the instruments of his art, which are as complex as the true weapons are simple.

He is evidently aware of the coming of Parzival--the Guileless Fool--and he realizes that here is a menace to his power, since that power depends upon beguilement. The question before him is whether this Fool is really too Pure to be tempted by the subtle blandishments of his magic art.

Kundry--Woman--capable alike of raising man to the heights or dragging him to the very depths, is the best instrument to his hand. She--the Animal Soul of the World--while directed by the lower will or intellect--has within her not alone the possibilities of redemption, but of taking her rightful place upon the Throne of the Mother if brought to Understanding the Higher Will and Wisdom of the Father of All.

On the other hand if under the influence of the lower will she is allowed to seduce man from his aspiration, do that he fails to discover his True Will (which is one with Destiny and the Will of God and which alone can direct him in his proper course) she ruins him and at the same time loses her own chance of redemption. He is then doomed to wander in paths of illusion having no comprehension of the true Purpose of his Being or hers.

Klingsor exercises a mighty power over Kundry whenever she allows herself to fall asleep, though much of her time during waking hours is devoted to the service of the Knights of the Grail. Many of these she has injured while under the spell of Klingsor. She often desires to make amends but her heart is torn between this form of activity and desire for ease.

Whenever she sinks back into the sloth of Ignorance, or what the Hindus term the Tamas Guna, she is subject to the art of Klingsor for he is the maker of Illusion through Learning or the Powers of the mind, the principle known as Rajas. By means of this mental power many false uses may be devised for the Love nature, which when wrongly used becomes destructive instead of Creative and constructive.

Parzival--The Pure Fool--is in that condition mentioned by Lao Tze "His desires having as yet given no indication of their presence." The crucial test is whether when they are aroused for the first time he will use them rightly or wrongly. Therein both Amfortas and Klingsor had failed, though in different ways. Now comes a third candidate in the form of Parzival and Klingsor fears greatly for the continuance of his own power.

He knows that even Kundry will be redeemed should Parzival, by rejecting her advances, and refusing to accept aught but the highest, cause her at last to Understand and so become released from Klingsor's illusory powers.

Klingsor first lights incense, which in true magick is a symbol of the aspiration of the lower towards the higher. But there is no Lamp above the altar, and the Lamp symbolizes the Higher Aspiration to draw up and unite the lower with itself. The incense alone produces nothing but the smoky clouds which represent the Astral Plane, and this plane being particularly attributed to the Desires and Emotions is the one most suited to the work Klingsor wishes Kundry to perform. It is her Astral body over which he has the most influence.

His call to her is worthy of notice:

Arise! Draw near me!
The Master calls thee, nameless woman:
She-Lucifer! Rose of Hades!
Herodias wert thou. And what else?
Gundryggia there, Kundry here!
Approach! Approach then, Kundry!
Unto thy Master appear!

And in the incense smoke now appears the figure of Kundry--her Astral form--half-obedient, half-rebellious to the will of Klingsor.

The term "Rose of Hades" should be noticed here, for in a certain sense Kundry is that same Rose which is to be found in connection with the Cross in the Rosy Cross Ceremonies. The Cross of Suffering may be looked upon as represented by Amfortas--as can be shown Qabalistically--and the wound at his breast is caused by the Rose, Kundry. The Spear and Cup convey the same Symbolism but on a Higher Plane.

Meanwhile Kundry gradually comes under the spell of Klingsor, who orders her to use all her wiles to ensnare the approaching and victorious Parzival; "Whom sheerest Folly shields."

Klingsor, while admitting that he cannot hold Kundry, claims that he can force her to his will:

``Because against me Thine own power cannot move''

Kundry, laughing harshly, makes this strange reply:

Ha Ha! Art thou chaste!

This remark causes Klingsor to sink into gloomy brooding. He recalls how he, too, had once sought the holier life and the service of the Grail. But, unlike Amfortas who had succumbed to seduction, he, thinking to avoid a like fate had used his will to attempt something against Nature and God; the total suppression of his Love nature. This had resulted in an enforced chastity, giving him power to avoid seduction--'tis true--but likewise cutting him off from the possibility

of redemption. For hear his words:

Awfulest strait! Irrepressible yearning woe! Terrible lust in me once rife,
Which I had quenched with devilish strife; Mocks and laughs it at me, Thou
devil's bride, through thee? Have a care!

In spite of further threats, we find Kundry still affirming that she will not conform to Klingsor's demands, yet, such is woman-kind, she quietly disappears to make ready for the reception and tempting of Parzival; who is at least a live and vigorous human being.

Klingsor has been watching Parzival's approach to his magic castle, armed--'tis said--with the Sword of Innocence and protected by the Shield of Folly. Rather I should interpret this Sword as that of Reason, for Parzival has learned in his Folly to disarm and defeat the defenders of Klingsor's Castle with their own weapons.

There is no deeper wound than that inflicted by our own weapons turned against us; as Amfortas had found to his lasting pain and anguish.

The opportunities we have missed but had the power to take and might have taken, rankle more deeply than all the vain regrets for those things which were impossible of attainment.

But the mere possession of the most sacred weapon--as in the case of Klingsor and the Holy Spear--without further possibility of its right use, is bitterest of all.

And so we find, when Kundry has 'gone to work', Klingsor's Tower slowly sinks and disappears from sight. At the same time his "Garden of Desire" rises and his beautiful but illusory creations "The Flower Maidens" appear before our astonished eyes.

Parzival, whose desires have as yet given no indication of their presence, has by this time arrived at the wall of the garden. What he beholds is but subsidiary to his main Purpose to retrieve the Holy Spear, yet he, too, stands amazed.

This may be deemed as Parzival's introduction to "The Hall of Learning" as it is called by Madame Blavatsky in "The Voice of the Silence." Let us turn aside for a moment in order to obtain a clearer idea of just what that term implies. We read in Chapter I, Verses 22-29 as follows:

22. Three Halls, O weary Pilgrim, lead to the end of toils.
Three halls, O conqueror of Mara, will bring thee through
three states into the fourth, and thence into the Seven Worlds,
the Worlds of Rest Eternal.
23. If thou would'st learn their names, then hearken, and
remember. The name of the first hall is IGNORANCE--Avidya. It
is the Hall in which thou saw'st the light, in which thou
livest and shalt die.

Ignorance corresponds to Malkuth and Nepesh (the animal soul), Learning to Tiphareth and Ruach (the Mind), and Wisdom to Binah and Neshamah (the aspiration or Divine Mind).--Fra. O.M.

24. The name of Hall the second is the Hall of LEARNING. In
it thy soul will find the blossoms of life, but under every
flower is a serpent coiled.
25. The name of the third Hall is WISDOM, beyond which
stretch the shoreless waters of AKSHARA, the indestructible
Fount of Omniscience.

(Akshara is the same as the Great Sea of the Qabalah. It is also the CUP of the GRAIL, as WISDOM is the SPEAR.)

26. If thou wouldst cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the sunlight of life.
27. If thou would'st cross the second safely, stop not the fragrance of its stupefying blossoms inhale. * * *
28. The WISE ONES tarry not in the pleasure grounds of the senses.
29. The WISE ONES heed not the sweet-tongued voices of illusion.

Enough has been quoted to show the extraordinary correspondences between the "Garden Scene" of the Drama of Parzival with both the Eastern Teachings and those of the Holy Qabalah. But this Drama is not subject to Time or Circumstance.

We left Parzival in a state of wonder upon the wall of Klingsor's Garden. We next find the "Flower Maidens" bemoaning the loss of their lovers --their pleasures--slain by Parzival upon his approach to the Castle and entry to the Garden.

Thye Flower Maidens are easily solaced, however, by the hope that here is a freash pleasure, stronger and more potent than those lost to them. One that will more than take the place of all the others.

In this hope they are deceived for--as in real life--pleasures in time lose their hold (especially if abused) and though we may seek a stronger and more intense form of amusement, our power to enjoy may become dulled and lost to us.

The case in point is somewhat different, however, for the Flower Maidens find that the power to enjoy does not lie with them, for Parzival--with his One Purpose--is not to be turned aside for the sake of lesser pleasures.

Why should he, when by waiting he may gain All instead of a mere partial rapture? Has he not already experienced the Higher form of Ecstasy? The question now arises whether he had realised that this Higher Ecstasy with its Purity and STILLNESS is more to be esteemed than the APPARENT ACTIVITY of the lesser order.

In the Higher forms of Ecstasy characterized by this quality of STILLNESS, the ACTIVITY is in reality SO INTENSE that it appears to CEASE. But the resultant Rapture is in that case more refined and consequently more Powerful than in the Peace which passeth all understanding. Kundry may be said to have so far sought Rest below the Vibration of the RED RAY, while Parzival has found it beyond that of the ULTRA-VIOLET.

And so, when later, Kundry uses all her charms to tempt Parzival, she fails. Her embrace awakens the vibration of the RED RAY in the heart of Parzival and in this he recognizes, sympathetically, the cause of the wound of Amfortas and wherein the latter had failed. For Amfortas had been content to accept LESS than was his DUE, a vibration lower than the one to which his being was capable of responding.

Once the string of the Instrument or of the Bow has been slackened, its power is reduced; once the WILL has become the 'will' it needs re-tuning to the Divine or Higher Vibration, but it cannot thus re-tune itself once self-will has usurped the place of SELF-WILL.

In that case the Holy Spear of Will and Wisdom has been replaced by the Sword of Reason. This Sword is both useful and necessary until man has obtained possession of the Holy Spear or become conscious of his true Purpose, (Just as Reason is necessary until we attain to Wisdom and Understanding whereby the Truth is directly perceived without the necessity of inference and deduction) but once the higher faculties have been acquired and the Higher Will recognized as the true guiding Power of our lives, our Purpose must be kept pure and unsullied.

This Mystery is made clear in Liber Al vel Legis:

"Let it be that state of manyhood bound and loathing. So with thy all; though hast no right but to do thy will. Do that, and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect.

The Perfect and the Perfect are one Perfect and not two; nay, are none!"
So we come to understand how the Perfect Cup and the Perfect Spear--Pure Understanding and Wisdom--are one; nay, are none since all 'knowledge' is cancelled out in Perfect Ecstasy.

Parzival yields not the the glamour of time and circumstance for he seeks the Eternal Reality, the everpresent Here and Now. The chance of a brief reflection of ecstasy on the physical plane does not deter him from his Quest for that which is CONTINUOUS as the Body of Our Lady Nuit or the Stars of Heaven. But, meanwhile, since he has left behind him--in the Temple of the Grail--the true Chalice of Ecstasy, his first duty is to seek the Holy Spear, the means whereby alone it may be vivified and enlightened.

Under the influence of Kundry he obtains a glimpse of his true purpose, the mission of Redeemer. Having realized the cause of the wound of Amfortas he determines to seek and obtain the means whereby it may be cured. Nor is he to be turned aside from this deed of compassion for in vain does Kundry question:

And was it my kiss
This great knowledge conveyed thee?
If in my arms I might take thee,
'T would then a god surely make thee.
Redeem the world then, if 'tis thy aim:
Stand as a god revealed;
For this hour let me perish in flame,
Leave aye the wound unhealed.

But Parzival is determined that he will first heal the wound of Amfortas --King of the Grail--and he offers Kundry redemption at the price of her showing him the way back to the Castle of the Grail.

This would perhaps have seemed the reasonable course for Kundry to pursue. But the Task of Parzival, by the proper performance of which he may become MASTER OF THE TEMPLE, is not thus easy of accomplishment.

He must, in fact, on his return to the Temple bring with him the NEOPHYTE in his hand. He must have proved his power to raise the Fallen Daughter --or Animal Soul--to the Throne of the Mother--Understanding. It is his task to lead Kundry to the Mountain of Salvation, not hers to show him the way.

Besides, he has not yet obtained the means of curing the wound of Amfortas. Mere compassion for his anguish, mere realization of the cause of the trouble is not enough. Had he returned at this juncture his mission would have been a failure.

But Kundry--womanlike--does not pursue the reasonable course, and in the end her intuition produces the finer flowering. Yet she is not conscious of this for the intuition is clouded in her mind by her emotional nature. She is aware that she has been flouted, that her charms have failed to seduce Parzival from the sacred mysteries, as she has seduced Amfortas. For Parzival has told her:

Eternally
Should I be damned with thee,
If for one hour
I forget my holy mission,
Within thine arm's embracing!
And this is no pleasant pill for any pretty woman to swallow.

Nor could her appeal to his pity (though in truth washe "By Pity 'lightened") turn him aside from his larger purpose; even when this appeal was coupled with

the promise that he should straightway see the Path to the Grail if he lingered but an hour.

Desperate, Kundy cries:

"Begone, detestable wretch"

and calling upon Klingsor (the only Master Will she knows) to avenge her wrong, she at the same time curses Parzival and all the Paths wherein he might travel, should they lead away from her.

And here the intuition that she is really necessary to his Attainment actually brings about the next step towards that end, by strange means. Parzival needs above all to realize the Nature of his True Will. And Klingsor has at this moment appeared upon the Castle wall; the Damsels rushing out of the Castle hasten towards Kundry, while Klingsor--poising a lance--cries:

Halt there! I'll ban thee with befitting gear:

The Fool shall perish by his Master's spear!

All else having failed, Klingsor make use of the Sacred Spear Itself. He hurls his WILL at Parzival, who, being perfectly receptive to the Higher Power (no matter what the agency used to bring it to him) receives the Spear, not in his heart, but in his hand. For--as in the case of the Higher WILL at the time of the opening of the 1001 petalled Lotus, the Real Flower of the Garden--it is seen gently floating above his head, within his reach and power to grasp.

And so Parzival grasps his True Purpose and brandishing the Holy Spear with a gesture of exalted rapture, he makes the Sign of the Cross therewith. Now the Sign of the Cross is symbolical of that "Cross of the Elements" from which the Creative Word issued at the birth of the dawning Universe.

A New Word is, as it were, uttered by Parzival and once again the Holy Spirit may be said to brood upon the Waters of Chaos. For at this moment, as with an earthquake, the Castle falls to ruins; the false Garden withers, and the damsels lie like shrivelled flowers strewn around on the ground. Kundry sinks down with a cry, and to her turns once more--from the summit of the ruined wall--the departing Parzival:

Thou knowst-- Where only we shall meet again.

And, having uttered these prophetic words, he disappears among the shadows.

Point III

THE REDEMPTION OF THE REDEEMER

"Hechsten Heiles Wunder!

Erlsung dem Erluser!"

Before passing on to the final scenes of this Drama, it is necessary that we should know something of the Great Ceremony of Initiation into the Grade of Master of the Temple which Parzival was undergoing. This knowledge may best be obtained from the Records of the Great Brotherhood itself, and from the actual examples of those who have undergone the Ordeals leading thereto.

The serious Student will be greatly interested in observing how closely some of the passages we have already quoted, and those we are about to quote, parallel the events in the Drama as compiled by Richard Wagner. But it must be remembered that Wagner himself received Instructions in the great Principles of the Holy Order from certain of the Secret Chiefs and this accounts for the great harmony between his Work and that of other members of the Great Brotherhood.

We find in Liber IV these words: "The Master of the Temple has crossed the Abyss, has entered the Palace of the King's Daughter; he has only to utter one

word, and all is dissolved. But, instead of that, he is found hidden in the earth, tending a garden. This mystery is all too complex to be elucidated in these fragments of impure thought; it is a suitable subject for meditation."

Parzival enters the Abyss when, casting aside every personal consideration and actuated by Pure Will delivered from the lust of result, he destroys Klingsor's Garden and Keep.

All that structure, built upon Reason, is shattered, and nothing but a rubbish-heap remains. For Parzival had discovered the Power of the Word whereby the Universe vanishes in Fire and Flame. This may therefore be looked upon as the supreme Banishing Ritual.

But the process of Creation, Preservation and Destruction is continuous; things must be destroyed on order that they may be renewed. It is from the rubbish-heap of Chronozon (Klingsor) that one selects the materials for a god, or for a New Aeon. Understanding is the structuralization of knowledge, and implies coordination.

But, in the meanwhile Parzival must tend a Garden of his own, for, having looked upon the "Face of the Father" he has become NEMO--No-man. (It is interesting to note that Klingsor termed Kundry "Nameless woman", for she, too, must attain to Understanding in the end.)

A study of Liber CCCXVIII, 13th Aethyr, will give us a fuller comprehension of this Mystery. Therein we read:

"No man hath beheld the face of my Father. Therefore he that hath beheld it is called NEMO. And know thou that every man that is called NEMO hath a garden that he tendeth. And every garden that is and flourisheth hath hath been prepared from the desert by NEMO, watered with the waters that were called death.

And I say unto him: To what end is the garden prepared?

And he saith: First for the beauty and delight thereof; and next because it is written "And Tetragrammaton Elohim planted a garden eastward in Eden." And lastly, because though every flower bringeth forth a maiden, yet there is one flower that shall bring forth a man-child. And his name shall be called NEMO, when he beholdeth the face of my Father. And he that tendeth the garden seeketh not to single out the flower that shall be NEMO. He doeth naught but tend the garden.

And I said: Pleasant indeed is the garden, and light is the toil of tending it, and great is the reward.

And he said: Bethink thee that NEMO hath beheld the face of my Father. In his is only Peace.

And I said: Are all gardens like unto this garden?

And he waved his hand, and in the Aire across the valley appeared an island of coral, rosy, with green palms and fruit trees, in the midst of the bluest of the seas.

And he waved his hand again, and there appeared a valley shut in by mighty snow mountains, and in it were pleasant streams of water, rushing through, and broad rivers, and lakes covered with lillies.

And he waved his hand again, and there was a vision, as it were an oasis in the desert.

And again he waved his hand, and there was a dim country with grey rocks, and heather, and gorse, and bracken. * * *

And he seems to read my thought, which is, that I should love to stay in this garden forever: for he sayeth to me: Come with me, and behold how NEMO tendeth his

garden.

So we enter the earth, and there is a veiled figure, in absolute darkness. Yet it is perfectly possible to see in it, so that the minutest details do not escape us. And upon the root of one flower he pours acid so that root writhes as if in a torture. And another he cuts, and the shriek is like the shriek of a mandrake, torn up by the roots. And another he chars with fire, and yet another he annoints with oil.

And I said: Heavy is the labour, but great is the reward.

And the young man answered me: He shall not see the reward; he tendeth the garden.

And I said: What shall come unto him?

And he said: This thou canst not know, nor is it revealed by the letters that are the totems of the stars, but only by the stars."

We find in the above an exact parallel to the case of Parzival, for he finds that "The Beatific Vision is no more, and the glory of the Most High is no more. There is no more knowledge. There is no more beauty. For this is the Palace of Understanding; and he is one with the Primeval things."

He must wander about in the earth, tending the ROOTS of the flowers; unconscious of the results of his labours, until the time is ripe for another to take his place.

The Third Act opens in the Grail's Domain. We perceive a pleasant spring landscape and flowery meadows towards the back. In the foreground is a wood which extends away towards the right, and a spring of clear water. Opposite, and higher up, is a narrow hermitage built against a rock. It is Daybreak.

All this brilliant spring scenery symbolises some of the work of Parzival who has laboured in darkness for many years. But the Night is nearly passed.

Gurnemanz, now old and in the garment of a simple hermit, yet still protected by the Mantle of the Grail, is now discovered. He hears a low moaning which he recognizes as that of Kundry, who--half dead, but now faithful in service--has found her way back to the Mountain of Salvation. Intuitively she had been led to keep her tryst with Parzival whose last words to he had been: Thou knowest, where only we shall meet again. She is discovered by Gurnemanz concealed in a small thicket near the stream. How long she has waited there, who can tell, but the thicket is now overgrown with thorns.

Upon spying her, Gurnemanz cries:

Up!--Kundry--Up!
The winter's fled, and Spring is here!
Awake, awake to the Spring!

The results of the unseen work of Parzival upon the "roots" of her being soon become apparaent to Gurnemanz. Her first cry, on being aroused from her deadly stupor, is: Service!

But Gurnemanz--shaking his head--replies:

Now will thy work be light!
We send no errands out long since:
Simples and herbs
Must ev'ry one find for himself:
'Tis learnt in the woods from the beasts.

But Kundry, having in the meanwhile looked about her, perceives the hermit's hut, and goes in. Gurnemanz, in surprise, remarks how different is her step, and thanks Heaven that he has been the means of reviving this "flower" that had formerly seemed so poisonous.

Kundry quitelely returns with a water-pot which she takes to the spring, and while waiting for it to fill, she looks toward the wood and perceives a strange Knight approaching in the distance. She turns to Gurnemanz, who seeing the same figure, remarks:

Who comes toward the sanctified stream?

In gloomy war apparel.

None of our brethren is he.

For in his shroud of darkness Parzival--for it is he--is not recognized even by Gurnemanz, a Companion of the Grail. It is not surprising that during his wanderings those less enlightened should have failed to perceive his identity.

He slowly enters, clad from head to foot in pure black armour; carrying, upright, the Sacred Spear, equipped with sword and shield. He seems dreamy and vacillating, but seats himself on the little knoll beside the stream.

Gurnemanz, after observing him for some time, finding him silent, approaches somewhat, and remarks:

Greet thee, my friend!

Art thou astray, and shall I direct thee?

In reply to which Parzival gently shakes his head, but remains silent. Further questioning only elicits from him the same silent response, for is it not written that UNDERSTANDING is pure Silence and Pure Darkness.

But the end of this period of silence and darkness is approaching. The NEMO stage of the "City of the Pyramids" soon gives place to another.

Parzival rises and thrusts his Spear upright in the ground, thus, as it were, linking Heaven and Earth. He then slowly divests himself of the black armour. First he lays down his Sword (The power of Reason and of analysis), and his Shield (The heavy Karma of the World--his Pantacle). Opening his Helmet (which, being but a symbol of the Cup, has kept him in a darkness) he removes it; thus allowing the Wine of Sunlight to descend upon his head.

He then kneels in silent prayer before the Spear, seeking conscious and enlightened union with the Will of the Universe. Hitherto he has been guided by that Will, but has remained the while unconscious of Its direction, he now seeks to participate more fully in the Great Purpose.

While thus engaged in holy meditation, he is recognised by both Gurnemanz and Kundry. They also realize that he has obtained possession of the Sacred Spear, so long lost to the Knights of the Grail. Kundry turns away her face, while Gurnemanz, in great emotion, cries:

Oh!--holiest day.

To which my happy soul awakes!

Then, having arisen, Parzival recognises them in turn and greetings are exchanged. He can hardly believe that at last his path through error and suffering has led him once again to that holy spot. For all seems changed.

His one desire is to find Armfortas, whose wound had so long aroused his Compassion and Pity, and which he feels it to be his mission to heal. This may be accomplished by one means alone, the Sacred Spear by which the wound was made.

And all that while that Parzival--even with this high purpose in view--had consciously sought to return to The Mountain of Salvation, the path thereto had been denied him and he had wandered at random, as if:

Driven ever by a curse:

Countless distresses

Battles and conflicts

Drove me far from the pathway;

Well though I knew it, methought.

For the Road to Ecstasy is one above thought, and when Ecstasy returns it is as a Grace rather than as the result of our conscious efforts. Yet it is the reward of our "wanderings" if our Aspiration has been kept perfectly pure meanwhile.

The Sacred Spear--The True Will--must not be used save for the highest ends; and those ends do not become apparent to the conscious mind, till many a day after it has first been grasped and wielded to destroy illusion.

Parzival

Then hopeless despair overtook me,

To hold the holy Thing safely.

In its behalf, in its safe warding

I won from ev'ry weapon a wound;

For 'twas forbidden

That in battle I bore it: Undefined

E'er at my side I wore it,

And now I home restore it.

'Tis this that gleaming hails thee here,--

The Grail's most holy spear.

And then Parzival learns from Gurnemanz that he at last nears the end of his Quest, for he is already within the Grail's Domain. He learns, too, of the anguish that has been suffered by Amfortas during his absence, and how the Knights had been disbanded because Amfortas no longer dared to unveil the Holy Cup. How Titurel, Father and Founder of the Order, had died--as other men--when he no longer received the Grail's enlivening beams.

So Parzival, in intense grief, bemoans his foolish wanderings that seem to have caused such disastrous results through his delay in returning to Monsalvat on his mission of mercy.

But things could have not been otherwise. We should remember how NEMO tended his garden and how some of the roots writhed in anguish under the acid or the knife, while others flourished by means of the oil.

Had his Understanding not been Pure Darkness, his conscious mind would never have allowed him to complete his Work. But such is the Mystery of Redemption that these things must be in order that the final outcome may be perfect.

Sorrow and suffering are great teachers, and the Masters, having no personal ends to accomplish, are often the Instruments whereby our Karma comes upon us. As pointed out in Liber IV.:

"The contemplation of the Universe must be at first almost pure anguish. It is this fact which is responsible for most of the speculation of philosophy.

Mediaeval philosophers went hopelessly astray because of their theology necessitated the reference of all things to the standard of man's welfare. * * *

The Ego-Idea must be ruthlessly rooted out before Understanding can be attained.

There is an apparent contradiction between this attitude and that of the Master of the Temple. What can possibly be more selfish than this interpretation of everything as a dealing of God with the soul?

But it is God who is all and not any part; and every "dealing" must thus be an expansion of the soul, a destruction of its separateness.

Every ray of the sun expands the flower.

The surface of the water in the Magick Cup is infinite; there is no point different from any

other point.

Thus, ultimately, as the wand (spear) is a binding and a limitation, so is the Cup an expansion--into the Infinite.

And this is the danger of the Cup; it must necessarily be open to all, and yet if anything is put into it which is out of proportion, unbalanced, or impure, it takes hurt.'

But--`Ultimately the Magical Will so identifies itself with the man's whole being that it becomes unconscious, and is as constant a force as gravitation."

Thus had the Spear--The Magical Will--led Parzival back to the Grail.

But, after his long Quest, Parzival is weak and fainting, and this final temptation--the idea that after all he has FAILED in the Quest--causes him to sink down helplessly upon the grassy knoll.

Kundry has brought a basin of Water with which to sprinkle Parzival, but Gurnemanz, waving her off, says:

Not so!

The holy fount itself

Befitteth more our pilgrim's bath.

And so, by the side of the Holy Spring (The Waters of the Great Sea --AKSHARA) they remove the greaves from his legs (giving him further freedom of action) and bathe his feet (Symbol of Understanding). They then remove his corslet (thus disclosing his Heart) and sprinkle him with the holy water.

For there are Three that bear witness on Earth--The Water, the Blood and the Holy Ghost (the Dove) and he that overcometh shall partake of the Waters of Life freely.

Upon the contemplation of Kundry's self-imposed task of bathing the feet of Parzival, he asks gently but wearily: "Shall I straight be guided unto Amfortas?" To which question Gurnemanz, whilst busying himself, replies:

Most surely; there the Court our coming waits.

He explains further that even he has been summoned to this Reception since, upon the death of Titurel, the long neglected office of the uncovering of the Grail is, by the will of Amfortas, once more to be performed.

We should notice how, apparently by chance--for so seems the Design of the Universal Initiation of Humanity--all things have been prepared and are seen to lead up to the Crowning point of the Ceremony.

Meanwhile, Parzival sits wondering at the marked change in Kundry, at her now humble attitude, so different from her former perversity; while Gurnemanz performs a further office in the ceremony of Purification by sprinkling the head of Parzival with the water from the Holy Spring.

Purification being complete, is followed by Consecration, the second step towards Initiation. Kundry is seen to take a golden flask from her bosom and to pour some of its contents upon Parzival's feet. Taking the flask from her, Parzival then invites Gurnemanz to anoint his head with the same Holy Oil; his now clear vision causing him to remark:

"For I to-day as king shall be appointed."

He makes this statement, which is no less than a prophesy of his complete attainment, as simply and naturally as a child.

A few remarks should now be made on the nature of this Holy Oil and in regard to the source from whence it came. Liber IV will again supply the key, for therein

we read: "The Holy Oil is the Aspiration of the Magician, it is that which consecrates him to the performance of the Great Work. * * * It is not the will of the magician, the desire of the lower to reach the higher; but is that spark of the higher in the Magician which wishes to unite the lower with itself."

The Oil, in this instance performs a double purpose, for it represents both the awakening of the True Self of Kundry, and the desire for redemption. This Higher Self is represented by Parzival, and Kundry's Consecration of Parzival is the act which makes her redemption, by him, possible.

Again: "This oil is compounded of four substances. The basis of all is the oil of the olive, The Olive is, traditionally, the gift of Minerva, the wisdom of God, the Logos. It is dissolved in three other oils; oil of myrrh, oil of cinnamon, oil of galangal. The Myrrh is attributed to Binah, the Great Mother, who is both the understanding of the Magician and that sorrow and compassion that results from the contemplation of the Universe. The Cinnamon represents Tiphareth, the Sun--the Son, in whom Glory and Suffering are identical. The Galangal represents both Kether and Malkuth, the First and the Last, the One and the Many, since in this Oil they are One." "These oils taken together represent the whole Tree of Life. The ten Sephiroth are blended into the perfect gold." This will become clearer when the whole Drama has been treated from the Qabalistic viewpoint in the next Chapter. Again: "This perfect Oil is most penetrating and subtle. Gradually it will spread itself, a glistening film, over every object in the Temple."

In regard to this latter point we should observe what actually happens a little further on in the Drama, but first notice one further quotation which has a very direct bearing on the subject in hand. "The phial which contains the Oil should be of clear rock crystal (Rock Crystal is attributed to Malkuth--the Fallen Daughter, but in this case the flask is of Gold which represents the Breast, Sun or Tiphareth Sphere of the Son or Higher Self whose influence has been felt by Kundry) and some magicians have fashioned it in the shape of the female breast, for that is the true nourishment of all that lives. For this reason also it has been made of mother-of-pearl and stoppered with a ruby." In this connection we should note that Kundry produced the golden flask from her bosom, for every detail of this Drama is symbolical.

Next, Parzival very quietly scoops up some of the Holy Water from the Spring and sprinkles it upon Kundry's head while she kneels at his feet --saying:

I first fulfil my duty thus:--
Be thou baptized,
And trust in the Redeemer!
At which Kundry bows her head and appears to weep bitterly.

This is the first time that Kundry has been truly willing to receive the higher help. She has done much, according to her own notions of service, but now she is about to be led to Understand how best she may Serve; for true Mastery implies true Service.

We should notice, too, the effects of the Holy Oil on Parzival. He turns round and gazes with gentle rapture on the woods and meadows; which represent his Garden, as we explained before. Gradually, he realizes the results of the Work he had carried on in silence and darkness. His memory awakens and he murmurs:

How fair the fields and meadows seem today!
Many a magic flower I've seen,
Which sought to clasp me in its baneful twinings;
But none I've seen so sweet as here,
These tendrils bursting with blossom,
Whose scent recalls my childhood's days,
And soaks of loving trust to me.

Gurnemanz attempts to explain this, saying: "That is Good-Friday's spell, my

lord!" Whereas Parzival, reminded of the darkness of his self- crucifixion and hardly yet realizing its full significance, replies:

"Alas, that day of agony!
Now surely everything that thrives,
That breathes and lives and lives again
Should only mourn and sorrow?"

But Gurnemanz continues:

"Thou seest it is not so.
For: "The sad repentant tears of sinners have here with holy rain besprinkled field and plain, and made them glow with beauty. All earthly creatures in delight at the Redeemer's trace so bright, uplift their prayers of duty. To see Him on the Cross they have no power; and so they smile upon redeemed man, who, feeling freed, with dread no more doth cower, through God's love-sacrifice made clean and pure. And now each meadow flower and blade perceives that mortal foot to-day it need not dread; for as the Lord in pity man did spare, and in His mercy for him bled, all men will keep with pious care, to-day a tender tread. So Tresspass-pardoned Nature wakes now to her day of Innocence."

During this speech, Kundry has been watching Parzival with moist eyes and a look of beseeching, and he, now fully realizing the results of his work (for it is High Noon) remarks:

I saw my scornful mockers wither:
Now look they for forgiveness hither?
Like blessed sweet dew a tear from thee
too floweth?
Thou weepest--see! the landscape
gloweth.

And he kisses her softly upon the brow. Here the "dew of pure love" begins its wondrous action which brings all to perfection. Of this it is written in Liber IV. "There is, however, a universal solvent and harmonizer, a certain dew which is so pure that a single drop of it cast into the water of the Cup will for the time being bring all perfection.

"This dew is called Love. Even in the case of human love, the whole Universe appears perfect to the man who is under its control, so it is, and much more, with the Divine Love of which it is now spoken.

"For human love is an excitement, and not a stilling of the mind; and as it is bound to the individual, only leads to greater trouble in the end.

"This Divine Love, on the contrary, is attached to no symbol. It abhors limitation, either in its intensity or in its scope."

Here we obtain the key to the errors of both Klingsor and Amfortas; together with the true solution of the problem, as obtained by Parzival. For this Love leads on to ECSTASY, as the drama itself now shows us.

It is MIDDAY, and just as the Sun is then at its height and full beauty, so we find that Parzival's travels have led him to complete the circle of his wanderings, and in another moment, The Mountain of Salvation, like a great Ruby Jewel set in a Golden Ring, will shine out once more. Mean- while, Gurnemanz and Kundry are seen to cover Parzival with the Mantle of the Grail, and he, solemnly grasping the Holy Spear and with Kundry at his side, prepares to follow Gurnemanz.

Now, as if to prove out theory that Parzival had completed the Circle, we find the scenery once again automatically changing, but this time from right to left. It will be remembered that on the previous occasion, when for the first time Parzival entered the Temple of the Grail, this charge took place in the opposite direction. The passages through which they pass are similar, but as if reversed.

And this time all three traverse them together as if to symbolise the Sacred Triad, the completion of which is about to take place.

As before, there are chimes of bells. (The aspirant will notice similar sounds when entering the Higher Consciousness. They are sometimes called "The Voice of the Nada.")

Once more Time and Space are One, and the Tableau of the Everpresent Here and Now appears.

Here we find Birth, Death, Life, Sorrow, Age and Youth mingled together in Harmony, Joy and Beauty. The vast Temple of the Holy Ghost--the length of which is from North to South, its breadth from East to West, and its height from Abyss to Abyss, yet which is also the BODY OF MAN--is open to our view.

There is but a faint light at first. The doors open on either side and Knights bring Titurel's corpse in a Coffin and Amfortas' wounded body on a litter. The bier is erected in the middle of the Hall, and behind it is the throne with canopy, where Amfortas is set down.

Then comes a train of Knights bearing the Holy Grail towards the sheltering Shrine, where it is placed as before.

Unaware of the approach of the Victorious Parzival, the Knights now murmur at the death of Titurel the honoured founder of the Order. For this death, Amfortas appears to have been at least partially responsible, having failed for so long a time in his office to unveil the Grail. Yet he, having lost the Sacred Spear--the Higher Will--entrusted to him by his Father, and having found the human will quite unable to take Its place, has in the meanwhile suffered awful tortures through this failure to fulfil his true Purpose.

The Knights, in despair, press towards Amfortas and demand that he--this once--unveil the shrine and do his office. Whereat, Amfortas in an ECSTASY OF FEAR, springs up and throws himself among the Knights--who draw back-- while he cries:

No!--No more!--Ha!
Already is death glooming round me,
And shall I yet again return to life?
Insanity!
What one in life can yet stay me?
Rather I bid ye slay me!
For such is the Ecstasy of the Touch of Death the Twin of Love.

(He tears open his dress.)

Behold me!--the open wound behold!
Here is my poison--my streaming blood.
Take up your weapons! Bury your
sword-blades
Deep--deep in me, to the hilts! Ye
heroes, up!
Kill both the sinner and all his pain:
The Grail's delight will ye then regain!

But there is no DEATH in the Hall of Ecstasy. Birth, Life, Death are not successive but One, for Time and Space are One.

And so, at the moment of Amfortas' greatest agony Parzival, the Redeeming Power, enters unperceived and unexpected.

There is much truth in the old saying, "The unexpected is sure to happen" and this is more and more clearly realized as we tread the true Path. True Ecstasy comes at the moment when all seems lost, for the partial and transient must disappear and become lost, e'er the Real appears. "For to each individual thing, attainment means first and foremost the destruction of the individuality."

"Each of our ideas must be made to give up the self to the Beloved, so that we may eventually give up the Self to the Beloved in our turn." --Liber IV.

Suddenly the voice of Parzival is heard:

One weapon only serves:

The one that struck

Can staunch thy wounded side.

The countenance of Amfortas, upon his hearing these words, now displays HOLY RAPTURE. He totters in ecstasy, while Gurnemanz supports him tenderly.

Parzival

Be whole, unsullied and absolved!

For now I govern in thy place.

The True Will unhesitatingly takes its rightful place, and since that Will is one with THE WILL OF THE UNIVERSE, Amfortas without hesitation accepts it.

Parzival

Oh blessed be thy sorrows,

For Pity's potent might

And Knowledge' purest Power

They taught a timid Fool.

The Holy Spear

Once more behold in this.

And as all gaze in rapture on the Spear held aloft by Parzival, he continues, in inspiration, as he gazes at its Point:

O mighty miracle of bliss!

This that through me thy wound restoreth.

With holy blood behold it poureth,

Which yearns to to join the fountain glowing,

Whose pure tide in the Grail is flowing!

Hid be no more that shape divine;

Uncover the Grail! Open the Shrine!

Thus, and not otherwise, came Parzival into his own. The Temple of the Chalice of Ecstasy is now, for him, The Palace of the King's Daughter. For thus is it written: "When these shall have destroyed the Universe, then mayest thou enter the Palace of the Queen, my Daughter." Then only shall we understand the nature of The Bride's Reception. For:

"The Spirit and the bride say, Come.

And let him that heareth say, Come.

And let him that is athirst come.

And whosoever will, let him take of the
water of life freely."

Thus, and thus alone; amid Radiant Light, the Glowing of the Chalice of Ecstasy, the Rising of Titurel from the Tomb, the Death struggle of Kundry, the Homage of the Redeemed, the Praise of the Knights of the Grail, and above all the Benediction of the Dove of the Holy Spirit; is the final Work accomplished--

THE REDEMPTION OF THE REDEEMER.

QABALISTIC CONCLUSION

Nothing now remains but for the scribe to bear witness to the strange Qabalistic "coincidences" connected with this Drama.

Was Wagner a great Qabalist? Were those from whom he obtained the sources of his information such? Who can tell?

Rather I would suggest that, being inspired, this Drama must of necessity conform to all truth, on all planes. For there are certain Numerical Emanations, called the Ten Sephiroth, and there are certain Vibrations of a numerical nature connected with Words.

It is not my intention to write a treatise on the Holy Qabalah (those who wish to study this interesting subject may do so in "Q.B.L. or The Bride's Reception"), nor to describe fully the "Tree of Life", nor the methods of drawing numerical meanings from words. The accompanying plate shows the structure of "The Tree of Life", and the Frontispiece indicates how the "Chalice of Ecstasy" may be drawn therefrom.

The Qabalistic teaching is that Malkuth--The Kingdom--The Animal Soul--THE FALLEN DAUGHTER must be RAISED through the Office of the SON--Tiphereth --The Sun--Harmony and Beauty, to the Throne of the MOTHER--Binah--Under- standing--THE CUP, when she is again united to the FATHER--Chokmah--Wisdom --Will--THE SPEAR, thus absorbing all into THE CROWN--Kether--The Pure Light of the DOVE which descends upon their Union.

This is the Mystery of Redemption and of the Great Work, the Uniting of the Microcosm and the Macrocosm--Man with God.

The main Formula of the Great Work, that of the Rose and Cross, is symbolised in the Great Order as $5\frac{1}{2}=6\frac{1}{2}$. This refers to the Microcosm and the Macrocosm as the Pentagram or Fivefold Star on Unconquered Will and the Hexagram or Six-fold Star. The Work is to discover their equivalence, and to unite them.

The first stage of this Union occurs in TIPHERETH, and is accompanied with the feeling of Ecstasy. This Sephira is that of the SUN, and is necessarily connected with the Solar Numbers of which 6, 66, and 666 are the Scale. This is the Sphere of the Crowned King--The Son who unites in himself both Glory and Suffering.

But since there has been, what we may term, a change of Office in the Great Hierarchy in this New Aeon, we find that the Number 418 which is the numeration of "ABRAHADABRA" the Word of the Aeon is also particularly attributed to this Sphere, since it represents perfectly the formula of $5\frac{1}{2}=6\frac{1}{2}$. (See Sepher Sephiroth, Equinox Vol. I. Number VIII.)

Again 777 is a number representing alike "The Flaming Sword" and the Unity of all things including the World of Shells. In Greek Qabalah it corresponds to the word STAUIROS--The Cross.

It is worthy of notice, and most careful consideration, therefore, that with slight adjustment of spelling, the Names of the principle characters in the Drama have an extraordinary significance.

TITUREL, Founder of the Grail Order, adds to 666.

MONSALVAT, the Mountain of Salvation, adds to 666.

GAMURET, the Father of Parzival, adds to 666.

AMFORTAS, with his Cross of Suffering, adds to 777.

KLINGSOR, who represents Chronozon (333) adds to 333.

GURNEMANZ, Conductor of the New King, adds to 418.

PARZIVAL, The Pure Fool, adds to 418.

KUNDRY and GUNDRYGGIA, alike add to 290.

In the above the Hebrew equivalents of the letters and the old spellings of the names are used. With small study of the Qabalistic System and the Grades of the Order based on the Tree of Life, the significance of the above will become more and more apparent to the Student. An extended treatise might be written on the subject, but that is not the intention of the author at this time.

Now, there are several spellings of the name Parzival; the one I have adopted being that of Wolfram von Eschenbach, from whom Wagner derived the Drama. The usual spelling--Parsifal--is interesting since it adds to 388, which, with the addition of 500 (Final Mem. The Water of the Great Sea of Understanding), becomes 888. By Greek Numeration 888 is the number of Jesus the Christ.

But there is another spelling, much more significant, and probably the oldest of them all. PARChVAL, the numeration of which adds to 326.

It will have been noticed that the most important Points of the Drama are connected with THE CUP--Understanding--Binah the THIRD Sephira; The SPEAR -- Will--Wisdom--Chokmah the SECOND Sephira, and THE HEART--The Castle of the Grail--Tiphereth the SIXTH Sephira. If we examine these Spheres on the Tree of Life we find they form a Descending Triad representing the Bowl of The Chalice of Ecstasy, the points of which are 326.

Now 326 is the Numeration of IHShVH--The Hebrew Jeheshuah--Jesus--The God- Man or Redeemer. This Word also symbolises the descent of "Shin" the letter of the Holy Spirit into the Four Lettered Word IHVH--Jehovah--The Ineffable Name and the Formula of the Four Elements. Thus PARChVAL symbolises the whole process perfectly; the Descent of Spirit into Matter and also of the Redemption.

It also shows the transition to the New Aeon, there being a connection between this old spelling and that of Parzival the formula of the present time. For the central letter of the word PARChVAL is "Ch" in Hebrew Cheth, which spelt in full is 418 the numeration of Parzival, and of the Word of the Aeon, his Magick Formula.

I need only add that The DOVE--Kether--The Crown--when shown above the bowl of the CHALICE (in its natural position on The Tree of Life) together with Yesod--the Foundation and Malkuth--The Kingdom, as the stem and base of the Cup; completes the Qabalistic Design. This arrangement clearly shows how the Chalice is one with the Tree of Life and filled by the Holy Spirit.

The numerical proof is not, however, quite complete--indeed it could never be completed--but let me draw your attention to the word Grail. The old spelling is GRAL and here we find G--the letter of The Moon--and R--the letter of the Sun, coupled with AL, the Great Name of God.

Turning once more to our Qabalistic Design of the Cup drawn on the Tree of Life, let us examine the Numbers of the Sephiroth involved. We shall indeed discover the "Chalice of Ecstasy" for we obtain $1 + 2 + 3 + 6 + 9 + 10 = 31$, which is the numeration of both AL and LA--God and Not--Key to the Mysteries both of the Old Aeon and the New and when properly understood the

Final Formula of
ECSTASY.

-oOo-

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57 captures

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About this capture
XXXI HYMNS
TO THE STAR GODDESS
Who is Not

BY XIII: which is ACHAD

I. Invocation

Mother of the Sun, Whose Body is White with the Milk of the Stars, bend upon Thy servant and impart unto him Thy Secret Kiss!
Enkindle within him the Holy Ecstasy Thou hast promised unto them that love Thee; the Ecstasy which redeemeth from all pain.

Hast thou not proclaimed: All the sorrows are but shadows, they pass and are done, but there is that which remains? That the Universe is Pure Joy--that Thou givest unimaginable Joys on Earth--that Thou demandest naught in sacrifice?

Let me then rejoice, for therein may I serve Thee most fully. Let it be Thy Joy to see my joy; even as Thou hast promised in Thy Holy Book!

Now, therefore, am I Joyful in Thy Love.

AUMN

II. The Brook

I wandered beside the running stream, and mine eyes caught the glint of Thy Starry Orbs in the swirling waters.

So is it with my mind; it flows on towards the Great Sea of Understanding wherein I may come to know Thee more fully.

Sometimes, as it journeys, it threatens to overflow its banks in its eagerness to reflect a wider image of Thine Infinite Body.

Ah! How the very stones, over which flow the life of my being, thrill at the tender caress of Thy reflected Image.

Thou, too, art Matter; it is I---Thy Complement---who am motion! Therefore these very stones are of Thee, but the Spirit---the Life---is the very Self of me; mine Inmost Being.

Flow on, O Stream! Flow on, O Life! Towards the Great Sea of Understanding, the Great Mother.

III. The Rose Garden

Long have I lain and waited for Thee in the Rose Garden of Life; yet ever Thou withholdest Thyself from mine Understanding.

As I lay I contemplated Thy nature as that of an Infinite Rose.

Petals, petals, petals.. but where, O Beauteous One, is Thy Heart?

Hast Thou no Heart? Are Thy petals Infinite so that I may never reach the Core of Thy Being?

Yet, Thou hast said: "I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you: Come unto me!"

Yea! Mine innermost sense is drunken; it is intoxicated upon the Dew of the Rose. Thy Heart is my Heart; there is no difference, O Beloved.

When I shall have penetrated to the Heart of Thine Infinite Rose, there shall I find Myself.

But I shall never come to myself---only to Thee.

IV. The Fox Glove

Tall and straight as a Fox Glove do I stand before Thee, Mother of Heaven.

The flower of my being is given over to a strange conceit; I grow up towards the Stars and not towards the Sun.

Art Thou not Mother of the Sun?

Thus have I blasphemed the Lord and Giver of Life for Thy sake. Yet am I not ashamed, for in forgetting the Sun I am become the Sun--Thy Son--yet a thousand times more Thy Lover.

The foxes have holes and the birds of the air have nests, but now I have nowhere to lay my head; for tall and straight as a Fox Glove do I stand before Thee. My resting place is the Womb of the Stars.

Yet all that I may comprehend of Thine Infinite Body is but as the Glove upon one of Thy soft sweet hands, touching the Earth, not hurting the little flowers.

V. The Storm

A Dark Night and the Storm. The lightening flashes between Thee and me. I am dazzled so that I see Thee not.

So in the depths of my being flash the fires of life; they blind me to the Understanding of Thee and Thine Infinite Body of Stars.

Yet I see Thee reflected in the body of her I love, as we lie with quivering limbs awaiting the coming of the sound of thunder.

She fears the thunder, and turns within herself for consolation.

But even there the Lightning flameth, for I have loosed the fires of my being within the dark recess---in honour of the Storm and of Thine Infinite Body which I see not.

VI. The Hole in The Roof

Once I knew an ancient serpent. He delighted to bask in the Sunshine which penetrated through a tiny hole in the roof of the cave.

He was old and very wise.

He said: "Upon me is concentrated the Light of the whole Universe."

But a little brown beetle, who had long lived in the cave with him, looked up, and spreading his wings passed out through the hole in roof---into the Infinite Beyond.

Thus, forsaking wisdom, would I come to Thee, Beloved Lady of the Starry Heavens.

VII. The Design

Strange curves: and every Curve a Number woven into a Musical and Harmonious Pattern.

Such was the design showed me by my friend when first we met.

It was like an exchange of greetings by means of an inward recognition.

Oh! Could I but grasp the Ever-changing Design of Thy Star Body, Mother of Heaven!

Yet, it is written: "Every man and every woman is a star. Every number is infinite, there is no difference."

Such then is Life, for those who love Thee: Strange Curves, and every Curve a Number woven into a Musical and Harmonious Design.

VIII. The Snow Drift

My body was blue as Thine, O Beloved, when they found me. I was stiff as if held in a close embrace. Nor was I conscious of aught but Thee, till the small fires of Earth brought me back with an agony of tingling pain.

How came I to be lost in the snow-drift?

I remember how I had taken shelter from the blinding storm. The snow fell about me, and I waited, turning my thought to Thee.

Then did I realize how every snow-flake is built as a tiny star. I looked closer, burying my face in the white pile, as in Thy Bosom. Mine arms embraced the snow-drift; I clung to it in a mad ecstasy.

Thus would I have pressed Thy Body to mine, wert Thou not Infinite and I but as tiny as a star-flake.

So was my body frozen---as by the utmost cold of inter-stellar space.

It was blue as Thine when they found me locked in Thine embrace.

IX. Daylight

In the Daylight I see not Thy Body of Stars, O Beloved.

The little light of the Sun veils the Great Light of the Stars, for to-day Thou seemest distant.

The Sun burns like a great Torch, and Earth seems as one of His little Spheres, filled with life.

I am but a tiny spermatozoon, but within me is the fiery and concentrated essence of Life.

Draw me up into Thyself, O Sun! Project me into the Body of Our Lady Nuit!

Thus shall a new Star be born, and I shall see Thee even in the Daylight, O Beloved.

X. The Bird

Once I bought a little bird; his cage was very small; it had only one perch. He was so young he had not even learned to sing, but he chirped gladly when I brought him home.

Then I raised the bars of his cage, and without a moment's hesitation he flew out into the room, and spying the cage of the love-birds, perched upon it and examined it carefully.

Not long afterwards another and stronger cage was obtained for the love-birds, for they had pecked through some of the frail bars. When the little bird was offered the discarded cage, he quickly hopped from his tiny one to theirs.

Now he has three perches and room for his tail, and when we open the door of his cage he refuses to come out. Perhaps he fears to lose what he had once coveted and then obtained.

Herein lies the secret of Government. Give the people what will make them reasonably comfortable; let them have three perches and room for their tails; and forgetting their slavery and restrictions, they will be content.

Hast Thou not said "The slaves shall serve." Lady of the Starry Heaven?

XI. The Moral

There is another moral to the story of the little bird. Having gained his desire

for a larger cage, he forgot his longing for Freedom.

The door remained open; the room was before him, wherein he could stretch his wings and fly.

Yet he preferred his cage.

The wide world might have been his had he known how to use it, but he was not ready for that; he would have perished of cold had I let him out into the wintry snow.

Let those who would travel the Mystic Path remember this: Earth Consciousness is an illusion and limitation. When it frets us, like a little cage, our chance for greater freedom comes.

But when a larger cage is offered---when we obtain Dhyana---let us not rest there thinking ourselves free. The door is open, Samadhi lies beyond, and beyond that, when we are ready for it, the Real Freedom, Nirvana.

O Lady of the Stars, let me not content till I penetrate the ultimate bars and am Free---One with the Infinitely Great as with the Infinitely Small.

XII. The Invisible Foot Prints

Long have I roamed the Earth delighting in the Good, the Beautiful and the True; ever seeking the spots where these seem to be most Perfect.

There is joy in this wandering among the flowers of life, but Thy Joy, O Beloved, is to be desired above all.

Now I seek a resting place, I am set upon a new Quest, to Worship at Thy feet.

For it is written of Thee: "Bending down, a lambent flame of blue, all touching, all penetrant, her lovely hands upon the black earth, and her lithe body arched for love, and her soft feet not hurting the little flowers."

Oh! That I might discover Thine Invisible Footprints upon the Earth and there come to the Understanding of Thy Being, O Beloved.

XIII. The Finger Tips

Or, it may be, O Beloved, I shall discover the imprints of Thy finger tips amid the flowers or upon the Black Earth.

Hath not Nemo a Garden that he tendeth? Doth he not also labour in the Black Earth?

Who knoweth when Thy hands may grasp me and draw me up into Thine arms, there to nestle at Thy breast, to feed upon the Milk of the Stars?

Beloved, verily this tending of the Garden of the World---although the labor may seem heavy---leadeth to a Great Reward. As Thou hast said: "Certainty, not faith, while in life upon death, rest, ecstasy." Nor dost Thou demand aught in sacrifice.

What do the Bhaktis know of Love? They see the Beloved everywhere.

But when I am one with Thee, O Beloved, I shall not see Thee, for I shall know Thee as Thou art.

XIV. The Well of Stars

I know a hidden well of clearest water. Naught but the coping of delicate pink onyx is visible until the secret spring be touched.

Then beware! For above the entrance hangs a fiery sword.

Few find this Well or know its Secret; there are but two roads leading thereto.

From the broad Mountain summit we may search the slopes for a vision of the Woodland Delta where grow the Trees of Eternity, or we may journey through the Valley between the Ivory Hills---if we fear not the purple shadows and the black pit-fall.

From Thee we came; to Thee may we return, O Well of Living Stars!

XV. The Icicles of Isis

It hath been written how the Old King dreamed of his banished peacock, entombed in a palace of ice, who cried: "The Icicles of Isis are falling on my head."

Thus it is with those who are banished to the Palace of the Moon---for the Word of Sin is Restriction.

Oh! Lady of the Starry Heavens, let me not become frozen at the touch of the cold Veil of Isis. For the Moon is but the dead reflector of the Sun, and He but the youngest of Thy Children of Light.

Let me lift Thy Peacock Veil of a Million Starry Eyes, O Beloved!

Show Thy Star Splendour, O Nuit; bid me within Thine house to dwell!

XVI. Purple Mill

The delicate purple mist streams up from the hills: I watch and wait for the meaning of it all.

Sometimes it seems like the incense smoke of Aspiration ascending towards the Sun---giver of Light, Life, Love and Liberty to the Children of Earth.

But the Sun is going down behind the Mountains, and Thy Starry Lamps glow in the Sky.

Is not the Lamp above the Altar a symbol of the Desire of the Higher to draw up the lower to Itself?

So, O Lady of Heaven, I liken the Mist to the life-breath of Souls who pant for Thee here below.

And I remember Thy words:

Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!

I, too, would ascend as a delicate purple mist that steams up from the Hills.
Art Thou not all Pleasure and Purple?

XVII. The Infinite Within

I would that I were as the feminine counterpart of Thee, O Beloved; then would I draw the Infinite within.

Yet since Thy Pure Being must ever be more refined than this body of mine I should interpenetrate every part of Thee with my living flesh.

Thus, O Beloved, should we enter into a new and more complete embrace: not as of earth wherein the male uniteth with the female by means of the physical organs of love, but with every atom of my being close pressed to every atom of Thine---within and without.

Then, O beloved, would I cry unto the Lord of the Primum Mobile to teach me the Art of the Whirling Motion of Eternity.

Thus, whirling within Thee, our never-ending nuptial feast shall be celebrated, and a new System of Revolving Orbs be brought to birth.

Ah! the shrill cry of Ecstasy of that Refined Rapture---the Orgasm of the Infinite Within.

XVIII. The Rainbow

As I sat in the shelter of the forest glade, my eye caught the multi- coloured gleam of diamonds. I looked again; the Sun rays were playing upon the dew which clung to a little curved twig.

It seemed like a tiny rainbow of promise.

Then, while I watched in wonder, a small grey spider bridged the arch of the bow with his silken thread.

Ah! My Beloved, thus, too, hath the Spider of Destiny woven his silken rope from extreme to extreme of the Great Rainbow of Promise.

Fate hath fitted me as an Arrow to the String of Destiny in the bow of the Sun.

But Whose Hand shall draw that Mighty Bow, O Beloved, and send me upon fleet wings to my resting place within Thine Heart?

XIX. Dropped Dew

As I came from tending the Rose Garden and was about to return to my humble shelter, my eyes caught the gleam of dropped dew like a tiny trail along the path.

It was very early; the Sun had not yet re-arisen; the Stars still twinkled faintly in the sky.

Who could have come before me to the Garden?

I followed the trail of dew, stooping down so that I saw in each crystal drop the reflection of a tiny star.

Thus came I to my lady's chamber; she it was who carrying roses had left this silvery thread as a clue to her hiding place.

When I found her, her eyes were closed, as she pressed the fragrant the pink blossoms to her white breast.

Then did I bury my face in the blossoms and I saw not her eyes when she opened them in wonder.

Thus, too, would I follow the Star-trail of Dropped Dew, ere the re-arisen Sun hides Thee from me, O My Beloved!

Thus would I come to Thee and bury my face in Thy Breast amid the Roses of Heaven.

Nor should I dare to look into Thine eyes, having discovered Thy secret---the Dew of Love---the Elixir of Life.

XX. Twilight

Twilight... and in a few brief moments the Stars will begin to peep. I will await Thee, here amid the heather, O Beloved.

I wait... no stars appear for a mist has stolen up from the foot of the mountains.

Thus I waited for a sight of Thy Star Body till the cold damp mist of suppressed emotion chilled my being and my reason returned.

The woman stood girt with a sword before me. Emotion was overcome by clarity of perception. Then did I remember Thy words: "The Khabs is in the Khu not the Khu in the Khabs. Worship then the Khabs and behold my light shed over ye."

Thus turned I my thoughts within, so that I became concentrated upon the Khabs---the Star of mine inmost being. Then did Thy Light arise as a halo of rapture, and I came a little to lie in Thy bosom.

But I offered one particle of dust---and I lost all in that hour.

Such is the Mystery of Her who demandest naught in sacrifice.

The twilight is returned.

XXI. The Dog Star

Wisdom hath said: "Be not animal; refine thy rapture! The canst thou bear more joy!"

I have been like an unleashed hound before Thee, O Beloved. I have striven towards Thee and Thou seest in me only the Dog Star.

Yet will I not fall into the Pit called Because, there to perish with the dogs of reason. There is no reason in me; I seek Understanding, O Mother of Heaven.

Thus, with my face buried in the black earth, do I turn my back upon Thee. I will refine my rapture.

So Thou mayest behold me as I am, and so Thou shalt Understand at last, O Beloved; for in reverse Thou readest this DOG aright.

Hast Thou not said: "There is none other?"

XXII. Pot-pouri

The roses are falling. This is the night of the full moon whereon the children of Sin attend the Sacred Circle.

Therein they will sit divided---but not for love's sake---for they know Thee not---O Beloved. Into the Elements, the fiery, the watery, the airy and the earthly Signs are they divided when they gather at the Full Moon within the forest.

I wandered down the deep shadowy glade, there I espied a tiny sachet of pot-pouri, dropped---maybe---from the streaming girdle of one of the maidens.

Tenderly I raised it. Its perfume is like unto the perfume of her I love. She, too, perhaps, has heard the call of the moon and is even now on her way to the secret tryst.

But hast Thou not said: "Let there be no difference made among you between any one thing and any other thing; for thereby cometh hurt." What matter then the name of the maiden? What matter the flowers of which it is composed?

Yet dare I not burn this incense unto Thee, O Beloved, because of Thine hair, the Trees of Eternity.

Oh! Little sachet of pot-pouri, thou hast reminded me of her I love, for the roses are falling, it is the night of the Full Moon and the children of Sin gather to attend the Sacred Circle.

XXIII. Red Swansdown

It hath been told how Parzival shot and brought down the Swan of Ecstasy as it winged over the Mountain of the Grail.

But there is within the archives another story, unheard by the ears of men.

From the breast of the Eternal Swan floated one downy feather, steeped in blood. This did the youngest and least worthy of the Knights hide tenderly in his bosom till he concealed it within the hard pillow of his lonely couch.

Night after night that holy pillow became softer; sweeter and sweeter were his dreams. And one night---the night of the crowning of Parzival---he was granted the Great Vision wherein the Stars became like flecks of Swansdown upon the Breast of Heaven, each living and throbbing, for they were steeped in Blood.

Then did every atom of his being become a Star racing joyfully through the Great Body of the Lady of Heaven. Thus in sweet sleep came he into the Great Beyond.

Grant unto me Thy Pillow of Blood and Ecstasy, O Beloved!

XXIV. Passing Clouds

A dark night: Not a star is visible, but presently the moon shines out through a rift in the clouds. And I remember, "The sorrows are but shadows, they pass and are done, but there is that which remains."

Yet is the moon but illusion.

A dull day: but presently the Sun is seen as the clouds are dispelled by His light.

Is He that which remains?

Night once more: the Sun is lost to sight, only the moon reminds me of His presence. The clouds scud swiftly across the Sky and disappear.

Thy Star Body is visible, O Beloved; all the sorrows and shadows have passed and there is that which remains.

When clouds gather, let me never forget Thee, O Beloved!

XXV. The Coiled Serpent

Thus have I heard:

The ostrich goeth swiftly; with ease could he outstrip those who covet his tail-feathers, yet when danger cometh he burieth his head in the sand.

The tortoise moveth slowly and when embarrassed he stoppeth, withdrawing into his own shell; yet he passeth the hare.

The hare sleepeth when he should be swiftly moving; he runneth in his dreams thinking himself at the goal.

But the Coiled Serpent hath wisdom, for he hideth his tail and it is not coveted; he raiseth his head and fears not; he moveth slowly like the tortoise, yet withdraweth not; he nestles close to the hare, darting his tongue with swiftness, yet falleth not asleep by the wayside.

Would that I had the Wisdom of the Coiled Serpent, O Beloved, for Thou hast said: "Put on the wings, arouse the coiled splendour within you: come unto me!"

XXVI. Love and Unity

Twenty-six is the numeration of the Ineffable Name, but It concealeth Love and Unity.

The Four-lettered Name implieth Law, yet it may be divided for love's sake; for

Love is the law.

The Four-lettered Name is that of the elements, but it may be divided for the chance of Union; for there is Unity therein.

There is but One Substance and One Love and while these be twenty-six they One through thirteen which is but a half thereof.

Thus do I play with numbers who would rather play with One and that One Love.

For Thou hast said: "There is naught that can unite the divided but love!"

And is not Achad Ahebah?

XXVII. The Riddle

What is that which cometh to a point yet goeth in a circle?

This, O Beloved, is a dark saying, but Thou hast said: "My colour is black to the blind, but the blue and gold are seem of the seeing. Also I have a secret glory for them that love me."

And Hadit hath declared: "There is a veil; that veil is black."

I would that I could tear aside the veil, O Beloved, for seeing Thee as Thou art, I might see Thee everywhere, even in the darkness that cometh to a point yet goeth in a circle.

For Hadit, the core of every star, says "It is I that go," and Thou, Mother of the Stars, criest "To me! To me!"

Resolve me the Riddle of Life, O Beloved, for loving Thee I would behold Thy Secret Glory.

XXVIII. Sayings

Isis hath said: "I am all that was and that is and that shall be, and no mortal hath lifted my veil."

Who cares what is back of the moon?

Jehovah showed his back unto Moses, saying: "No man hath seen my face at any time."

Who cares to face the elements?

Hadit hath said: "I am life and the giver of life; therefore is the knowledge of me the knowledge of death."

Who cares to know death?

But Thou, O Beloved, hath said: "I give unimaginable joys on earth, certainty, not faith, while in life upon death, peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

Who would not long to invoke Thee under Thy Stars, O Beloved?

XXIX. The Falling Star

Falling, falling, falling! Thus fall the Rays from Thy Body of Stars upon this tiny planet, O Beloved! Innumerable streams of Light like Star-rain upon the black earth.

Since every man and every woman is a star, their lives are like unto streams of light concentrated upon every point in Space.

As I lay with arms out-stretched, my bare body shining like ivory in the

darkness. my scarlet abbai flung wide, mine eyes fixed upon the star-lit Heaven;
I felt that I, too, was falling, falling, falling, in an ecstasy of fear and
love into the void abyss of space.

Then did I remember that Thou art continuous. Beneath, above, around me art
Thou. And lo, from a falling star I became as a comet wheeling in infinite
Circles, each at a different angle, till my course traced out the Infinite
Sphere that is the Symbol of Thee, O Beloved.

Then did I aspire to find the Centre of All.

And even now I am falling, falling, falling.

XXX. Justice

I am a Fool, O Beloved, and therefore am I One or Nought as the fancy takes me.

Now am I come to Justice, so that I may be All or Naught according to the
direction of vision.

No Breath may stir the Feather of Truth, therefore is Justice ALone in L. Yet
the Ox-goad is Motion and Breath Matter if it be called the Ox which is also A.

How foolish are these thoughts, which are but as the Sword in the hand of
Justice. They are as unbalanced as the Scales that stir not, being fixed in the
figure of Law above the Court House of a great City.

But Thou hast said: "Love is the law, love under will."

And Love is the Will to Change and Change is the Will to Love.

Even in the stern outline of the Scales of Justice do I perceive the Instrument
of Love, and in the Life Sentence, the Mystery of Imprisonment in Thy Being, O
Beloved!

XXXI. Not

Three Eternities are passed... I have outstripped a million Stars in my race
across Thy Breast---The Milky Way.

When shall I come to the Secret Centre of Thy Being?

Time, thou thief, why dost thou rob the hungry babe? Space, thou hadst almost
deceived me.

O Lady Nuit, let me not confound the space-marks!

Then, O Beloved, Thy Word came unto me, as it is written: "All touching; All
penetrant."

Tus left I Time and Space and Circumstance, and every Star became as an atom in
my Body, when it became Thy Body. Now never shall I be known, for it is I that
go.

But Thou, O Beloved, though Thou art infinitely Great, art Thou not energized by
the Invisible Point---the Infinitely Small?

A Million Eternities are Present, Deem
not of Change; This is the
Here and Now,
and I am
NOT
-oOo-

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ADDITIONAL NOTES ON LIBER LEGIS

August 8-9--1936

Frater Achad

Chapter I.

45. The Perfect and the Perfect are one Perfect and not two; nay are none.

46. Nothing is a secret key of this law. Sixty one the Jews call it; I call it eight, eighty, fourhundred and eighteen.

47. But they have the half: unite by thine art so that all disappear.

48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

Comment: Aug 9, 1936

A new interpretation of the above verses has since yesterday opened up to me; it does not necessarily abrogate the previous one.

The uniting of the Perfect and the Perfect (v.45) is again referred to when it is said: "unite by thine art etc." (v.47).

"Nothing is a secret key of this law." This "Nothing" is "Ain"; the Perfect Nothing of First Veil of the Negative, back of the whole Qabalistic system of the Jews; and its numerical value is 61, as stated in verse 46. (This appears as the first half of an equation, which equation is probably that which is referred to in verse 56 (NV) of Chapter I, q.v.)

"I (NV) call it eight, eighty, fourhundred, and eighteen." It has been shown elsewhere how these numbers, as representing the initial, letters, and numeration of Parzival, the Pure Fool, can be reduced to "Nothing" by Tarot.

But there is another concealed meaning, which seems to connect this one with the "child" mentioned in verse 56, and also to show the passing of the old aeon, and the mystery of the "empty left-hand" of Chapter III, verse 72, q.v., etc., etc.

Nuit says: "I call it (nothing) 8,80,418" which together make 506. Now firstly 506 is a glyph of NV herself, for her number is 11 (5 plus 0 plus 6 = 11), and she is identified with six and fifty, the 50, in the case standing before the 56 (as it is secretly written, Chapter III, v.8., None = Nun = 50, shall stand before "you" = U = 6--another glyph of NV.)

But 506 has another meaning: it is Sh V R, that to say, "Bovis a sinistra" --the Ox at the left hand, the old aeon which has been left, and yet which is a part of the Perfect team, when equated with AIN, nothingness so that both become none--"nay, are none."

This old aeon, the second half of the equation, is (v.56) to be "left unattacked" by the Prophet.

Now comes the uniting by art of the two halves of the equation (v.47); that is

to say, we must add the two numbers 61 and 506, which gives us 567 (a true number sequence) and we must unite the letters of A.I.N. with those of Sh.V.R. which, being rightly done by art, gives R A Sh V N I = 567 = FIRSTBORN - the child of the New Aeon, and of the Old, which again equals PARZIVAL, etc. etc so that all may be said to disappear, and yet the Perfect and the Perfect have become One.

This is further proved by the reference in verse 48 to the Ox (ShVR) and None (Ain) which are so by the "Book" the Sepher (book) Sephiroth, as well as by the "Book" of Hermes--the Taro. The one, one, one is really 111 -- Aleph, the Ox, spelt in full, and AVM of Ch. I, verse 56, the seal of the "child," and which reappears again as the penultimate word of the whole Book Al -- Auma Ha.

There is, however, a further mystery of the uniting by art so that all disappear, but this can not be revealed at present because it is connected with the secret word (the word not known) pronounced by the Firstborn in 1926--the mystery of the babe within the egg of the fifth element (Chapter II, v.49) which is the Quintessence, or Aethyr of the Pure Fool (Note. MANIO in the 'egg' 'In A Nest' in Manifestation.)

N.B. The "team" of "Oxen" (and of fools) may be the A.'.A.'. as representing twice Nemo is Fra A.'.A.'. and also the twin focii, or "pillars" of the OVAL, or "crushed" circle. yet "still the Moving Fingers writes."
-oOo-

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I.N.R.I.

DE MYSTERIIS ROS' RUBE' ET

AURE' CRUCIS

by

ONE

Whose Number is

777

Frater Achad

Wherein. under the form of an admonition to an Adeptus Minor of the R.R. et A.C., is disclosed the true Symbolism of the Rosy Cross for the enlightenment of those who are worthy of the same.

MARK WELL, O my Son, and give heed unto this my counsel and advice, O thou who hast for the first time this day beheld the Mysteries of the Redde Rose whereon sparkleth the Dew, and of the Golden Cross from which cometh the Light of the World. Is not this Symbol to be found upon the breast of all true Brethren of the Rosie Cross? Hold fast to this Jewel and treasure it as thy Life itself, for many and great are its virtues, and of these will I now discourse unto you in part.

Know then, O my Son, that there be many Crosses and that the Symbolism of these varieth according to the Art of the Wise which giveth them due Proportion; so, too, are to be found Roses whose Petals signifie a Five-fold, and a Twenty-two-fold, and a Forty-nine-fold Order. These, again, may seem to be united or

divided, in whole or in part; yet each Symbol concealeth its aspect of the One Secret most perfectly, according to the Understanding of the true Seeker after L.V.X.

It would seem in these latter days that the true Light hath been much darkened and obscured, so that even the most ignorant imposters, having heard our motto "Omnia ab Uno," which signifieth how All cometh from the One, have thought that all Roses and all Crosses be alike and of equal virtue; yet herein they err gravely, which error hath become apparent in the strange confusion which at this time prevaieth, so that their words have become as a Babel, even as it was of old time to the great hurt of the human race.

And even though our Father, Christian Rosencreutz, and our Antient Brethren his heirs and successors, did much to restore the Order of the Universe and the Power of the Word therein, yet such is the Darkness in which men live, and such the confusion that is now upon us, that it were indeed time that the true Brothers should again extend the Light of the Cross, if-so-be a spark of the true Fire yet burns brightly within them.

Unto you, O my Son, in whom that Fire burns, I would be as a bellows to fan the Flame into a great burning which shall illumine the Darkness wherein thou walkest; so that from a flickering rushlight thou mayest become as a Lamp of Pure Oil, and that thy Lamp may shine forth as an Ever-burning Star of Hope to thy fellow men.

For this reason will I discourse unto you, not of the Cross of Suffering to which thou wert bound and upon which thou tookest thine obligation on behalf of the Universe---that Obligation, every Clause of which contained a Secret reference to the Holy Sephiroth, the Emanations of the One from Whom cometh All---but rather of that great and complete Symbol of the Rose and Cross concealed within thy breast, upon the back of which is engraved "Magister Iesus Christus--Deus est Homo--Benedictus Dominus Deus Noster qui dedit nobis Signum" and thy Mystic Name as Fra:. R.R. et A.C.

But it is of the face of the Cross that I would chiefly discourse unto thee, for, wearing it upon thy breast, thou art become as the Sun who seeth not His own Face, yet giveth the Light of His Countenance to the Just and to the Unjust with equal Love and Blessing.

What is it, then, that I see upon thy breast, O my Son?

In the Centre of All is a Single Point of Light whose Starry Brilliance blinds these eyes, for it is even as Hadit, Thy Secret Self at the Centre of thy Being. It is Unique, Thy One Secret which thou sharest with the One, not the Many. It is Thy True Name, the Word which brought Thee into Being, whose Echo thou art, and will be to the End. This I know, for such a Word and such a Light dwelleth in Me, and I in Him. It is also that Word which is writ in the White Cubic Stone, but for each it is different, and no man may know It but he who possesses It.

Around, and Illumined by that Central Light, is a Rose of Five Petals. It is the Star of Unconquered Will, the Will of the One Light and Word of thy Being as it comes into Manifestation in Matter. It is the Sign of Man, the Microcosm, who mirrors through his Five Senses, the Great Rose of Creation. This Rose lives indeed, and the Green barbs, which have opened to display it, are still bright with colour as they extend in Four Directions, each harmonizing and bringing to a point Two of the Elements from which thou wast made.

This Rose sparkles upon a Cross of Gold, and though crucified thereon, to it Glory and Suffering are identical. This Cross is of Six Squares, an Unfolded Cube; it is that same White Stone wherein the True Name was Concealed, yet opened as a Cross in order that it may be known as a Living Stone, displaying the Secret of Life Itself. With its Arms it showeth forth the L.V.X. which is the Light of the Cross; its sacrifice discloseth the Rose of Love, and this

supreme act of revealment declareth its own essential Liberty. Thus we find Light, Life, Love and Liberty in the very Heart of Man, while concealed behind all are the words: Deus est Homo.

This, O my Son, I behold On the Centre of thy Jewel, but even as thou art but a tiny image concealed within the Heart of a Greater Rose, wherein it flashes forth as a gleam of Red Gold.

Thou rememberest, O my Son, when thou wast within the Sacred Vault, which is to be found within the Mountain of A:--that Vault of Seven Sides of which showeth forth the Colour of one of the Great Planetary Intelligences? Never wilt thou forget that LIGHT which is the Great Mystery of the Ceiling of the Vault, even though, Ages hence, the Darkness of the Floor may be obliterated from thy memory when the Light has completed Its Work.

Dost thou remember how, touching with the Wand the Rose and Cross upon the breast of the form in the Pastos, thou wert prompted to say "Out of the darkness let the light arise"? And how a Voice from the still figure within, replied: "Buried with that LIGHT in a mystical Death, rising again in a mystical resurrection, Cleansed and Purified through him our MASTER, O Brother of the Cross of the Rose! Like him, O Adepts of all ages, have ye toiled; like him have ye suffered Tribulation. Poverty, Tor- ture, and Death have ye passed through. They have been but the purifica- tion of the Gold." "In the Alembic of thine Heart, Through the Athanor of Affliction, Seek thou the true stone of the Wise."

Hast thou not found such a Stone concealed in the Heart of the Rose of Creation? Is not that Stone Thyself? Never again wilt thou be "Shut up" for the Rose of Thy Being has opened, and Thy prison has been exchanged for a Cross. But in this transition "That which is below has become like unto that which is above" and that which is within seeth Itself in that which is without. Thus there is Beauty and Harmony in this Degree of Adeptship.

But though thou mayest know the Word of this Grade and the Formulae thereof, thou hast yet to Overcome many difficulties e'er thou art Master of the Temple of the Universe. Around thee I see the First Three Petals of the Greater Rose, forming an upright Triangle upon which are the Sacred Letters Aleph (A), Men (M) and Shin (Sh), each shining upon a petal of a different Colour--Yellow, Blue, and Red. As thou hast already been taught, these are the Three Mother Letters of the Sacred Hebrew Alphabet, the Letters of the Three Elements, of which the Fourth, or Earth, is the ad- mixture. Thou must master the Elements, O my Son! These are to be found in the Cross of thine own being, and thou already learned to "Establish thy- self firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whose Centre the Creative Word issued in the birth of the dawning Universe." Thou has learned to be "Prompt and active as the Sylphs, but to avoid frivolity and caprice; to be energetic and strong like the Salamanders, but to avoid irritability and ferocity; to be flexible and attentive to images like the Undines, but to avoid idleness and changeability; to be laborious and patient like the Gnomes, but to avoid grossness and avarice." Thou must not forget these early lessons in thy search after greater ones.

Seven other Petals encircle these Three, each again shines forth in its true Colour, forming the Rainbow of Promise; but of Promise fulfilled, since the Circle is Complete. Upon each Petal appears another Sacred Letter, the Letters of the Seven Planets, those great Elementary Rulers whose Influence is ever-present and whose Aid and Co-operation of the Great Celestial Intelligences. Who, through thine own Holy Guardian Angel, are ever ready and willing to lend thee of their Wisdom and Power. These are the Rulers of the Sephiroth below Chokmah and above Malkuth, according to the Plan of the Minutum Mundum which thou saw'st upon the small altar within the Vault of Initiation.

Yet again, surrounding these Seven, are twelve outermost Petals, engraved with the Simple Letters of the Twelve Signs of the Zodiac, the Sphere of the Fixed Stars. Each has its appropriate Colour, and all may be recomposed into the White

Light of the Centre. In the Outer these Colours mix and form the Grey of the Sphere of Chokmah, which is ever the balance of Black and White; but Within, the Great Star Universe is focused upon that Central Point, which is Everywhere, since the circumference of the Infinite Rose is Nowhere. This Centre is the Kether of the Whole Scheme, for "Deus est Homo."

Thus, O my Son, have I drawn for thee the Great Rose of Two-and- twenty Petals, the Two-and-twenty Letters of the Holy Alphabet from which may be formed all Words, sacred and profane. These are united and bound together in such a manner that the Sigils of the Angels may be drawn therefrom, but of this I may not speak more plainly, for it is thy task to discover and use them. And the Influence of the Rose is that MEZLA which is the Influence from the Crown, and this descendeth like Dew upon the Rose, even as it Uniteth the Sephiroth of the Tree of Life. This Tree is itself formed as an Ankh, which is but a form of the Rose and Cross, used by our Brethren of Antient Egypt as a Sign of their Way or Going; as such it is the Key of the ROTA, or Taro of Thoth.

When, O my Son, by means of thy Central Will, thou shalt have expanded thy Rose of Five Petals so that it comprehends this Greater Rose whereof the Petals are Two-and-twenty, thou mayest come to a further understanding of the Cross which hath Four Arms, the sum of which from One to Four, being Ten, as are the Holy Sephiroth.

The Great Cross, of which the cross of thy being is a reflection and minute counterpart, is again formed of Six Squares, for it, too, represents the Unfolded Cube. The Cube is matter, the Cube unfolded displays the several Elements with their Spiritual Centre. So, likewise, doth IHVH appear as God of the Elements until SHIN, the Holy Spirit, descendeth into the midst and bursteth Him asunder as IHShVH, which is the Name of the God-Man, the Redeemer.

So likewise is Man, the Pentagram of the Elements Crowned with Spirit, shown with Unconquered Will on each Arm of the Cross. Thus is he Master of the Four Worlds, through co-operation with the Macrocosmic or Divine World which is found Symbolized by the Hexagram below the Great Rose on the lower Arm of the Cross, and which appears surrounded with the Sign of the Sun in the midst.

The extremity of each Arm of the Cross is Triple, and each triplicity is assigned to the Three Alchemical Principles in their proper combinations. Thus again we find the suggestion of Twelve Circles, corresponding to the Zodiac or Star Universe, while the Thirteenth is concealed as a Point in their midst, and is the UNITY thereof. Thirteen is One plus Three which is Four; Four is the Number of Manifestation in Matter; in Matter the Three Principles (or Gunas) are ever operative, singly as forces united as Spirit.

Thou has, O my Son, the knowledge of the Invoking and Banishing Rituals of the Pentagram, whereby thou mayest control the Elements and the Astral Plane; therefore thou understandest how these Pentagrams should be traced with thy Wand and Will, and how this formula is symbolically shown in the arrangement of the Symbols of the Elements which are shown round the Pentagrams upon the Arms of the Mighty Cross. Thou knowest, too, how the Planetary Rulers, and even the Zodiacal Signs, are to be Invoked or Banished by means of the Holy Hexagram, the true arrangement of which is also shown in this Symbol. But what of the Barbed Rose Leaves which in the Microcosmic Rose were single, and here are shown as Triple in each quarter? What of the Letters and Symbols thereon?

Here indeed is given the Formula whereby the L.V.X. may be drawn from the Cross, and the Key-Word found, and the Word be subtly extracted therefrom. Without this knowledge how can'st thou give the true Signs of thy Grade? Let us therefore analyse the Keyword, as did our Antient Brethren:

I.
N.
R.
I.

Yod.
Nun.
Resh.
Yod.

Virgo, Isis, Mighty Mother.
Scorpio, Aphopis, Destroyer.
Sol, Osiris, Slain and Risen.
Isis, Aphopis, Osiris.

I. A. O.

Make now the Signs whereby the L.V.X. which is the Light of the Cross, shines forth, and thou hast the meaning of the Rose Leaves of thy Mystic Jewel; leaves that are Ever-Green as Life Itself.

And now, O my Son, go thou and partake of the Mystic Eucharist, even as thou hast been taught by Those who Know. Fortify thyself, for thou hast yet a perilous journey before thee. Thou hast been led unto the Light; bethink thee that there is yet another Rose and Cross, the Rose of Nine-and-forty Petals--- which is Seven by Seven---upon the Cross of Five Squares. The Mysteries of these thou wilt someday know, but not now; for these partake of the nature of that Great Darkness of N.O.X., the Darkness which is as the Light which is Higher than Eyesight; the Pure Darkness of Understanding, or of the Womb of the Lady Babalon, and the City of the Pyramids which is the abode of NEMO.

May thy Mind be open unto the Higher, Thy Heart a Centre of Light, And thy Body the Temple of the Rosy Cross.

Vale Frater!

-o-

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The Anatomy of the Body of God
Being
The Supreme Revelation
of Cosmic Consciousness
by Frater Achad (Charles Stansfield Jones)
Originally published circa 1923

Transcriber's notes:

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I hope you will enjoy this remarkable work of Cabalistic Geometry.

Benjamin Rowe

February, 1997

PREFACE

Although the title of this short essay may seem, to some who have not read its contents, to be both presumptuous and unwarrantable, it is hoped that these will reserve their judgment until they have given due attention and consideration to the study of such an important subject.

We are living in strange times. Civilization seems rapidly to be breaking up, while yet some inner urge is at work towards a better and more balanced construction in many departments of life.

One of the results of the Great War has been to turn the minds of many people from some of the narrower conceptions of life into wider channels. A spirit of enquiry has become apparent on the part of those who had previously been content to accept statements in regard to life's deeper issues on mere belief or hearsay. Many new Movements have arisen under the guidance of people who have obtained at least a partial glimpse of man's wider heritage, and there has been a corresponding falling away from what may be termed the orthodox or established order of things in the churches and elsewhere. Many countries have been making experiments of various kinds, most of which, however, being the outcome of "reform movements" of the narrowest sort, are quickly proving themselves to be unsatisfactory and inadequate. At present, amid all these indications, there seems to have been no complete solution in sight, and, so it might appear, very little comprehension, even on the part of those who are honestly doing their best under the circumstances, of the underlying principles involved. Those who should really be in a position to help, are unable to do so effectively for the same reason.

It may seem a far cry from the present world-conditions of a social and political nature to the Holy Qabalah, but help sometimes comes from quite unexpected sources.

The Jews, and the Jewish problem, represent very important aspects of the difficulty and its solution. A great proportion of the wealth of the world is today in the hands of the Jews, yet as a nation they have no place. As the "chosen people" they were an important nation, but the rejection of the Teacher in whom they expected to find their Messiah, is usually considered to have been the cause of their becoming wanderers upon the face of the Earth. Yet the word "Jew" is derived from IU, the Ever-Coming Son, the Horus of the earliest Egyptian traditions, whose influence is not confined to the Christian Era but extends to all Ages, and of whom all truly typical God-Men, such as Jesus, have been, and are, the representatives upon earth.

But the Jews have neglected the study of their own "Chokmah Nestorah," or Secret Wisdom Tradition, as transmitted in the Holy Qabalah, thus losing sight of their True Will as a nation and their essential Purpose in the Great Creative Plan. It has remained for the Gentile to rediscover some of the deeper mysteries of this Ancient Wisdom, and these are found to be the same in essence as those of Catholicism, Freemasonry, Pythagorean Philosophy, Hermeticism, and so forth; in fact there has always been a Universal Tradition which when known has led the Nations to the height of civilization, and when lost has heralded their decline and downfall.

The present world-crisis and breaking up of civilization is due to the necessity of a general "clean-up" preparatory to a wider and grander conception being presented to humanity than has been possible for many thousands of years. All thinking people realize that things are in a critical condition, and all should be prepared to grasp any reasonable opportunity of obtaining a solution which will be of permanent, rather than of temporary value.

Things cannot be put right without effort, and the question arises: "In what direction is effort most necessary?"

The solution lies with the individual; it is useless to talk of reforming others until we have reformed ourselves. It is equally useless to rely upon someone else to do for us what we are quite capable of doing and should do for ourselves. The soul of Man -- which is the plastic mediator between body and spirit -- has become distorted; he must learn to rectify its structure before he can obtain a clear outlook and a proper point of view.

Man's teachers have been largely responsible for distorting his mental vision, and they must cease from restricting his natural actions and impeding his natural growth, which would be normally proportioned if the Holy Spirit within were allowed to expand in the proper manner. Man's natural tendency is towards health of body and soul under the action of Spirit. Most of the present systems have led him to believe otherwise from his earliest childhood, thus handicapping him from the start.

The child is, in one sense, the best example of the perfect man or woman, and if the child were allowed to develop Intelligence unhampered by false notions from outside, it would grow to be the true example of the God-Man or Man-God in the majority of cases. We have ruined our children before they have had a chance to come to maturity; our well-meaning, though ignorant, parents and childhood teachers have instilled into our subconscious minds most of the "complexes" which in after life we can only eradicate by bitter toil and bloody sweat.

Yet I thank God for a good mother, whose simple faith, transmitted to me, has given me the quiet courage and perseverance to unravel some, at least, of those ignorantly transmitted "knots" and kinks. But, for all that, humanity has complexes which need to be unraveled and straightened out before much real work can be done.

First, then, let me make an appeal on behalf of the children, even if in this New Aeon they do not so much need my support since they are showing an independence of spirit which is simply astonishing to their parents and guardians who were born and brought up under the Old Dispensation. I make my appeal to these same parents, not to foolishly try to break the Will of the child, for it is God's Will therein, and the only indication of the right course of action. Once this True Will is distorted, and the lower personal will brought out of alignment with it, the city is, so to speak, divided against itself and cannot stand. It is the interior conflict between the "personal" and the "True" Will in each of us, that is the cause of all suffering and all wrong action. There is but one remedy, discover the True Will and then DO IT, and our course is one with Destiny and the Will of the Universe in our regard.

The age of "mothering" children is past. The women of today failing to do so in regard to their offspring, or having no offspring to "mother" are doing all they can to "mother" the nation, particularly in America. Such "reforms" as Prohibition are largely due to this mistaken zeal for the good of others. What the "Mothers" need most is to learn to mind their own business and to correct their own distorted vision. Repression can never take the place of RIGHT USE on any plane. The Righteous are those who use rightly what they have, for their own good and that of Humanity from which they can never really cut themselves off. Man cannot live, or die, to himself alone. The same is true of Nations.

All things come from One Substance, and are actuated by One Spirit. Rightly used, any aspect of that substance may be taken into the body and soul of Man,

and there transmuted into just the proper condition and proportions for the building up of his own particular being.

If, for instance, it were possible to eliminate the effects of wine from all the American people for two or three generations, they would go to the most terrible extremes and act as savages do whose systems have not been used to alcohol, as soon as the habit was revived, as it inevitably would be in the long run. As it is, insofar as their parents have been accustomed to the use of wine, they are comparatively immune while their normal appetites in this respect are not over-stimulated by the attempt at repression. Many of the most normal people drink more under "prohibition" than they ever thought of doing before. The best men and women are those of such varied experience on all planes that they are immune from every poison and every disease because they have found the proper proportion and balance of all that is called good and evil makes up the Perfect Man who is like unto his Father in Heaven, in Whom all things have their being.

Man must eat of the Tree of the Knowledge of Good and Evil before he comes to the Tree of Life in the Midst of the Garden. Only when he eats too much of one thing and not enough of another, does his body or soul become distorted. Every "Christ" and every Genius has been the friend of publicans and sinners, as well as of the "selected and exclusive." Idealism and Materialism must unite and go hand in hand if a new Civilization is to be build up. The Soul of Humanity is the connecting link. There is nothing to be ashamed of in our material bodies, but they would not be of much use without the Spirit and Will which give them Life and motion. On the other hand we should not be so cowardly and selfish as to desire to be re-absorbed into Spirit, as if the whole Creative Plan were a waste of time, and had better never have been started. No! Let us give thanks in our souls for both body and spirit, using both rightly and to the full extent of our power. But how shall we learn the right proportions of each?

We must eat of the Fruit of the Tree of Life, and it will be found to nourish us perfectly and cause all the elements of our system to come to their proper proportion and fullness of stature. We must enter upon the heritage of Freedom that has been prepared for us in the Father's Kingdom upon Earth.

We have sacrificed the flower of Humanity, not alone in the Great War but in many, many ways, to our false gods. In the Name of the True and Living God, let us cease from bloody sacrifice, and start to build a "Living Temple, not made with hands, eternal in the Heavens"-upon Earth.

Introduction

On April the fourteenth, nineteen hundred and twenty-three E.V., having just completed the ms. of my treatise on "The Egyptian Revival" or The Ever-Coming Son, in which my endeavor was to show that the "Restored Order" of the Paths of the Qabalistic Tree of Life was likely to be the correct one, since it indicated the Universal Tradition as symbolized by the Keys of Hermes, I was rewarded by the opening up of an amazing further possibility in regard to the Design of "The Tree of Life" itself.

It was between 8:30 and 9:30 P.M. on the above date, that the "Tree" began to GROW, and proved itself, to my mind, to be the veritable anatomy of Ra-Hoor-Khuit, Ever-coming, between the two Infinities. This fresh revelation left me strangely silent; it seemed almost too wonderful to be true, but it has since-for I am writing this on April 17th-shown even greater possibilities, the most extraordinary of which was only revealed to me this afternoon, after discussing the matter with W.R.

I do not intend to write of the discovery itself for the moment, but merely to prepare a brief essay on the Qabalah by means of further Light I have so recently received. This will serve as an introduction to the more complete explanation of the whole matter which, in order to be comprehensible to my readers, will require a number of diagrams showing the different stages of its

development. To begin at the beginning. As stated in "Q.B.L.," the Qabalists postulated the AIN or NO-THING as the Zero from which, in a mysterious manner, the Universe arose. Next, they say, the AIN SUPH, or Limitless Space, became the Nature of the AIN, and this conception was followed by that of the AIN SUPH AUR or Limitless Light of Chaos. It was not until this Limitless Light had concentrated itself to a Center that the First Positive Idea arose, and this was called Kether and attributed to the Number One.

From this One there arose in succession the other Numerical Emanations or Sephiroth from Two to Ten, thus completing the decimal scale of Numbers. The Number 10 is said to represent the return of the One to Zero, thus completing the Cycle of Manifestation. These ideas may be found more fully described in "Q.B.L." and elsewhere, but I now desire to attempt a slightly different presentation, which will be developed in greater detail later on in this book.

The finite mind of man is unable to grasp the Infinite, except in a certain Mystical and Spiritual manner, but by the Light of the Spirit let us do our best to comprehend this great mystery of the Beginning.

Let us accept the term AIN as representing That of which Nothing is known, nor can be known, except through the positive manifestations which arise from It. When we attempt to imagine the AIN SUPH-Limitless Space-our minds tend to rush on and on, only to fall back before the Profundity of the Great Deep; yet we have to admit the possibility of Infinite extension in space. In my opinion this is due to the fact that we are only able to extend the fine material substance of the mind to a certain limit, after reaching which there is NOTHING for Us unless we succeed in developing fresh Power to drive that limit further back and so to extend the actual substance of our being accordingly.

If Life is the Substance of Light, the Life itself is to be considered as the most subtle substance in our make-up, while it would follow that the more this substance is extended, the greater will be our Illumination, the further our range of vision, and the wider our Sphere of Consciousness.

With these thoughts in mind let us attempt to obtain a more complete Understanding of the Primal Process, which is still "going on" Here and Now.

When the AIN SUPH AUR became concentrated upon a Single Center, it compressed the Light into the Substance of Light, which is Life. Or, in other words, the Concentrated Light became an inconceivably powerful Force or Energy in the center of Kether. This Pure Being, or Living Substance, owing to its reaction from the Invisible Center, tends to expand towards Infinity. This gives us the idea of the Substance of the Universe ever expanding, ever occupying more and more of the Limitless Space of the AIN SUPH, while the Primal Centralizing Urge still continues to contract upon the Infinitely Small, or the AIN.

Kether is then the junction of these Two Infinities, but particularly represents the concentration of the Light to a Point on its way to the Infinitely Small, while Malkuth, the Tenth Sephira and Sphere of the Elements-which the Qabalists say is one with Kether-is the Substance which is ever expanding and, so to speak, gradually FILLING UP THE NOTHINGNESS of the AIN SUPH. So we may consider Kether as the Light and Malkuth as the Substance, while the complete Sphere is composed of LIVING SUBSTANCE. This represents the Macrocosmic Universe, but it is every BECOMING GREATER AND GREATER in extent, and driving back, so to speak, the Nothingness of Chaos. Man, being made in the Image and Likeness of God and of the Universe, has the same infinite possibilities of growth in Consciousness, as the Force of the Spirit extends the substance of his mind to wider and wider fields of thought.

Yet the whole existing Universe is the result of the One Thought of God, and it progresses according to the Order of Pure Reason, as indicated in the Qabalah. All the Sephiroth and Paths have their place according to this Order, within the Sphere of the One Substance, and represent the manifold possibilities of the action of the Life Force upon that Substance and the different manifestations of

that Substance under the Influence of the Life Force.

In other words, WITHOUT [i.e. outside] the manifested universe is the Infinite Body of Nuit; at the CENTER of All is the Infinitely Small and unextended Essence of Life, or Hadit. The Contraction of Nuit upon Hadit and the Expansion of Hadit into Nuit are constant forces. The Finite Universe, or Ra-Hoor-Khuit, the Ever-Coming Son, is bounded by an EVER WIDENING CIRCUMFERENCE which is always exactly BETWEEN the Infinitely Great and the Infinitely Small. Kether and Malkuth-Spirit and Matter-together represent this Universal Sphere, while Tiphereth, the Central Sphere of the Tree of Life, must always correspond to Ra-Hoor-Khuit within them; a Sphere HALF-WAY between the Center and the Circumference.

In Nature we may consider the finite representatives of these two Infinities to be the smallest known particle of matter as the Center, the widest expanse of the Star Universe as the circumference, and the Central Sun as their child.

In Man we find all these possibilities, both infinite and finite. The true Center of his being is Hadit whose representative is the tiny Spark of Pure Spiritual Light; the substance of his Mental Body is only limited by the Bounds of the Universe, and these ever recede towards Infinity. His physical body is, however, quite small, while his heart, which regulates the life of that body, is in a mystical sense capable of comprehending the "Light in Extension" of the Sun of his being, which is the soul.

Thus Man is composed of body, soul, and spirit, and the soul is the mediator between the spiritual and material.

The Universe is composed of Malkuth and Kether, with Tiphereth as the Mediator between them, while, in a still greater sense we may consider Nuit and Hadit, the Two Infinities, with the Whole Living manifested Universe of Ra-Hoor-Khuit, as their Ever-Coming Son, the Crowned Child and Lord of the Aeon.

Chapter I

In the Name of the One, by the Grace of God Triune, and by the Favor and Appointing of the Ever-Coming Son, I will now endeavor to expound that which has been revealed unto me.

First, let me state my conviction that this Universe is the Perfect Work of a Perfect Being, and that any apparent imperfections are due to the limitations of our finite consciousness, so that even these contribute to the larger Perfection of the Whole.

Secondly, I believe there is a Supreme and Perfect Order in all things, in spite of any apparent disorder which, again, is but the result of restrictions in man himself.

Thirdly, that the essence of Order consists in the perfect adjustment of parts in subservience to the ends of the Whole, so that that which is most complex is most perfect, but that this very complexity is due to the combination of a few Ultimate Ideas which go to make up the One Thought of the Supreme Being.

I am inclined to believe that the perfection of the existing Universe is Progressive, insofar as the Whole may be said to expand and become more and more complex and greater and greater in extent while still in accord with the One Order which prevails from its most minute atom to its inconceivably vast circumference. I incline to believe that the finite universe is not spherical, though tending ever to become so as its substance materializes. In other words that the Light precedes the Life which is its Substance, and the Life precedes the material which is its substance. Thus the rays of Light may spread out in the form of a Star, while the Ever-becoming Life and material substance tend to expand as a Sphere. The projecting rays, so to speak, drive back the primal

chaos more easily than would a smooth sphere which expanded equally all over its surface. That such a conception implies at least a possibility, I shall presently endeavor to show.

There is another important point which should be mentioned. The Spiritual World of Ideas is in Perfect Order; the Material World of Substance is in Perfect Order; the Soul of the World, and of Man, which is the result of these, is capable of comprehending that Order perfectly.

But, again, the spirit of Man is perfect, his body is made in the Image and Likeness of God and of the Universe, but his soul, having within it the power of personal choice, or will, which alone enables him to progress in a free and intelligent manner, is at the same time liable to distortion if the personal will is ill-used or restricted. In that case the Eye of the soul sees things out of proportion and order, and this astigmatism must be corrected. Otherwise, man is under an illusion, self-created, which, however, in no way interferes with the Real Order of the Universe, but merely tends to confine him and to prevent him from enjoying his due heritage in all its fullness.

Thus the Great Work for Man consists in the adjustment of the soul, or Intellectual Sphere, so that it bears a perfect resemblance and correspondence to the Material and Natural Order of the Universe and at the same time exhibits its relation with the Supreme or Archetypal Order. This possibility of distortion in the soul has led him into the direst troubles, but unless that soul were thus plastic it could not expand and take on the complex Design of the Greater Universe. Man's work consists in building up his soul by means of his personal will and creative imagination, under the guidance and direction of the Will of the Universe, into the same Archetypal Pattern which is to be found in the One Thought of God.

But how shall man discover this Design upon the Trestleboard of the Grand Architect? He may at least make an intelligent attempt to do so, as we shall endeavor to show.

Since perfect Order consists in a right relation, adjustment, and proportion of all the parts in subservience to the Idea of the Whole, we must first consider some of the necessary requirements of that Order.

The "Tree of Life" of the Qabalists has been called the "Minutum Mundum" or "Little Universe," and students of the Qabalah will have become aware that this system has great possibilities as a convenient means of classification in regard to every thing in the Universe, or idea in the mind of man. The Universe, for each one of us, consists of what we are able to comprehend of it. Some are content to feel themselves at one with a very limited part; others realize that if once they could obtain the true Design, all would become possible of comprehension in a spiritual manner. But this Design has been lost, or so it seemed.

In Book 4, Part III-still in ms.-we may read: "An excellent man of great intelligence, a learned Qabalist, once amazed FRATER PERDURABO by stating that the Tree of Life was the framework of the Universe. It was as if some one had seriously maintained that a cat was a creature constructed by placing the letters C-A-T in that order. It is no wonder that Magick has excited the ridicule of the unintelligent, since even its educated students can be guilty of so gross a violation of the first principles of common sense."

I may state that I have not the slightest idea who this excellent man was, and that I have a good deal of respect for the opinions of Frater Perdurabo, but, at the risk of falling under the same stigma as this "unknown warrior" I shall break a lance with Frater Perdurabo on this point, before this treatise is completed.

Meanwhile, let me refer Students of the Holy Qabalah to the various designs of the Tree of Life which may be in their possession, or readily available.

Let us examine, for instance, those shown in Westcott's "Introduction to the Study of the Kabalah," Mather's translation of the "Kabbalah Unveiled," Pike's "Morals and Dogma," Inman's "Ancient Faiths," "The Equinox," Volume One, Number 2, page 243, Waite's "Doctrine and Literature of the Kabalah," Ginsburg's treatise on the subject, the Frontispiece to Book 777, the oldest extant design in the British Museum, etc., and we shall notice one very striking thing: The all vary greatly in their proportions. Some, it will be seen, are long and thin, others short and squatty. 777 alone gives a well proportioned Tree.

It would seem that this important aspect of proportion has received little or no attention in the past. But let me once again refer you to the ancient "Sepher Yetzirah" (as I did in regard to the arrangement of the Paths in "Q.B.L."); in it we are told to "Fix the Design in its Purity," to "Replace the Formative Power upon His Throne," or to "Restore the Device or Workmanship to its Place."

Was the author of that old treatise using mere idle words, or did he mean what he said? It is possible he did not know how to do this himself, since the mss. of the "Sepher Yetzirah" contains no diagrams of the "Tree of Life"; but, in any event, we may at least attempt to follow his lead and try, if possible, to discover more Light from a study of the true proportions of the Tree.

The formation of the "Tree of Life" is entirely geometrical, and as might be expected, we find the simplest elements of geometry as its basis: The Point, the Line, the Circle, the Triangle, and Right-angled figures.

The proper method of finding the correct centers of the Ten Sephiroth, and thus the points connected by the Paths, is as follows: Upon a vertical straight line of convenient length, describe with unchanged compasses four circles, the center of each being on the line, the point where the upper arc of the lowest circle cuts the line forming the center of the circle above, and so on. Thus:

The center of the top circle gives the central Point of Kether, the intersections of the first and second circles form the centers of Chokmah and Binah, [the intersections of the second and third circles form the centers of Chesed and Geburah,] the center of the third circle is Tiphereth, the intersections of the third and fourth circles indicate Netzach and Hod, the center of the fourth circle is Yesod, and the lower point of its intersection with the vertical line is Malkuth.

This method produces a perfectly proportioned Figure of the Tree of Life, and the connecting Paths can all be made by joining the various points, thus:

In Freemasonry, Geometry is referred to as the "first and noblest of the Sciences" and as "the head of all learning." One of the simplest figures is produced by the intersection of two circles, thus forming what is known as the Vesica Piscis.

The curious and marvelous properties of the Vesica Piscis and of the Rectangle formed on its length and breadth, have been subjects of profound speculation, and perhaps nowhere have they been better described than in the "Magister-Mathesios" by our learned Brother Sydney T. Klein. I am sure he will have no objection if I quote a few passages from his work, which has been one of the means of opening up before me such marvelous vistas.

After discussing the properties of the Masonic Square, obtained from the right angled triangle by means of mundane measures of 3, 4, and 5 units to each side, respectively, he points out that a wave of wonderful enthusiasm must have swept across the civilized world when they first discovered that the Geometrical way of creating a right angle as given in Euclid I, 11, was by means of an

equilateral triangle, by joining the vertex with the center of the base. "This Equilateral Triangle" he writes, "was the earliest symbol, in connection with the Vesica Piscis, we know of the Divine Logos and, as the Bible declared that the Universe was created by the Logos (the Word) so the form of the Lodge which represents the Universe was naturally created by means of the Equilateral Triangle. A great mystery this must have appeared to those who, like the Hellenic philosophers, postulated that everything on earth has its counterpart in heaven, and who, in their religious mysticism, were always looking for signs of the transcendental in their temporal surroundings.

"But in what awe and reverence must they have held Geometry when they further found that the Equilateral Triangle was itself generated, as in the first problem of Euclid, upon which the whole Science of Geometry was therefore based, by the intersection of two circles.

"This figure was not only looked upon as a symbol of the Three Divine personae, but that part of the figure which is bounded by the arcs of the two circles and which takes to itself one-third of each of the two generating circles (making its periphery exactly equal with that remaining to each of the two circles, all three therefore being co-equal), and in which the triangle is formed, was naturally held from earliest times as the most sacred Christian emblem, namely that of regeneration or new birth. To how the extraordinary reverence and high value attached to this symbol, it is only necessary to remember that from the fourth century onwards all Seals of Colleges, Abbeys and other religious communities have been made invariably of this form and they continue to be made so to this day. It was also in allusion to this most ancient emblem that Tertullian and the other early Fathers speak of Christians as "Pisciculi." It was called the "Vesica Piscis" (Fish's bladder) and named such no doubt for the same reason as led the learned Rabbi Maimonides in the twelfth century, when dealing with a similar religious subject, to command his hearers: 'When you have discovered the meaning thereof, do not divulge it, because the people cannot philosophize or understand that to the infinite there is no such thing as sex.'

"The Vesica Piscis is intimately connected with the discovery by Augustus Caesar, as narrated by Baronius, of a prophecy in one of the Sybilline books foretelling 'a great event coming to pass in the birth of One who should prove to be the true "King of Kings," and that Augustus therefore dedicated an altar in his palace to the "unknown God." ' "

Brother Klein then goes on to show how the Vesica Piscis was the true foundation of Gothic Architecture, and that its influence accounts for the sudden change from the old Norman style, which was based on the properties of the square rather than the triangle.

He then discloses some of the great wonders of the Vesica Piscis and points out: "The rectangle formed by the length and breadth of this mysterious figure in its simplest form has several extraordinary qualities; it may be cut into three equal parts, by straight lines parallel to its shorter sides:

and these parts will all be precisely and geometrically similar to each other and to the whole figure, strangely applicable to the Symbolism attached at that time to the Trinity in Unity, and this sub-division may be proceeded with indefinitely without making any change in the form; however often the operation is performed the parts remain identical with the original figure, having all its extraordinary properties, and no other rectangle can have this curious property. It may also be cut into four equal parts by straight lines parallel to the two sides, and again each of these parts will be exactly similar to each other and to the whole, and the process may be continued indefinitely, the equilateral

triangle appearing everywhere:

Once more, if two of the tri-sub-divisions be taken, the form of these together is exactly similar geometrically to half the original figure, and the equilateral triangle again appears everywhere in both; as in figure V.

In Figure VII I have carried the tri-sub-division to the sixth degree, and to help the eye I have marked with darker lines one of the tri-sub-divisions of each degree; it is only owing to the above unique similarity that the equilateral triangle is again formed on every part of the base line. Again the diagonal is exactly double the length of its shorter side, which characteristic is also unique and greatly increases its use for plotting out designs, and this property, of course, holds good for all the rectangles formed by both species of sub-division, but perhaps its most mysterious property (though not of any practical use) to those who studied geometry, and to whom the figure was a Symbol of the Divine Trinity in Unity, was the fact that it actually put into their hands the means of trisecting the right angle. Now the three great problems of antiquity which engaged the attention of geometers throughout the Middle Ages were 'the Duplication of a Cube', 'the squaring of the circle,' and lastly, 'the trisection of an angle,' even Euclid being unable to show how to do it, and yet it will be seen that the diagonal A-B of Figure IV and the diagonal A-E of the subsidiary figure, which is also the plumbline, actually trisect the angle D-A-C. It is true that it only shows how to trisect one kind of angle, but it was that particular angle which represented the Craft and was created by the equilateral triangle. All these unique properties place this figure far above that of a square for practical work, because even when the diagonal of a square is given it is impossible to find the exact length of any of its sides, or vice versa."

I have quoted Brother Sydney Klein thus fully in order to give him due credit for his detailed working on this most important matter, and also to supply the reader with a clear idea of the unique features of these symbols, as well as of their deep religious significance and the actual effect that their practical application produced on all the religious Architecture of the Gothic period. On this basis many of the most important Cathedrals and Churches were erected, and their Beauty is not to be denied. When we compare some of these beautiful Gothic structures with the Pyramid, for instance, we cannot but notice the difference; but after all the Pyramid is a truly Symbolic structure in every detail, while the Gothic Cathedrals only show part of the truth.

Imagine my overwhelming joy when I discovered that the ancient Qabalistic Tree of Life, with all its wonderful possibilities as a means of mental classification of every idea in the Universe-Natural, Human, and Divine- was in its entirety based upon the same fundamental principle of the Vesica Piscis, and was therefore not a fixed design but capable of indefinite progression towards the Infinitely Small or the Infinitely Great. For it can be so drawn that it appears with all its details and properties, repeating themselves indefinitely in every direction of Space to Infinity.

Imagine what it means to a Qabalist who has arranged all the ideas in his mind, in duly Balanced and Equilibrated formation, to discover a way of perpetuating in thought all these Ideas, and to be able to realize that the "Tree of Life" upon which they are based is a LIVING TREE, with its Roots in the Infinitely Small and its Branches and Fruits extending to the furthest Limits of the Universe.

This is the nature of the discovery, or revelation, which came to me on April 14th, and it will form the subject of our further studies and researches.

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Chapter II

Before discussing in detail the events which led up to this discovery, and the further application of it to the Tree of Life, it will be well if we spend a little time in considering the Nature of the Trinity, and its fundamental relation to all Systems of Religious and Philosophic thought.

Hermes the Thrice Greatest, like Solomon, is highly celebrated by antiquity for his wisdom and skill in the secret operations of nature, and for his reputed discovery of the quintessential perfectibility of the three kingdoms in their homogeneal unity; whence he is called the Thrice Great Hermes, having the spiritual intelligence of all things in their universal law.

It is to be regretted that no one of the many books attributed to him, and which are named in detail by Clemens Alexandrinus, escaped the destroying hand of Diocletian.

But we have one truly authentic record in the famous Emerald Tablet, which contains the one sole dogma of Hermetic Philosophy: "That which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Things."

The Emerald Tablet, unique and authentic as it may be regarded, is all that remains to us from Egypt of her Sacred Art. A few riddles and fables, all more or less imperfect, that were preserved by the Greeks, and some inscrutable hieroglyphics, are still to be found quoted in certain alchemical records; but the originals are entirely lost.

There is little doubt that Ancient Egypt did at one time hold the true Key of the Mysteries. For what did Pythagoras, Thales, Democritus and Plato become immured there for several solitary years, but to be initiated in the wisdom and learning of those Egyptians? Yet Hermes himself is reported to have prophesied her fall, and the loss of her wisdom and learning; and this certainly was fulfilled. But, as I have endeavored to point out in my treatise, "The Egyptian Revival," there seems every reason to suppose that in this New Aeon, during this Aquarian Age, man will once more come into his own, and be directly informed by the true Spirit of Wisdom and Understanding in a way that has not been possible for many Ages. At least there seems every hope of the revival of the Universal Tradition of the Golden Age, despite the present world-crisis and the breaking up of the old civilization. But it is necessary that things should be destroyed in order that they may be renewed, as the Justified Osiris said in regard to His Body. So it is, perhaps, in regard to our pre-conceived ideas of the Body of the Universe, or of the Tree of Life, or some other pet theory; but so long as we receive something better in exchange for that with which we must part, what matter!

There is certainly no denying the importance of the "Three in One," as far as Hermes is concerned, for his very title of Thrice Greatest implies in what veneration such conceptions must have been held in his day.

In Alchemy we find three Principles-Sulphur, Mercury, and Salt; and Three great Stages of the Work - Discovery of the Formation of the Stone of the Wise, its Multiplication, and its Projection. These later stages have been very little understood.

In the Qabalah (from the three-lettered root QBL, meaning "to receive") we find mention of the Sacred Three Lettered Name of God IHV, implying Father, Mother, and Son. We find three Mother Letters in the Hebrew Alphabet, Aleph, Mem, and Shin, and these are in turn attributed to the Three Elements, Air, Water, and Fire, which correspond to the Alchemical Principles, and in admixture form Earth, or The Stone. We also find in the Sepher Yetzirah, the oldest Qabalistic treatise, that the "One created the Universe by means of the Three Sepharim, Number, Writing, and Speech." These correspond to the Three Mother Letters and to the Three Paths of the Middle Pillar of the Tree, as I have shown in "Q.B.L."

The Hindus venerate the Three-lettered Word AUM as the most sacred Name of God; their Deity has Three Aspects as Brahma, Vishnu, and Shiva; the Creator, Preserver, and Destroyer. They postulate Three principles, Rajas, Tamas, and Sattva, or Activity, Inertia, and Peace.

The Christians believe in Three Persons in One God; The Father, Son, and Holy Spirit; in Three that bear witness in Heaven, and in Three that bear witness on Earth. That man is three-fold; Body, Soul, and Spirit.

In fact the Importance of the Number Three, and of the Triangle, is a well nigh inexhaustible subject.

Many of these three-fold Ideas are summed up in a Fourth, representing the Materialized or Manifested aspect.

The Sides of the Pyramid are Triangular, but its Base is Square. The Word AUM is made continuous in sound by the addition of the nasal N, forming AUMN. The Hebrew IHV, becomes IHVH through the addition of the final He, or the Daughter. The Archetypal, Creative, and Formative Worlds become Manifest in Assiah, the Material World of the Qabalah. The tripartite Word INR, becomes INRI. The Trinity of Triads of the Tree of Life are summed up in the single Sphere of Malkuth, the Kingdom. Sulphur, Mercury, and Salt produce the Gold of the Alchemist. Rajas, Tamas, and Sattva act on Prakriti.

Three and Four together make Seven, another Sacred Number, as everyone knows.

Seven and three are Ten, and this is said to be the most Sacred and Complete of all, since it represents a return from One to the Primal Nothing of the Beginning. We find Ten Sephiroth on the Qabalistic Tree. The Four letters of the Sacred Name IHVH, when arranged in the form of a Triangle, make 10, thus:

and this became the basis of the Tetractys of Pythagoras, a figure composed of Ten Unit forms or Yods,

But here we begin to approach the Central Mystery once more, for this Triangle, with its ten Dots, gives us the idea of the Division of the triangle into others, thus:

and so we begin to get back to our Equilateral Triangle and Vesica as the Basis of the Tree of Life. But there is another interesting fact, viz.: -- than an Equilateral Triangle, so divided, having a base of, say, three inches, will contain nine triangles, the sides of which will each be one inch. Whereas a Square, whose side is three inches, will also contain exactly the same number of

one inch squares, viz.: nine.

Again the numbers 1-9 may be so arranged in the nine squares, that they will add to 15 vertically, horizontally, and diagonally. This forms the basis for the construction of the Magick Squares of the Planets, etc.

But all these ideas are symbolized in the Tree of Life itself, which we will next examine in further detail.

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Chapter III

The "Sepher Yetzirah," or Book of Formation, which is perhaps the oldest philosophical treatise as yet extant in the Hebrew language, opens as follows:

"In the two and thirty most occult and wonderful paths of wisdom, did IAH, the Lord of Hosts, engrave his name . . . He created this universe by the three Sepharim, Number Writing, and Speech.

"Ten are the numbers, as are the Sephiroth, and twenty-two the letters; these are the Foundation of all things. Of these letters, three are mothers, seven are double, and twelve are simple.

"The ten numbers formed from nothing, are the Decad; these are seen in the fingers of the hands, five on one, five on the other, and over them is the Covenant by voice spiritual, and the rite of Circumcision, corporeal (as of Abraham).

"Ten are the numbers of the ineffable Sephiroth, ten and not nine, ten and not eleven. Learn this wisdom, and be wise in the understanding of it; investigate these numbers, and draw knowledge from them; fix the design in its purity, and pass from it to its Creator seated on his throne." (Dr. Westcott's translation.)

It is well to notice that the ancient Qabalists made a particular point of the fact that there are TEN Sephiroth, neither more nor less. If we examine the formation of the "Tree of Life" in the following Figure (XII), we shall understand why they were so careful to make this plain.

One might at first be inclined to suppose that there should be another Sephira in the center of the upper hexagon, and this is, as a matter of fact, the location assigned to the Sphere of DAATH, or Knowledge, as the child of Chokmah and Binah. But it is not to be shown in the plan of the Tree for it represents a Higher Dimensional Knowledge, which should be drawn from the whole Tree, as it is written, "Draw knowledge from the." Should such a sphere be shown in the design, it would also necessitate extra "Paths" leading thereto, but we are clearly told that the Paths of Wisdom are thirty-two in all, that is to say, the Ten Numerical Emanations and their connecting links formed by the Twenty-two letters.

Likewise we notice that there are no paths from 2 to 5 and from 3 to 4 or from 1 to 4 and 1 to 5. Had there been, we should see the symbol of the upright Pentagram, which is the Star of unconquered Will in the Microcosm, united with the Sign of the Hexagram of the Macrocosm. But this unification represents the Great Work which must be accomplished by man, and it is part of the Universal Plan that he should discover their equivalence for himself in order that he may become a conscious co-operator in the Divine Scheme of Creation. Therefor we find an "Abyss," and no direct link between Binah and Chesed.

Again, one might be tempted to suppose that there should be three averse equilateral triangles, 2-6-3, 4-9-5, and 7-10-8. But should 4-9 and 5-9 be connected by paths, a figure of the evil and averse Pentagram with its two points uppermost, would appear upon the tree; thus:

We must do nothing, then which will in any way interfere with the arrangement as it stands, for it is a veritable Work of Wisdom.

Let us again examine the arrangement and juxtaposition of the Paths as shown in figure XII. It will be noticed that the Hexagon bounded by 1-2-4-6-5-3, is perfect in form; all its sides are equal. That the Triangles 2-3-6 and 7-8-10 are perfectly equilateral. That the triangles 1-2-3, 2-4-6, 3-5-6, 4-5-6, 7-6-8, 7-9-8, and 8-9-10 are all equal and have an angle of 120 degrees or exactly one-third of a circle. That the small triangles 4-6-7 and 5-6-8 are both equilateral. That the paths connecting 6-7-9-8 produce a diamond which is in the proportion of a perfect Vesica.

It should further be noticed that the two rectangles, 3-2-4-5 and 5-4-7-8 are each exactly based on the proportion of the Vesica, so that they partake of all the properties shown in figure V, as explained in detail by Brother Klein.

If the breadth of the Tree be taken as the Length of One Vesica, the height from the center of Malkuth to the center of Kether is exactly the Width of Four such Vesicae.

The Path from Kether to Tiphereth is exactly equal to the combined lengths of the two paths of the Middle Pillar between Tiphereth and Malkuth. Further study on the part of the Student will disclose many other proportions.

The learned but anonymous author of "The Canon," published by Elkin Mathews in 1897, makes several important statements in regard to the Vesica Piscis and its relation to the Mysteries of the Qabalah, Architecture, etc. He writes: "It is known, both to freemasons and architects, that the mystical figure called the Vesica Piscis, so popular in the Middle Ages, and generally placed as the first proposition of Euclid, was a symbol applied by the masons in planning their temples. Albert Durer, Serlio, and other architectural writers depict the Vesica in their works, but presumably because of an unspeakable mystery attached to it, these authors make no reference to it.

Thomas Kerrich, a freemason and principal librarian of the University of Cambridge, read a paper upon this mystical figure before the Society of Antiquaries on January 20, 1820. He illustrated his remarks with many diagrams illustrating its use by the ancient masons, and piously concludes by saying: 'I would by no means indulge in conjectures as to the reference these figures might possibly have to the most sacred mysteries of religion.' Dr. Oliver ("Discrep." p. 109), speaking of the Vesica says: 'This mysterious figure Vesica Piscis possessed an unbounded influence on the details of sacred architecture; and it constituted the great and enduring secret of our ancient brethren. The plans of religious buildings were determined by its use; and the proportions of length and height were dependent on it alone.' Mr. Clarkson (Introductory Essay to Billings' "Temple Church") considered that the elementary letters of the

primitive language were derived from the same mystical symbol. He says that it was known to Plato and 'his masters in the Egyptian colleges' and was to the old builders 'an archetype of ideal beauty.' The Vesica was also regarded as a baneful object under the name of 'Evil Eye,' and the charm most generally employed to avert the dread effects of its fascination was the Phallus ((J. Millinger's "Archeologia," XIX). In Heraldry, the Vesica was used as the feminine shield. It was interchangeable with the Fusill, or Mascule, and was also figured as a lozenge or rhombus. In the East the Vesica was used as a symbol of the womb, and was joined to the cross by the Egyptians forming the handle of the Crux Ansata.

"Geometrically, the Vesica is constructed from two intersecting circles, so that it may be taken as having a double significance. Edward Clarkson says it 'means astronomically at the present day a starry conjunction; and by a very intelligent transfer of typical ideas a divine marriage,' or the two-fold essence of life, which the ancients supposed to be male and female. To every Christian the Vesica is familiar from its constant use in early art, for not only was it an attribute of the Virgin, and the feminine aspect of the Savior as symbolized by the wound in his side, but it commonly surrounds the figure of Christ, as His Throne when seated in Glory. As a hieroglyphic the combination of Christ with the Vesica is analogous to the Crux Ansata of the Egyptians."

A little further on in his book the author of "The Canon" also makes the following remarks:

"Geometrically, the diagram containing the ten steps of the Cabala is shown by Kircher and other authorities in the form ascribed by Freemasons to what they call the 'Double Cube,' that is to say, an irregular hexagon, which will exactly enclose a Vesica. Consequently its length and breadth are of the proportion of 26 to 15. It is said that the ten cabalistic steps, in their entirety, symbolize the aspect of the Deity expressed by the four mystic letters IHVH, whose numerical value is 26. This number was said by the Jews to comprise the most sacred mysteries of the Law. No explanation, however, has ever been given showing how the number 26 afforded a key to all the science of the Israelites. It is now suggested that the Vesica, whose proportion is in the ration of 26 to 15, was the symbol of the hidden rule or canon, by which the synthesis of nature was reduced to a comprehensible figure, capable of demonstrating to initiates the truth and knowledge which constituted the sacred wisdom of antiquity."

The last sentence is of much interest in the light of our present researches. I had not noticed this reference when first writing this book, but it is not alone a confirmation of our general ideas, but leads to others of importance.

Brother Klein gives the true proportion of the Vesica Piscis as that of 8 to 13.85, but probably the nearest in whole numbers is that above given by the author of The Canon, viz.: 15 to 26. (I think the exact proportion is 15.01 to 26.) Now these numbers 26 and 15 are of great Qabalistic value. 26, as stated by the author of the "Canon," is the numeration of IHVH, and this, as shown in "Q.B.L." and elsewhere, is the "Formula" upon which the whole System is based. 15 is the numeration of IH or "Jah," the venerable Name of God, attributed in the "Sepher Yetzirah" to the Creator Who devised the Thirty-two Paths of Wisdom which we are discussing.

The author of the "Canon" makes a valuable suggestion when he remarks that the length and breadth of the Tree of Life are as 26 to 15, although his statement is not actually correct. Qabalistically, however, we may notice a very interesting thing. The Total numeration of the Sephiroth of the Middle Pillar, or the length of the Tree, is $1 + 6 + 9 + 10 = 26$, while the two Sephiroth forming the bases of the side pillars, and indicating the breadth of the Tree are Netzach = 7 and Hod = 8, thus $7 + 8 = 15$.

Now although the Vesica Piscis is the hidden rule or canon upon which the figure

is built, the true proportion of the Tree is much more wonderful than if its length and breadth were in the proportion of a simple Vesica. As explained before, the true proportion is that of the width of four Vesicae in height to the length of one Vesica in width. This suggests the "Four Worlds" of the Qabalah. But since the rectangle bounding a Vesica may be divided into three equal parts by lines parallel to the shorter sides, and the divisions thus formed are found each to have the same proportions as the original figure, we shall also find that three out of the four parts of the height of the Tree of Life will represent the exact length of a Vesica the breadth of which is equal to the breadth of the Tree from center to center of the Sephiroth forming the side pillars. To make this plainer: if we take the reciprocal path from Chesed to Geburah as equivalent to 26 (it being the length of one of the four vesicae and at the same time the width of the Tree) and construct thereon another Vesica we shall find that its highest and lowest points will be in the centers of Kether and Yesod. Thus the first Nine Sephiroth are in exact proportion of the Vesica and Malkuth remains as a pendant. The height of this Vesica will now be 45 and its width 26. We have examined the number 26 as to its mystical value, but 45 is found to be the mystic number of Yesod, which represents the generative organs. In addition to this we find that the sum of the numbers of the Sephiroth 1-9 is 45, and this is the numeration of ADM the Hebrew ADAM. Further if we notice the Vesica thus formed, it will be found to have its apex in Kether while the left hand curve cuts through the center of Geburah and the right hand curve through that of Chesed, both these terminating in Yesod. Therefore these lines unite $1 + 4 + 5 + 9 = 19$. Now 19 is the numeration of CHVH, or Chavvah, which is the Hebrew word for EVE. Thus we find ADAM and EVE united; with IHVH in the midst of their union.

The fact that we find these first Nine Sephiroth forming a perfect Vesica and producing such symbolism is indeed significant, and this coupled with the fact that we find the circle of Malkuth below this Vesica, and that Malkuth has been referred to the World of Shells or Excrement (Gross Matter) and has been called The Un-Redeemed Daughter, is indeed a startling piece of natural symbolism.

But so far we have a Vesica and a Sphere pendant, and our Tree of Life is not fully represented in terms of Vesicae.

The real mystery lies in the fact that just as in the first proposition of Euclid, the Vesica is formed by the intersection of two circles, so the true proportion of this figure is found to be that of the intersection of two Vesicae. In which case the Upright line of the Middle Pillar represents the Father, the Horizontal line which runs through Tiphereth represents the Son, the Upper Vesica the Mother, and the lower one the Daughter. Thus we have the complete representation of IHVH in graphic form, and the exact proportions of the Tree of Life are shown.

The foregoing properties, alone, make this Figure of the Tree of Life quite unique, but when we add its regular Qabalistic Correspondences as a symbolic universal basis of all Ideas, and a proper means of their classification in perfect Order, we are almost overwhelmed at the sublimity of the conception. But we have hardly begun to consider its possibilities in other directions. We have not as yet discussed the proper proportion of the Sephirotic Circles to the length of the Paths, but this matter will be taken up in detail later on. Meanwhile let us notice that the connecting Paths are lines, and the Sephiroth Circles (or Spheres). The Line and the Circle make up the Number 10, and also represent the letter IO equivalent to the root of the God-name of Jove, who is identical with the Hebrew Jehovah.

[Transcriber's note: The proportion of the Sephirotic Spheres is not again dealt with until the end of the book. But several of the discoveries in the following chapters do not work correctly except when the proper proportions are used. The

correct radius of a Sephirotic Sphere is one-fourth the radius of the original generating circles. The correct width of the Paths is one-half the radius of the Sephiroth, or one-eighth the radius of the generating circles.]

Let us consider some of the statements of the Sepher Yetzirah in greater detail.

Firstly we find the words "In two and thirty most occult and wonderful paths of wisdom, did IAH, the Lord of Hosts, engrave his name." Let us consider the words two and thirty. Two is the numeration of the letter Beth, which is attributed to Mercury or Wisdom, and to the Magician or Occultists who controls the elemental forces. Thirty is "Lamed" or "Ox-Goad" or sharp pointed "engraver." It is also the letter of Libra or of Justice and Balance, so here in one letter we get the idea of the Scales with the tongue of the balance (or ox-goad) between them. The letters BL in Hebrew form the word meaning "Lord," while LB means "Mind" or "Heart." The Mind is the receptacle of Wisdom and the Heart of Live and Will. The number 32 is the numeration of AHIH the Divine Name of Kether, and IHVH the Ineffable Name ruling the other Nine Sephiroth, coalesced, in the Great Name AHIHVH which embraces the whole Ten in One. The Name IAH is in Hebrew Yod-He or IH and this is called the Monogram of the Eternal. The letters are the first two of IHVH and represent the Father and Mother conjoined and concealing the Son (A, the Microcosm or Star of Unconquered Will) within them. Yod is the letter of Fire, He of Water, and the concealed Aleph is Air. These are the natures of the three Sepharim, Number, Writing, and Speech, by which Jah is said to have created the Universe. Number is Fire (the writing of the Starts), Writing flows like Water, and Air is the basis of Speech.

But these are all mysteriously connected symbolically with the Perfect Number 10, of which 0 is the Naught of the Unmanifest, and 1 the First Positive Idea. The Mouth from which issues the Fire of the Spirit in the form of Breath, and also the Water, is when closed, a horizontal line, When open it is a Circle; thus, 10.

The Pen whereby Ideas are transmitted in the form of Writing, has been referred to in the Scriptures and "The Pen of a Man" and this is dipped in a vessel which represents both a line and a circle, for purposes of reproduction and transmission of form and substance. Thus we have the idea "IH" once more. Speech cometh from the Opening and Closing of the Mouth, thus by the combined ideas of 1 and 0 or 10. In the Tarot the Letter Aleph (1) is that of Air, and also of The Fool, which is marked Zero, or 0. Aleph is the Ox; Lamed, as mentioned above, is the Ox-goad, together they are AL, the most sacred Name of the One God, and LA which means "Not" or Zero which is 0. AL is numerically 31, suggesting the Three Sepharim in One and $3 + 1 = 4$; and the sum of the numbers from 1 - 4 = 10. "Ten are the numbers, as are the Sephiroth, and twenty-two the letters, these are the Foundation of all things." Twenty is the numeration of the basic simple Hebrew Letter or IOD, spelt in full. Beth (2) is the House or Womb. Yod is equivalent to the spermatozoon in one sense. Twenty is also the numeration of the Hebrew Letter Kaph which means the palm of the hand in the act of grasping. Yod also means the Hand. So we have the chief instrument of action, the hand, in the act of opening and closing, representing expansion and contraction. 22 is the numeration of the word IChD which means Unity.

"Of these letters, three are mothers, seven are double, and twelve are simple." We have mentioned the three Mother Letters under the form of the Three Sepharim. These represent the Three Elements, which combined, form Earth. The Seven Double letters are assigned to the Seven Planetary Intelligences, the Forces which govern Nature; and the Twelve Simple letters are attributed to the Signs of the Zodiac, or Circle of Life, which represents the great Star Universe. Thus in the twenty-two letters we have the basis of all Universal Ideas. The One Substance with its three Elementary divisions combining in material form; the Planets and Solar System, the Star Universe, all permeated with the One Life which is the Subtle Substance of Light Itself.

The Three Mother Letters are equivalent to the Three Primary Colors, which break up into the Seven Colors of the Rainbow, and may be further divided into Twelve.

So the Paths of the Tree represent all the Colors between Light and Darkness, and, of course, a host of other ideas as may be found in "Q.B.L." and Book 777.

The Book of Hermes, or Thoth, called the Tarot, contains Twenty-two symbolic Designs, which have been attributed to these Paths, and thus we may read in them the ancient Tradition by means of this Universal Alphabet of Symbols, as shown in my treatise "The Egyptian Revival."

"The ten numbers formed from nothing, are the Decad; these are seen in the fingers of the hands, five on one, five on the other, and over them is the Covenant by voice spiritual, and the rite of Circumcision, corporeal (as of Abraham)."

The Ten Sephiroth were said to have come from the AIN or Nothing; we have made some explanation of this in the Introduction. Reference is again made to the "hands" (which connect the idea of the Paths with that of the Sephiroth, as shown above). The hands represent the pairs of opposites, or balanced ideas, but these must always be united to find the point of equilibrium. They also represent two Pentagrams, or the Divine and Human Wills. When united in the strong grip of the Lion, these two five-fold stars meet in fellowship and harmony, as 10.

The peculiar statements about the Covenant by voice spiritual, and the rite of Circumcision, corporeal, are worthy of study. The Ideas are those of the great opposites, Spirit and Matter, which are ever United in the Sun of the Soul. But again the "voice" requires the opening of the "mouth" thus changing the horizontal line into a circle. The rite of circumcision has the effect of cutting away the "circle" of the foreskin, and disclosing the "vertical line" upon the head of the male organ. The organ itself represents a line, either vertical or horizontal, and this "rite" was for the purpose of making this organ safe from possible impurity, when connected with the "Circle." This act again is symbolic of the descent (or ascent) of Spirit into Matter, or the Harmonious union of Fire and Water, producing Air, which is in turn the representative of the "Soul" or Mediator.

With all this truly wonderful symbolism attached to the number 10, it is hardly surprising, if for no other reason, that the next verse of the Sepher Yetzirah makes it so clear that the Sephiroth are Ten, and not nine or eleven.

But this verse also tells us that after investigating these numbers, we must "fix the design in its purity," so it is time we returned to our discussion of that subject.

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Chapter IV

We should remember that just as the Soul is the link between Body and Spirit, so is the Sun between Earth and Heaven, and the Great Central Sun between the Two Infinities. This Link between the Opposites is an all-important one, but it may be equally a Devil or Redeemer, according to the Influence it has upon us. I have showed this more fully elsewhere, and shall refer to it again.

Now we found the "Paths" symbolized a set of Universal Ideas, including all Colors. Likewise we shall find that the Ten Sephiroth have a corresponding symbolism.

Malkuth, the 10th Sephira, is the Sphere of the Elements (corresponding to the Mother Letters); the next Seven above Malkuth are attributed to the Solar System (or Planets, the Double Letters); Chokmah, the next higher, is the Sphere of the Zodiac or Fixed Stars; and Kether is the Pure Light and the Source of All as the Primum Mobile or First Motion. So we see that in a certain sense the Ten Sephiroth are equal to the Twenty-two Paths, and in order to Fix the Design in its Purity, we must be able to arrange these Diverse Sets of Ideas so that they blend together perfectly. That at first may seem like an impossibility; in fact for several hundred years the Qabalists have adopted an arrangement which entirely failed to produce this perfect Harmony and Order.

How I was led to discover such an arrangement, has been fully shown in "Q.B.L." written last year, and its further proof is given in "The Egyptian Revival" to which I may refer those interested. The following figure is the completed results of those investigations:

It will be seen that the Paths of the Middle Pillar are made by the Three Mother Letters, which by shape form the Caduceus of Mercury, and these descending from Kether through the Sun and Moon (Tiphereth and Yesod) produce the Sphere of the Elements, or Malkuth. All the Planetary Letters except Kaph, which is attributed to Jupiter, the Father of the Gods, IO, will be seen to connect their Paths with the corresponding Planetary Sephiroth. The Twelve Letters attributed to the Signs of the Zodiac will each be found united with the Sephira of its Ruling Planet, even in cases such as Gemini and Virgo which are both ruled by Mercury; Libra and Taurus both ruled by Venus; etc. The one apparent exception (on account of the fact that all four paths leading to Chesed are properly occupied) is the case of Jupiter. But Jupiter, being the direct representative of Kether, and also by Tarot "The Wheel of Life," which exactly symbolizes the Primum Mobile, could not possibly be better placed in any case.

The fact that this Reformation of the Paths produces a wealth of fresh Symbolism and actually discloses the long lost Universal Tradition (as shown in "The Egyptian Revival") is alone sufficient justification for changing the arrangement, even though it may upset the ideas of certain people who have based the Rituals of their Secret Orders upon the old plan.

But the Book of the Law, Liber Legis, clearly states:

"Abrogate are all Rituals, all words and Signs; Ra-Hoor-Khuit hath taken His seat in the East at the Equinox of the Gods." (1904 E.V.)

But this becomes even more essential when we recognize the necessity of Harmonizing the Paths with the Sephiroth as explained above, and "Success is thy proof," since this change has led to such marvelous fresh developments as will be seen before this book is concluded. We may remark, to Qabalists, that this represents the true reconciliation of the "Snake" and the "Sword," thus removing both the "tempter" and the "avenger" from the Gate of Eden; to which we should now be able to return in safety, to our great joy and comfort.

To return once more to the "discovery" of April 14th, and the events which led up to it. I had been considering the Sun and all that It means to Humanity; how it is indeed the Golden Key to the Soul of the World, for this One Symbol contains in itself all "Trinities" of Symbolism. To the Soul of Mankind it has meant in the past all that is "good," all that is "evil," and all that is Divine and above these, according to the view taken by Man himself. The Sun is the True Son but the False Father. He is the Father of this Planet, but the Son of the Star Universe by its invisible Father. Those who worship the Sun (or Son) but

fail to pass ON to the concealed father, fall into "Sin" which is Restriction. Those who obtain "Solar Dhyana" and go no further, become fanatics, however wonderful their illumination may seem. Thus the Sun is at once an Angel of Light, the Devil, and the Redeemer. For the Son spake truly when He said "No man cometh unto the Father but by me," but the worship and Deification of the Son in place of the Father has proved fatal enough to those who misunderstood.

With these, and many similar thoughts in mind, I was contemplating the "Tree of Life" when I thought of the idea of temporarily removing the supports and reciprocal paths, and leaving the Sun connected with the Sephiroth by means of direct rays, thus:

I then noticed a very interesting fact; that if, as it were, on the pivot of the Sun, the other Sephiroth were revolved and united, the result would be as follows: Kether would swing round and exactly cover Malkuth. Chokmah and Binah (Wisdom and Understanding) would unite and swing down so that their Circumference exactly half covered Malkuth and Kether, forming a Vesica as in the first problem of Euclid. Chesed, Geburah, Netzach and Hod would all swing down and cover Yesod, so that the whole figure would fold up thus:

This suggested to my mind, the idea of One Cell; first in the process of Division, and then Divided except for a ray of Influence between the two. In other Words the Supreme Light one with Matter, dividing through Wisdom and Understanding, and becoming the Moon (Yesod) and the Sun (Tiphereth). Or, The Sun and Moon uniting and producing other symbolic ideas-who can say?

Then, seeing the Vesica thus formed, I was led to consider its relation to the "Tree" in general, and seeing all folded up between Tiphereth and Malkuth, I especially noticed the Paths from Netzach to Yesod, and from Hod to Yesod, and saw that if these were produced to that they crossed each other as far as the lower part of the Circumference of Yesod, they would become the Generating Paths of another small "Tree" which would exactly extend from the Center of Yesod (as its Kether) to the lowest point of the Circumference of Malkuth (as its Malkuth), thus bringing the Yesod of the "Little Tree" exactly in the center of Malkuth in the Larger one, and Tiphereth of the Small one exactly on the upper line of the circumference of the larger Malkuth.

It must be remarked that Yesod is said to be the representative of the Generative Organs, when the "Tree" is considered in regard to its correspondence to man, and that Netzach and Hod represent the twin Spheres connected therewith. Thus the discovery that these produced a "New Tree" was startling enough, till I began to realize that this process would go on indefinitely, the "Trees" giving birth to smaller and smaller ones toward the Infinitely Small or, conversely, expanding into greater and greater ones without Limit towards the Infinitely Great. Thus the Tree was the veritable Representative of Ra-Hoor-Khuit, Lord of the Aeon, the Ever Coming Son of the Two Infinities.

Therewith I gave Praise unto Ra-Hoor-Khuit, and became Silent as Harpocrates, the twin of Horus which is hidden within Him.

And I did well to be silent, for there was much more to be discovered (though I could not conceive it at the time). So I put aside the sketch of my first rough working, having signed and dated it, and left the matter alone for a while.

Herewith I include a drawing made from this first sketch, as a record of the discovery.

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Chapter V

We may now begin to understand what was meant by the next few words of the "Sepher Yetzirah" which states: "These Ten Numbers, beyond the universal One, have the boundless realms, boundless origin and end. . . ."

But we may turn aside for a moment, at this point, and consider the old system of the Qabalah, as perpetuated and expounded by the best commentators of the past.

Mention is made of the "Four Worlds" of the Qabalah. These are called Atziluth, the Archetypal World; Briah, the Creative World; Yetzirah, the Formative World; and Assiah, the Material World. These have been attributed to the Four Letters of the Ineffable Name IHVH. Sometimes these worlds have been allotted to the "Tree of Life" as follows: Atziluth and Yod (the Father) to Chokmah; Briah and He (the Mother) to Binah; Yetzirah and Vau (the Son) to Tiphereth as the King ruling over Chesed, Geburah, Netzach, Hod, and Yesod (thus embracing six Sephiroth); and finally Assiah, as the Daughter or second He, to Malkuth. In this plan "Kether" seems to have no place. Again, sometimes the whole "Tree" is considered as if it were represented on Four Planes, one above the other, or interpenetrating each other. In this case we get 40 Sephiroth, Ten for each World; and for purposes of classification each Sephira was considered to contain another complete tree, so as to make in all 400, with a correspondingly great number of paths. This plan seems to have been little used for practical purposes; it is, of course, very complicated and difficult to conceive on Four Planes at the same time.

The only other attempt, that I am aware of, was to place the Diagram of one Tree above the other, so that the Kether of the Lowest touched the Malkuth of the next, and so on with the other two higher Worlds. Such an arrangement is shown in Mathers "Kaballah Unveiled," where the influences from the Archetypal World are shown descending, by means of arrows running along the Paths of the Flaming Sword (but, be it noted, there is no connecting path from Binah to Chesed on the Tree), and then through the Creative and Formative Worlds to Assiah, where the current ended in Malkuth of the Lowest Tree.

But no one seems to have shown a LIVING TREE with Its Roots in the Infinitely Small and its Branches spreading out to the Infinitely Great. Yet it is called the TREE OF LIFE. It would seem, in the past, it has been little better than the Tree of Knowledge of Good and Evil.

One can only account for Attainment by the Old System, as by the Grace of God. The "Paths" wrongly arranged (but the Sephiroth-corresponding to Grades fortunately in perfect Order) were confusing rather than illuminating; the method of progress leading to the Horrors of "The Abyss" between Chesed and Binah. However, that makes little difference if my surmise is correct (as explained in "The Egyptian Revival") that during this Aeon, Wisdom and Understanding are directly projected upon the Children of Earth, and the Abyss definitely Bridged.

But to return to the further development of this wonderful Plan. On Monday,

April 16, I had occasion to visit a friend and Brother, who is a cunning craftsman and designer. He is a man of much intelligence, but not a deep Student of the Qabalah, his interest in this matter having dated from a cursory reading of "The Essence of the Practical Qabalah" followed by some study of "Q.B.L." a few weeks ago. I was impressed to ask his opinion of the New Plan, and found that he grasped its possibilities at once. We discussed it for some time and made a temporary sketch similar to the one I first drew (Fig. XXI). He offered to make me a careful drawing showing several progressions. The following day I called upon him again, when we made some further experiments together, and discussed the proper proportion of the Diameters of the Sephiroth in their relation to the Paths. It was noticed that the Paths from Chesed to Tiphereth, and from Geburah to Tiphereth, would generate a similar "Tree" between Tiphereth and Yesod in addition to the one between Yesod and Malkuth. Then he was illuminated by the Idea that an intermediate "Tree" extending from the Center of Tiphereth to the Center of Malkuth should be formed, and another one half the size, between the Center of Yesod and the Center of Malkuth. This Idea produced startling results. The Second Tree was exactly Half the Height of the First, and the Third, Half that of the Second (perfect octaves). The Size of the Sephiroth should progress accordingly, and be based upon the original generating Circles of the whole Tree. It was then found that the Kether of the Second was in the Center of the Tiphereth of the First, and its Tiphereth in the Yesod of the First, while its Malkuth was in the First Malkuth.

The Third "Tree" had its Kether in the Yesod of the First, and the Tiphereth of the Second; while its Malkuth was again in the Center of the Malkuth of Both. In other words, the CENTER of MALKUTH represented the INFINITELY SMALL, and the Triple Trees went on Increasing in Size by octaves to Infinity, while MALKUTH continued to EXPAND about its OWN CENTER.

The accompanying Plate will show this marvelous Plan in great clearness of detail.

At this point we must clearly realize that since the Plan of the Thirty-two Paths of Wisdom is ever increasing in orderly progression towards the Infinitely Great, or Nuit, and at the same time contracting in the same proportions towards the Infinitely Small, or Hadit, the Concealed Father of All, it is no longer proper for us to talk of the Influence as ascending or descending. But, since the extremely minute is more quickly lost to view, and on account of the inconvenience and difficulty of making a drawing of a very small size, we must start from a Central Point in Malkuth, and discuss the subject as if the "Tree" were increasing in size from that Point.

Thus, for convenience, we shall now call the smallest visible Tree in our Design, the First, the next larger, the Second, and so on for the necessary number of progressions.

The Central Dot in Malkuth of the First Tree represents Hadit. This should be considered as an unextended Point of Light or Pure Essence of Being, the true complement of the Infinitely Great and unknown Body of Nuit which is beyond our utmost conception of the expansion of the Greatest Tree we can imagine. The small Circle around this "Point" is Malkuth of the First Tree, and the Tree itself may, for convenience, be considered as growing up out of Malkuth, just like any other tree in proper soil. The True Kether is concealed within this as the Essence of Life and Form is within the Seed. When we reach the "Manifested Kether" of the First Tree it will be very much like the most perfect fruit containing within it the "seed" of further progression.

We have been accustomed to consider the "Tree of Life" as descending from Kether, but now that we realize that the "Tree" grows to Infinity, we cannot conceive of a starting point at the Top, so as to work downwards. We must start from the Center and work outwards and upwards.

It will not be possible for me to give all the details of this marvelous plan, but I may point out a few interesting features, leaving the Student to add the results of his own researches, as time goes on.

I am of course adopting the "Reformulated Plan of the Paths" but some may prefer to arrange them otherwise; it makes no difference to the general geometrical design.

The Correspondences of Attributions of the First Tree will therefore remain exactly the same as previously given. Each aspirant will have to fulfill the necessary requirements of mastering the "Ideas" connected therewith, as before. He will have to Attain, as formerly, before the Fuller Consciousness comes to him; but there are additional "clues" to his progress which are most valuable.

For instance: If he commences his Journey by the Path of Aleph, the Pure Fool, leading from Malkuth to Yesod, when he has traveled half-way up this Path, he will obtain an additional influx of Power from the corresponding Path on the Second Tree. He will have reached the circumference of the Second Malkuth. On arrival in Yesod, he will have contacted the circumference of Malkuth of the Third Tree. Let us consider his progress up the Central Pillar first; supposing it to be possible for him thus to travel in perfect equilibrium from the start.

On the Path of Mem or "The Hanged Man," which is attributed to "Water," he will receive the additional Power of the "Air" from the Path of Aleph in the Second Tree, till he reaches the First Tiphereth. That is to say, for instance, he will find a greater use for Pranayama; and so on. But before he enters Tiphereth he will already be receiving the benefit of the Influence of the Yesod of the Second Tree, which he will have contacted after crossing the Reciprocal Path of "The Hierophant" or Taurus. All the way from the First Yesod to "The Abyss" he will be receiving the still higher power of Aleph of the Third Tree.

As he beings his ascent from the First Tiphereth he will do so by the Path of "Shin" or "The Great Judgment." This is the Way of the Triple Spirit and of Fire, but thereon he will also feel the influence of "The Hanged Man" from the Second Tree, as well as from "The Fool" of the Third.

On crossing the "Path of Death" he will leave behind him the influence of Yesod of the Second Tree, but half-way across the Abyss he will contact the Influence of the "Hierophant" of the Second, and at the same moment enter the sphere of Yesod of the Third Tree.

Next, he will cross the Path of the "Star" or Aquarius, on the primary Tree, contacting immediately the Tiphereth of Tree Number Two, through the aura of which he passes on to the First Kether Attainment. During this journey up the Central Pillar, his original Malkuth will have doubled in diameter on the Path of Aleph, doubled again when he reached Yesod, again on reaching Tiphereth, and once more on his attainment to Kether, which then Crowns his Work. Thus the First Kether Attainment is representative of the Fifth Visible Progression of the Sphere of Malkuth, after which the Aspirant begins to contact the Sixth progression of the Whole Tree, and from that point in his Career, every further progression of Malkuth will touch the center of a Higher Kether, to Infinity. But as the Sixth visible Progression of Malkuth contacts the Second visible Kether; the Seventh, the Third; and so on, there will always seem to be Four untraveled Trees between. It may be that these represent the "Four Worlds" of the Qabalah, and that he must in reality always progress in the Four Worlds simultaneously.

It will be noticed that the Path of Beth, or Wisdom, leading from the first Malkuth to Hod, the Sphere of Mercury, contains, essentially, all the Powers of Mercury or "The Magician" to Infinity in that direction; since this Path leads to larger and larger "Hods" in regular sequence.

Similarly, the Path of Daleth or Love, "The Empress," or Venus, leading to Netzach, continues to Infinity in that direction also. So we find all Love and

Wisdom concentrated in the center of Malkuth. Since all the "Three Mothers," Aleph, Mem, and Shin, interblend on the Middle Pillar, these Powers are also fully concentrated in the Center of Malkuth, and conversely, proceed from It.

In regard to the other Paths and Sephiroth of the First Tree-and this applies equally to All the Trees we may point out that Netzach and Hod will always be found in the exact Centers of the Paths of Venus and Mercury on the next larger Tree.

Chesed and Geburah are always exactly in the Centers of the Paths of Cancer, "The Chariot," and Luna, "The High Priestess," of the next larger Tree.

Chokmah and Binah will always have their Centers in Leo, the path of "Strength," and Gemini, or "The Lovers," of the next progressed Tree.

Kether always appears in the Center of the next Tiphereth, and of the following Yesod, to infinity. In other words, the Light is always within the Life of the Sun, and the Sun within the Body of the Moon.

The Reciprocal Path of "The Hierophant" will always have an influence horizontally across the Abyss of the next Tree below. The path of the "Hanged Man" will always leave Him suspended from the Reciprocal path of "The Star" or Aquarius of the "next" tree, while he is seen below Tiphereth on his own Tree. This is exactly where he is mystically supposed to be according to the old system of the paths, although he was otherwise assigned.

It is a matter of almost unending interest to trace out these various combinations, but there are even more important considerations ahead of us. We must leave the Student to work things out in his own way, and pass on to wider fields of study.

Chapter VI

During the afternoon of April 17th, after obtaining a glimpse of the foregoing possibilities while discussing the details of this Plan, a still wider conception dawned upon me.

Since the Center of Malkuth has become the Point from which All proceeds, why should the Tree grow only in one Direction?

What we have been calling the "lower" part of the Tree is in the form of an Equilateral Triangle, and the Progression of the Trees only increases the size of this indefinitely. Surely there must be Six such Trees, forming a Star, and so filling every direction of two-dimensional space.

This seemed to throw light on some little understood passages of the "Sepher Yetzirah," which I shall now further quote. It will be remembered that the last words we studied in that connection were: "These Ten Numbers, beyond the universal One, have the boundless realms, boundless origin and end," but the verse goes on: "an abyss of good and one of evil, boundless height and depth, East and West, North and South, and the one only God and King, faithful for ever seated on his throne, shall rule over all, for ever and ever."

This is striking evidence that our Plan is that which was intended to be conveyed by the Author of this mysterious treatise. I may now quote the remaining verses in the First Chapter, since these make the matter still clearer.

"These ten Sephiroth which are ineffable, whose appearance is like scintillating flames, have no end, but are infinite. The word of God is in them as they burst forth, and as the return; they obey the divine command, rushing along as a whirlwind, and returning to prostrate themselves at his throne."

This seems fairly understandable in the Light of the Two Infinities with the manifested Universe, Ever-becoming, between Them.

"These ten Sephiroth which are, moreover, ineffable, have their end even as their beginning, conjoined, even as is a flame to a burning coal: for our God is superlative in his unity, and does not permit any second one. And who canst thou place before the only one?"

In other words, Nuit, Hadit, Ra-Hoor-Khuit, are a Perfect Three in One.

"And as to this Decad of the Sephiroth, restrain thy lips from comment, and thy mind from thought of them, and if thy heart fail thee, return to thy place; therefore is it written 'The living creatures ran and returned,' and on this wise was the covenant made with us."

This means that since the "Tree" is everywhere the same in every part of space, once its general attributions are fixed in the mind, it is not well to confuse ourselves by too much attempt at progressed expansion of the idea. Rather we should return and contemplate the Center from which All proceeds, thus obtaining the Pure Essence Here and Now.

"These are the ten emanations of number. One is the Spirit of the Living God, blessed and more than blessed be the name of the Living God of the Ages. The Holy Spirit is his Voice, his Spirit, and his Word."

This is very similar to the instruction in Liber Legis: "Be thou Hadit my secret center, my heart and my tongue," but CCXX is a new Covenant, and goes much further than the old one recorded in the Sepher Yetzirah.

"Second, from the Spirit be made Air and formed for speech, twenty-two letters, three of which are mothers, A, M, Sh; seven are double, B, G, D, K, P, R, Th; and twelve are single, E, V, Z, Ch, T, I, L, N, S, O, Tz, Q; but the spirit is first among these. Third, PRIMITIVE WATER HE ALSO FORMED AND DESIGNED FROM HIS SPIRIT, and from the void and formless made earth even as a rampart, or the standing wall, and VARIED ITS SURFACE AS THE CROSSING OF BEAMS. Fourth, from the Water, He designed Fire, and from it formed to himself a throne of honor, with the Auphanim, Seraphim, Holy Animals, and ministering Angels, and with these he formed his dwelling, as it is written in the text 'Who makest his angels spirits and his ministers a flaming fire.' (Psalm 104, v. 4)"

Note the reference to the design made from Primitive Water by the Spirit, and also about the "crossed beams" or Paths of the Tree. His thrones of Honor, are the Manifested Kethers. Holy animals refer to the Zodiac, etc.

"He selected three letters from the simple ones, and sealed them as forming his great Name IHV and he sealed the universe in SIX DIRECTIONS.

"Five. He looked above, and sealed the height, with IHV.

"Six. He looked below and sealed the deep with IVH.

"Seven. He looked forward, and sealed the East, with HIV.

"Eight. He looked backward, and sealed the West, with VHI.

"Nine. He looked to the right, and sealed the South, with VIH.

"Ten. He looked to the left, and sealed the North, with HVI.

"These are the ten ineffable existences, the Spirit of the Living God, Air, Water, Fire, Height and Depth, East and West, North and South."

So ends the first Chapter of this mysterious treatise, and there is little doubt that our Six-fold Star is the solution of the problem which has puzzled to Qabalists for so many Centuries. With its Center it forms the Heptad.

Let us now examine the Design of this wonderful new Star, as drawn in such minute detail.

A glorious vista opens before us-Infinite Space in the Form of a Pure Snow Flake. What could be a better way of "Fixing the Design in its Purity"? What more likely, since all things are said to have proceeded from the Primal Water under the action of Spirit, than that the Substance should Crystallize in exactly the same way that any drop of water, or any crystal, is found to take form under the direction of the lines of polar force which always form six radiating lines or axes in every rain drop which becomes a snow-flake?

Surely this is a pure enough conception of the beginning of all things and the infinite progression of this manifested universe. Scientifically it can hardly be denied.

Thus the Pure Essence of the Soul of Man may also crystallize and become a Center of the Great Star. This may take place at any point in space and at any moment in time, for the Center of the Infinite is Everywhere and the Circumference Nowhere.

What a vista of Attainment opens up before every human being, for we have been told in Liber Legis:

"Every man and every woman is a star." Also "Every number is infinite; there is no difference."

But let us consider a few more details of this Divine Plan. What changes have really occurred owing to our Multiplication of the Stone of the Wise?

Netzach and Hod and the Paths of Venus and Mercury -- which before were seen to progress directly to infinity -- have now become forever united. There is no difference; Love is ever under Will. Again, these Combined Paths are exactly equal to the Paths of Aleph, Mem, and Shin which formed the equilibrated Middle Pillar, for the Father and Mother together equal the Child. Every Path radiating from the Center is now Equilibrated or Balanced. The combined Sphere of Netzach-Hod or Venus-Mercury is always to be found exactly between the Spheres of Binah and Chokmah of the Two Trees of the Scale below. Also the combined Paths of Venus-Mercury always lie exactly between the Spheres of Chesed and Geburah, or Mercy and Severity of the "Tree" below, and so on to Infinity.

All else remains the same, but there is no longer any possibility of unbalanced progress.

But we must not forget the instructions in Liber Legis, which is of the utmost importance. "The Khabs is in the Khu, not the Khu in the Khabs. Worship then the Khabs and behold my light shed over you!" We must Worship the Central Point which is concealed in Malkuth and in the Center of our Being; then only will the True Light of Infinity be shed upon us. If we fail in this, seeking in the outer, our minds fall back, failing to grasp that which is beyond our finite vision. "The Living Creatures run and return" and having returned, the Illusions of Space and Time are exchanged for the Everpresent Here and Now. The Introduction to this treatise should now be more clearly understandable to the average reader. We can see how the Light or Fruit of Light, the Six Kethers, are always First in Advance towards the Infinite without. Next follows the progress of the Life or Soul of Nature and of Man, then follows the regular progression of the Sphere of Malkuth in ever-widening Circles as "Matter" eats up "Form" and the "Form" comprehends the Efficient Cause, which is itself the manifestation of the Invisible Final Cause.

But Malkuth is also Nuit, for "Matter" or "Substance" is continuous, so it is equally true to say that she contracts upon Hadit the Invisible Center, or that He Expands towards Her Infinite Girth. Ra-Hoor-Khuit, with His twin Hoor-Pa-

Kraat hidden within Him, may be called Heru-Ra-Ha as the Crowned Child, the whole Manifest Universe in Time and Space, which is the Star 418.

This, too, is the Great Hexagram of the Macrocosm, but what of the Pentagon, the Microcosm, MAN?

Another great Mystery lies before us, needing only to be Brought to Light, as will be shown in the next Chapter.

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Chapter VII

We have seen in the last Chapter how our original conception of "The Tree of Life" may be multiplied and crystallized into a Macrocosmic Snow Flake, or Six-fold Star. Let us now return to our first simple form of the "Tree" and examine it more carefully with a view to further discoveries.

We have been accustomed to look upon this as representing a flat two-dimensional surface, but we were not necessarily correct in our supposition.

In reality we have been looking at the front surface of a Triangular Crystal Prism, and what we saw was not all in one plane. The "sides" of the Tree are but two angles of an equilateral solid; the third angle, at the back, is invisible, being completely hidden by the Paths of the Central Pillar.

This Central Pillar is not level with the front surface, but is the Core of the prism. Kether is the Apex of a pyramid whose base is equilateral. Malkuth is at the lower point of a descending pyramid, all four sides of which are equilateral, thus forming a Tetrahedron.

Tiphereth and Yesod are both embedded in the solid, and the Paths of the "Three Mothers" are interior channels.

Looking at the "Tree" in the ordinary manner, we should have to realize that only the Three Reciprocal Paths, and the Four Paths forming the Side Pillars, are actually on the level surface before us. There are, however, three Reciprocal Paths of each kind, viz.: nine in all, for there are two others, in each case, which retreat and meet at the third angle of the prism. There is another pair of vertical Paths, similar to those at the sides, but concealed at the back of the solid.

Instead of there being only two Paths from Kether to Chokmah and Binah, there are three, one sloping away to the concealed angle at the back. The triangular surface we see is not vertical, but slopes back towards Kether.

The Paths from Chokmah and Binah to Tiphereth also slope inward to the central core of the prism, and there is a third Path from the angle at the back. The four visible Paths from Chesed, Geburah, Netzach, and Hod to Tiphereth are likewise sloping within the solid and there are in addition two invisible Paths

at the back.

The Paths from Netzach and Hod to Yesod also incline inward, since Yesod is at the core of the Tree. Again there is another similar Path concealed, which slopes down from the angle at the back.

The surface of the Triangle formed by the Paths connecting Netzach, Hod, and Malkuth, is not vertical, but falls away towards the back, and there are two similar surfaces connected with the concealed Sphere of Netzach-Hod behind the solid figure.

This at first may seem confusing, but it can be more clearly explained by means of diagrams and plates. Let us imagine that we have ascended above the Tree and are looking directly down upon Kether. From this position we should perceive a triangular figure as shown in the diagram:

The nearest point to us will be Kether and the other three Spheres at a lower level. The three triangular surfaces slope away from Kether to the Spheres at the angles.

But what are these Three Spheres and Six Paths, upon which we have been looking? Our conception of the Tree must undergo a remarkable change. The three bounding Paths are all equally that of Tzaddi, Aquarius, or "The Star." The Three Spheres are each equally both Chokmah and Binah. The Three Paths connecting with Kether are each equally Jupiter and Saturn, or Kaph and Tau, or "The Wheel" and "The Universe." In other words, THERE ARE NO LONGER ANY PAIRS OF OPPOSITES, and there never were in reality. Each idea is only true insofar as it contains its own opposite. So the Sphere we called Chokmah always concealed it Binah, and Binah its Chokmah, and so on. While we thought the Tree represented a flat surface we could not realize how these apparently opposite Spheres could in reality be one and the same, but now that we have discovered the Third Angle of the Prism, they are at once unified without difficulty.

Also the former Reciprocal Paths have now become the Boundaries of the Solid Figure, and represent a sectional plane through it. The natures of the opposite Paths are also unified, and they convey the Single Influence of Kether to the Dual Spheres they connect therewith.

Let us now include Tiphereth in our conception, and at the same time imagine that we are looking at the solid from the front, but that it has been twisted round slightly, so as to make the concealed angle clearer.

We now see how the Paths of Resh and Ayin or "The Sun" and "The Devil," are triple, yet one. These conflicting ideas have disappeared in a harmonious combination. The Path of Shin, the Holy Spirit, at the core of the Figure uniting Kether and Tiphereth, remains single.

What were the Pillars of Mercy and Severity, are now no longer opposed to one another, for there are Three Bounding Pillars, as well as the Central One.

There are Three Chesed-Geburahs, and Three Netzach-Hods. The Paths of Samek and Pe, or "Temperance" and "The Tower," are now united, as are those of Lamed and Yod, or "Justice" and "The Hermit."

If we were next to take a section through the "Tree" at the line formed by the Path of Nun, or "Death," and remove the upper portion, while looking down upon the remainder we should see:

The bounding lines, nearest to us, would be the Three Paths of Nun with the Three Spheres of Chesed-Geburah at the angles. Tiphereth would be somewhat lower down, and the Three Paths of He-Qoph, or Aries-Pisces, would slope towards it. The small triangle near the center would be the lower part of the three paths of the Resh-Ayin triad.

If we cut through the prism at the Path of Vau, or "The Hierophant" while still looking down at the remainder, we should see:

Yesod in the Center, somewhat below the bounding lines and Spheres of the triple paths of Vau and the three Netzach-Hods. In this instance there would be no small triad in the center, since there are not paths equivalent to those mentioned in regard to the upper section.

But if from this position we looked up at the section above, we should see:

The same Spheres and Paths bounding the figure, but Tiphereth would appear in the center, connected by the triple paths of Teth-Zayin, or "The Lion-Lovers," corresponding to Leo-Gemini.

Finally, should we look up at the whole Tree from below Malkuth, we should perceive:

Malkuth in the Center, nearest to us, with the Triple Path, or Plane, of the "Hierophant" some distance above. These would be connected by the triple Paths of Beth-Daleth, Mercury-Venus, or "The Magician-Empress."

Thus, in every instance, would the "pairs of opposites" be truly mated and resolved into a unified triplicity, in three dimensions.

The accompanying Plate shows the whole "Prismatic Tree" with its 13 Spheres and 36 Paths, quite clearly. The whole number is 49, which again returns to Unity as 13. 49 also represents the square of seven, and the Hebrew Word for "Solvé" (See plate "C" and study carefully.)

We may now consider approximately what would be the impression received by one who took an "Astral Journey" up through the Central Core of this Triple Tree.

Starting from Malkuth by the Path of Aleph, or The Fool, the astral form would travel vertically upwards, with a consciousness of being surrounded by the combined influences of Mercury-Venus perfectly blended, while the surrounding "space" would take the form of an ever-increasing triangle, till Yesod was reached. At this juncture he would feel the concentrated essence of the forces from the Paths of Cancer-Luna ("The Chariot-High Priestess" or Pure Balanced Aspiration) while yet his consciousness continued to expand till he reached the full limits of the equilateral triangle bounded by the paths of "The Hierophant." From Yesod onward to this point he would partake of the Mystery of the "Hanged Man" (Primitive Water) till the Influence of the Hierophantic Plane began to initiate him into its deeper Meanings. As he continued by this Path of Mem his field of consciousness would remain extended to its limits, held there by the Forces of Yod-Lamed or "The Hermit and Justice," while, at the same time, there would be a contraction due to the influence of the Triple Paths of Zayin-Teth which would concentrate his Soul in Tiphereth.

Rising above Tiphereth his Soul would expand to the limits of his field of consciousness by means of the Paths of He-Qoph (or Aries-Pisces), while he would

also have contacted the Influence of the Holy Spirit in the Central Path of Shin. This would expand within the Soul, under the influence of the triple Paths of Ayin-Resh (or Capricorn-Sol). Passing through the Plane of "Death" or Scorpio, he would ascend till his Spiritual Consciousness expanded to the limits of his Soul Consciousness, which would have been affected, meanwhile, by the Paths of Pe-Samek or Mars-Sagittarius ("The Tower - Temperance") and presently he would reach the Plane of "The Star" (Tzaddi or Aquarius) where his Soular and Spiritual Fields of Consciousness would be equally extended, while the Spirit would steadily Flame in the Core of his Being.

Then, after contacting the Triple Influence of Chokmah-Binah, his whole Field of Consciousness, on all Planes, would gradually contract along the Paths of Kaph-Tau upon Kether, upon reaching which, he would suddenly find Himself once more in Malkuth, which is the Body of Nuit, concentrated upon the Inner Light of the Khabs, the only veil of Hadit, the Flame in every Heart of Man and in the Core of every Star.

He would then arise as a truly Enlightened Being, clothed in a body of Flesh, ready to go forth and do his pleasure among the living. As it is written in the Ritual of Mercury: "I travel upon high, I tread upon the Firmament of Nu, I raise a flashing-flame with the Lightning of Mine Eye; ever rushing on in the Splendor of the daily Glorified Ra; giving my life to the dwellers of Earth."

Truly will he have learned the meaning of 49, which is Solvé.

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Chapter VIII

Having briefly discussed the "Tree of Life" in its Prismatic form, we should now pass on to a consideration of its "Multiplication" and "Projection"; for we have indeed found it to be "The Stone of the Wise."

This Crystal Stone is capable of indefinite increase or decrease, very much in the same manner as was found possible in regard to the flat two-dimensional figure.

The Center of Malkuth will once more be our starting point, and now we shall find the smallest Tree will be within the next larger one, and so on. (See Plate D.)

The Central Core of this Prismatic Tree will always consist of Malkuth, Yesod, Tiphereth, and Kether, united by the Three Channels of Aleph, Mem, and Shin. These will be found to combine and recombine as the "Tree" progresses in size. The Kether of the smallest Tree will always be embedded in the Tiphereth of the next larger, and these two again in Yesod of the next. The triplication of the Tree makes little difference to these Sephiroth and Paths, but we shall find it affects some of the others.

The Three Netzach-Hods of the smallest Tree will appear as spheres in the center

of the Three Venus-Mercury Paths of the next larger, and so on, indefinitely.

The Three Chesed-Geburahs of the smallest Tree will form similar spheres in the centers of the Triple Channels of Cancer-Luna of the next Tree.

The Three Chokmah-Binahs will likewise be found in the centers of the Three Channels of Leo-Gemini, and so on. These last named spheres will always be half way embedded in the surface of the Sphere of Yesod of the next larger Prismatic Tree.

The Student should trace out these correspondences for himself, making a careful study of the accompanying Plate D, while endeavoring to form a complete mental picture of these Prismatic Trees.

We are now prepared to take another step in the development of this marvelous Plan, but first let us return for a moment to the contemplation of the design of our "Crystalline Snow-Flake" as shown in Plate B.

In dealing with the two-dimensional aspect of the Work, we found upon combining SIX of the flat "Trees" we obtained a Hexagonal Figure of Sixfold-Star. This symbolism is that of the Macrocosm. What will be the result of our combining a number of the solid Prismatic Trees?

Upon experiment we find in this instance that they do not combine in six-fold arrangement as before, but that FIVE such Prisms taken together form a perfect Pentagon, the center of which is Malkuth and the bounding lines all representing the Paths of Taurus or "The Hierophant." The lines connecting the Spheres at the five angles, which are all Netzach-Hods, will each be Paths of Venus-Mercury.

Of course, looking at the solid figure from this angle, Malkuth is nearer to us than the Netzach-Hod Spheres, for the latter are connected by the retreating Paths of Venus-Mercury. In addition to this Pentagon we should also see something of the remainder of the five solid Trees, in perspective, as they spread out behind or away from us.

The Great Work, as symbolized in the Word of the Aeon, ABRAHADABRA, has always consisted in finding the equivalence between the Microcosm and the Macrocosm, or the formula $5 = 6$. Here we find a higher aspect of the Work, for this solid Figure is built up on purely Microcosmic Lines of Five Solids to a section. But we have now discovered a "Rose" capable of extension in Five Directions to Infinity, and containing within itself all the Correspondences, with powers of indefinite multiplication.

Such a figure is not capable of filling the whole of Space, but when we take FOUR such sections and combine them, we are able to make the Complete Three Dimensional Solid, which will extend in every direction as the Trees Progress in Size, thus completely filling all known space. Such a figure is composed of Twenty of our original Prismatic Trees, and 20 is the numeration of IVD, the basic letter of the Hebrew Alphabet, and the First Letter of the Ineffable Name. It is also the Numeration of the Letter Kaph, which corresponds to "The Wheel of Life" and the Father IU-Pater.

When these are so combined, the central Point of Malkuth is completely embedded in the Center of the Figure (unless it be built of actual Crystals, in which case we should be able to get a glimpse of it).

The accompanying plate showing the "Projection" of the Stone, will make the matter clear to the Student, and open up a wonderful vista to his mind.

We have now a figure capable of progression in twenty directions. The true

Kether is concealed within the Malkuth at the Center, and this expands spherically as the size of the solid increases.

We have 20 Projecting Kethers representing the Forerunners of Light, followed by 60 Chokmah-Binahs and 60 Chesed-Geburahs. Then follow 20 Tiphereths concealed in the cores of the Prisms and representing the Substance of the Light which is the Soul or Life. We are able to perceive only 12 Netzach-Hods, for these have now united into groups of five dual spheres in one. Within the cores of the prisms, next follow 20 Yesods, while a single Malkuth is at the Central Point of All.

We have, therefore, One Hundred and Ninety-Three Spheres in all, connected with the un-progressed figure, and this number reduces to Thirteen, which is Unity. 193, it may be remarked, is also a prime number.

There are 60 Paths equivalent to Iu-Pater-Saturn;

60 which correspond to Aquarius; 60 to Sagittarius-Mars; 60 to Scorpio; and 60 to Virgo-Libra.

But there are only 30 representing Taurus or "The Hierophant" since these have now combined in pairs.

Thus we have 330 Visible Paths.

There are 20 Invisible Paths of Air.

20 Invisible Paths of Water.

20 Invisible Paths of Fire or Spirit.

60 Invisible Paths of Sol-Capricorn.

60 Invisible Paths of Leo-Gemini.

60 Invisible Paths of Cancer-Luna.

But only 12 Invisible Paths of Venus-Mercury. Thus we have 252 Invisible Paths in all. The Paths of the Tree were always attributed to The Serpent; it is strange that these invisible Paths should be 252, which is the numeration of the Hebrew word MAVRH, meaning "The Serpent's Den."

THE GARDEN OF EDEN

This represents the First or simple prismatic "Tree" branching out in 20 directions from its central Malkuth. It should be observed that if the Second progression of the solid be taken as far as Tiphereth it would exactly enclose this in a perfect Dodecahedron comprising 20 solid angles forming 12 equilateral Pentagons; while the Fifth progression of the original Malkuth would exactly enclose all this in a perfect sphere.

The Total number of Paths in the complete figure is thus 330 plus 252 which is 582. 330, the number of visible Paths is equivalent to the Hebrew word MTzR meaning: Boundary, Terminus, or Crosspath. 582 reduces to 15, the numeration of IH that Father and Mother of the Ineffable Name, or if further reduced we get 6, which is equivalent to V, the Son. IHV, it will be remembered, represent the three simple letters which, according to the Sepher Yetzirah, were chosen by God as His Name in the Six Directions.

The total number of Sephiroth and Paths is 193 plus 582 = 775. This reduces to 10, and therefore to Unity.

But the Points of the 20 Kethers are so arranged as to form when connected, TWELVE perfectly regular Pentagons. Thus the whole structure indicates a perfect DODECAHEDRON and, when enclosed in the circumscribing SPHERE, touches it at eighty points. The whole solid may be considered as capable of expansion by means of the progression of the unit "Trees" as explained before. Likewise, it is possible to imagine the reduction or contraction of the whole figure upon the Infinitely Small. (See Plate E.)

We have therefore discovered in the "Tree of Life," properly Multiplied and Projected according to the Art of the Wise, what may well be looked upon as the Anatomy of the Body of God, or the natural structure of Matter under the Influence of the Concealed Spirit. Thus the "Unknown Warrior" who made some such assertion in the presence of Frater Perdurabo, and earned such scant praise, may have been inspired to a degree he, himself, little realized. The following quotation from "The Two Creation Stories" by James S. Forrester-Brown throws valuable light upon the conception of the Tree of Life as the Anatomy of the Body of God.

"When the Divine Will is born in the heart of a human soul, true free-will begins, for will is only free when in accord with the Great Will. Knowledge follows, and life becomes full of meaning and purposeful activity. The drama of the formal life (the tree of knowledge) develops in terms of the Higher Will (the tree of life), so that daily happenings appear to lift the veil from universal truths, illuminating the life. When the tree of knowledge and tree of life, reason and intuition, the personal and the universal, are harmoniously united in the individualized soul, the daily life becomes the moving image and expression of the living Soul of the universe.

"We may think of the tree of life as the arteries of the Great Cosmic Body. Through these arteries, as along channels, the cosmic Life pulses forth with every heart beat of the Great Person. This is a very deep mystery. Until this Life is caught up by each individualized soul and returns through himself to the Great Cosmic Person, flowing back along the veins of the Great Body, there is no possibility of the power within the separated soul affecting the Great Person. Moreover, unless a counter-current is set up, the Life flows past the soul, and this does not truly live. The individualized soul requires to fashion capillaries throughout his nature and keep them in use, to allow of the return flow through them into the cosmic veins. That this shall be established he must, greatly daring, yet with awe and humility, seek to know the nature of God and of man and the relation between them. When he is able to see himself as he actually is, he realizes with a sense of abasement the imperfections and impurities of his complex personality, and the immediate necessity to turn from death unto Life. This does not imply a purely temporary repentance, but a Great Act of turning back, which cleanses the entire life of the soul and establishes organized relations with the Cosmic Person, making it possible for the "Christ" consciousness to be born "from Above" within the soul.

"The tree of knowledge is then seen as the veins of the Great Body along which flow back the counter-currents carrying the fruitage of the time-order, and thus the tree of life, with its arteries along which cosmic life is "timelessly" propelled from the Great Heart, is complemented. The two trees 'in the midst of the garden' become united within the Cosmic Heart and Body, the 'Eden' of the Great Person, and the 'Christ' consciousness is complete.

"The tree of life may also be thought of as the tree of universal life growing round and encompassing the individual soul. When that tree is truly one with the tree of phenomenal self, the tree of knowledge, then the abstract and the concrete, the ideal and the actual are one, and their fruits are the living powers. From this universal-personal tree spring all the virtues, and on it they blossom and ripen. They are the fruits of temporal experience, containing the seeds of eternal Life, and, as such, correspond to the disciples of one's own

'Christ within' at the final Consummation.

"In the Apocryphal literature, Michael, Archangel of the Sun, is set over the tree which, at the time of the great judgment (note the position of "The Judgment" as Shin on the Tree. Achad.), is given over to the righteous, who obtain Life from its fruit. This is the tree of universal life, now one with the personal tree in the region of material existence."

Chapter IX

Let us now make a brief resume of our work, so as to keep in mind a clear conception of the various stages through which it has passed; but in order to show the progress that has been made in the solution of the Mysteries of the Holy Qabalah, we may look back a few years in order to see more clearly the results of the influence of the New Aeon and the rapid strides which have been made since its incoming in the year 1904 E.V.

In the year 1886, which happens to be that of the birth of the present writer, Dr. W. Wynn Westcott, Hon. Magus of the Soc. Ros. in Ang., translated the ancient treatise known as the "Sepher Yetzirah" into English, and read the results of his pioneer work before the Hermetic Society in London. In 1887 his work was published in a limited edition of 100 copies by Robert H. Fryar of Bath, England.

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The Tree of Life in its regular and simple form has been taken as the basis of our work, but the revised order of the Paths adopted, as the one which seems most reasonable.

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We found that the "Tree" was not fixed, but capable of indefinite expansion or contraction, so that it truly lived, and that all our "Ideas" and "Correspondences" based thereon, were similarly capable of indefinite progress, thus enabling the mind of man to expand or contract at will, without interfering with its balanced and equilibrated arrangement once the Plan of the Tree had become firmly rooted therein. We then discovered that, as indicated in the "Sepher Yetzirah," this plan could be multiplied when arranged as an ever-increasing Hexagon, based upon the progression of SIX TREES reflected in the Height, Depth, North, South, East, and West. This we found to be the design of the naturally crystallized snowflake, and it gave us the means of filling all two-dimensional Space.

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We shall find that this piece of paper will fold into a perfect Pentagon or Pentagram if we slide one half of the divided point "A" under the figure till it coincides with "B," thus raising the center of the figure into the third dimension.

Four of these blocks of Five Trees were found to form a solid capable of progression in all directions so as to fill every dimension of known space, and the nature of the whole figure was found to be that of a perfect Dodecahedron or Twelve-fold figure, each side of which is a perfect Pentagon. Perhaps this represents the Tree in the Midst of the Garden having Twelve manner of Fruits. Each of the surfaces being Pentagonal, represents a Microcosm or Type of Man and may be attributed to one of the Twelve Signs of the Zodiac, Twelve Tribes, Apostles, Knights of the Round Table, etc.

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But what of the ultimate sparks of the intimate fire? Who knows! There may be yet some further revelation before all is accomplished. But to my mind this refers to the Mystery of Hadit, the Concealed Center, the Lost Father, Who is the Core of every Star, and the Flame that burn in every heart of man. For, since the Universe is the Child of the Two Infinities, every point in space is equally the Center of the Whole, and the Spirit of God is in each of us, as an ultimate spark of the intimate fire.

But, in any case, we have progressed, and we have discovered a strange new interpretation of the prophetic words of "Liber A'Ash," which states:

"This chain reaches from Eternity to Eternity, ever in triangles-is not my symbol a triangle? -- ever in circles -- is not the symbol of the Beloved a circle? Therein is all progress base illusion, for every circle is alike and every triangle alike!

"But the progress is progress, and progress is rapture, constant, dazzling showers of light, waves of dew, flames of the hair of the Great Goddess, flowers of the roses that are about her neck, Amen!"

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Chapter VIII

Having briefly discussed the "Tree of Life" in its Prismatic form, we should now pass on to a consideration of its "Multiplication" and "Projection"; for we have indeed found it to be "The Stone of the Wise."

This Crystal Stone is capable of indefinite increase or decrease, very much in the same manner as was found possible in regard to the flat two-dimensional figure.

The Center of Malkuth will once more be our starting point, and now we shall find the smallest Tree will be within the next larger one, and so on. (See Plate D.)

The Central Core of this Prismatic Tree will always consist of Malkuth, Yesod, Tiphereth, and Kether, united by the Three Channels of Aleph, Mem, and Shin. These will be found to combine and recombine as the "Tree" progresses in size. The Kether of the smallest Tree will always be embedded in the Tiphereth of the next larger, and these two again in Yesod of the next. The triplication of the Tree makes little difference to these Sephiroth and Paths, but we shall find it affects some of the others.

The Three Netzach-Hods of the smallest Tree will appear as spheres in the center of the Three Venus-Mercury Paths of the next larger, and so on, indefinitely.

The Three Chesed-Geburahs of the smallest Tree will form similar spheres in the centers of the Triple Channels of Cancer-Luna of the next Tree.

The Three Chokmah-Binahs will likewise be found in the centers of the Three Channels of Leo-Gemini, and so on. These last named spheres will always be half way embedded in the surface of the Sphere of Yesod of the next larger Prismatic Tree.

The Student should trace out these correspondences for himself, making a careful study of the accompanying Plate D, while endeavoring to form a complete mental picture of these Prismatic Trees.

We are now prepared to take another step in the development of this marvelous Plan, but first let us return for a moment to the contemplation of the design of our "Crystalline Snow-Flake" as shown in Plate B.

In dealing with the two-dimensional aspect of the Work, we found upon combining SIX of the flat "Trees" we obtained a Hexagonal Figure of Sixfold-Star. This symbolism is that of the Macrocosm. What will be the result of our combining a number of the solid Prismatic Trees?

Upon experiment we find in this instance that they do not combine in six-fold arrangement as before, but that FIVE such Prisms taken together form a perfect Pentagon, the center of which is Malkuth and the bounding lines all representing the Paths of Taurus or "The Hierophant." The lines connecting the Spheres at the five angles, which are all Netzach-Hods, will each be Paths of Venus-Mercury.

Of course, looking at the solid figure from this angle, Malkuth is nearer to us than the Netzach-Hod Spheres, for the latter are connected by the retreating Paths of Venus-Mercury. In addition to this Pentagon we should also see something of the remainder of the five solid Trees, in perspective, as they spread out behind or away from us.

The Great Work, as symbolized in the Word of the Aeon, ABRAHADABRA, has always consisted in finding the equivalence between the Microcosm and the Macrocosm, or the formula $5 = 6$. Here we find a higher aspect of the Work, for this solid Figure is built up on purely Microcosmic Lines of Five Solids to a section. But we have now discovered a "Rose" capable of extension in Five Directions to Infinity, and containing within itself all the Correspondences, with powers of indefinite multiplication.

Such a figure is not capable of filling the whole of Space, but when we take FOUR such sections and combine them, we are able to make the Complete Three Dimensional Solid, which will extend in every direction as the Trees Progress in Size, thus completely filling all known space. Such a figure is composed of Twenty of our original Prismatic Trees, and 20 is the numeration of IVD, the

basic letter of the Hebrew Alphabet, and the First Letter of the Ineffable Name. It is also the Numeration of the Letter Kaph, which corresponds to "The Wheel of Life" and the Father IU-Pater.

When these are so combined, the central Point of Malkuth is completely embedded in the Center of the Figure (unless it be built of actual Crystals, in which case we should be able to get a glimpse of it).

The accompanying plate showing the "Projection" of the Stone, will make the matter clear to the Student, and open up a wonderful vista to his mind.

We have now a figure capable of progression in twenty directions. The true Kether is concealed within the Malkuth at the Center, and this expands spherically as the size of the solid increases.

We have 20 Projecting Kethers representing the Forerunners of Light, followed by 60 Chokmah-Binahs and 60 Chesed-Geburahs. Then follow 20 Tiphereths concealed in the cores of the Prisms and representing the Substance of the Light which is the Soul or Life. We are able to perceive only 12 Netzach-Hods, for these have now united into groups of five dual spheres in one. Within the cores of the prisms, next follow 20 Yesods, while a single Malkuth is at the Central Point of All.

We have, therefore, One Hundred and Ninety-Three Spheres in all, connected with the un-progressed figure, and this number reduces to Thirteen, which is Unity. 193, it may be remarked, is also a prime number.

There are 60 Paths equivalent to Iu-Pater-Saturn;

60 which correspond to Aquarius; 60 to Sagittarius-Mars; 60 to Scorpio; and 60 to Virgo-Libra.

But there are only 30 representing Taurus or "The Hierophant" since these have now combined in pairs.

Thus we have 330 Visible Paths.

There are 20 Invisible Paths of Air.

20 Invisible Paths of Water.

20 Invisible Paths of Fire or Spirit.

60 Invisible Paths of Sol-Capricorn.

60 Invisible Paths of Leo-Gemini.

60 Invisible Paths of Cancer-Luna.

But only 12 Invisible Paths of Venus-Mercury. Thus we have 252 Invisible Paths in all. The Paths of the Tree were always attributed to The Serpent; it is strange that these invisible Paths should be 252, which is the numeration of the Hebrew word MAVRH, meaning "The Serpent's Den."

THE GARDEN OF EDEN

This represents the First or simple prismatic "Tree" branching out in 20 directions from its central Malkuth. It should be observed that if the Second progression of the solid be taken as far as Tiphereth it would exactly enclose this in a perfect Dodecahedron comprising 20 solid angles forming 12 equilateral Pentagons; while the Fifth progression of the original Malkuth would exactly

enclose all this in a perfect sphere.

The Total number of Paths in the complete figure is thus 330 plus 252 which is 582. 330, the number of visible Paths is equivalent to the Hebrew word MTzR meaning: Boundary, Terminus, or Crosspath. 582 reduces to 15, the numeration of IH that Father and Mother of the Ineffable Name, or if further reduced we get 6, which is equivalent to V, the Son. IHV, it will be remembered, represent the three simple letters which, according to the Sepher Yetzirah, were chosen by God as His Name in the Six Directions.

The total number of Sephiroth and Paths is 193 plus 582 = 775. This reduces to 10, and therefore to Unity.

But the Points of the 20 Kethers are so arranged as to form when connected, TWELVE perfectly regular Pentagons. Thus the whole structure indicates a perfect DODECAHEDRON and, when enclosed in the circumscribing SPHERE, touches it at eighty points. The whole solid may be considered as capable of expansion by means of the progression of the unit "Trees" as explained before. Likewise, it is possible to imagine the reduction or contraction of the whole figure upon the Infinitely Small. (See Plate E.)

We have therefore discovered in the "Tree of Life," properly Multiplied and Projected according to the Art of the Wise, what may well be looked upon as the Anatomy of the Body of God, or the natural structure of Matter under the Influence of the Concealed Spirit. Thus the "Unknown Warrior" who made some such assertion in the presence of Frater Perdurabo, and earned such scant praise, may have been inspired to a degree he, himself, little realized. The following quotation from "The Two Creation Stories" by James S. Forrester-Brown throws valuable light upon the conception of the Tree of Life as the Anatomy of the Body of God.

"When the Divine Will is born in the heart of a human soul, true free-will begins, for will is only free when in accord with the Great Will. Knowledge follows, and life becomes full of meaning and purposeful activity. The drama of the formal life (the tree of knowledge) develops in terms of the Higher Will (the tree of life), so that daily happenings appear to lift the veil from universal truths, illuminating the life. When the tree of knowledge and tree of life, reason and intuition, the personal and the universal, are harmoniously united in the individualized soul, the daily life becomes the moving image and expression of the living Soul of the universe.

"We may think of the tree of life as the arteries of the Great Cosmic Body. Through these arteries, as along channels, the cosmic Life pulses forth with every heart beat of the Great Person. This is a very deep mystery. Until this Life is caught up by each individualized soul and returns through himself to the Great Cosmic Person, flowing back along the veins of the Great Body, there is no possibility of the power within the separated soul affecting the Great Person. Moreover, unless a counter-current is set up, the Life flows past the soul, and this does not truly live. The individualized soul requires to fashion capillaries throughout his nature and keep them in use, to allow of the return flow through them into the cosmic veins. That this shall be established he must, greatly daring, yet with awe and humility, seek to know the nature of God and of man and the relation between them. When he is able to see himself as he actually is, he realizes with a sense of abasement the imperfections and impurities of his complex personality, and the immediate necessity to turn from death unto Life. This does not imply a purely temporary repentance, but a Great Act of turning back, which cleanses the entire life of the soul and establishes organized relations with the Cosmic Person, making it possible for the "Christ" consciousness to be born "from Above" within the soul.

"The tree of knowledge is then seen as the veins of the Great Body along which flow back the counter-currents carrying the fruitage of the time-order, and thus

the tree of life, with its arteries along which cosmic life is "timelessly" propelled from the Great Heart, is complemented. The two trees 'in the midst of the garden' become united within the Cosmic Heart and Body, the 'Eden' of the Great Person, and the 'Christ' consciousness is complete.

"The tree of life may also be thought of as the tree of universal life growing round and encompassing the individual soul. When that tree is truly one with the tree of phenomenal self, the tree of knowledge, then the abstract and the concrete, the ideal and the actual are one, and their fruits are the living powers. From this universal-personal tree spring all the virtues, and on it they blossom and ripen. They are the fruits of temporal experience, containing the seeds of eternal Life, and, as such, correspond to the disciples of one's own 'Christ within' at the final Consummation.

"In the Apocryphal literature, Michael, Archangel of the Sun, is set over the tree which, at the time of the great judgment (note the position of "The Judgment" as Shin on the Tree. Achad.), is given over to the righteous, who obtain Life from its fruit. This is the tree of universal life, now one with the personal tree in the region of material existence."

Chapter IX

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Chapter X

After this brief resume we may once again turn our thoughts to the main results of our researches as summed up on the Dodecahedron within the perfect Sphere.

It would almost seem that our original Qabalistic conceptions have led us out of the realm of thought usually linked with the Hebrew Qabalah into an atmosphere of Intelligibles which is associated with the philosophy of the Masters in ancient Greece. Or, we may say, as our conceptions have expanded towards the Universal, we have contacted another set of teachings, thus uniting Hebrew and Greek thought. Plato informs us in his Republic: "Geometry rightly treated is the knowledge of the Eternal," and he is reported by Plutarch to have said that "God is always geometrizing." Nor was the conception of the Universe in the form of the Dodecahedron unknown to Plato, for in his Timaeus this idea is clearly indicated.

But just how this solid figure was built up so as to symbolize the Universe in all its details, if known to the ancients, was not revealed. Let us see, however, what hints are to be found in the writings of other authorities.

Proclus, in his Introduction to Books II and III of Plato's Republic, says: "But the former (Vulcan) artificially fabricated the whole sensible order, and filling it with physical reasons and powers. He also fashioned twenty tripods about the heavens, that he may adorn them with the most perfect of the many sided figures and fabricates various and many-formed sublunary species." To which Thomas Taylor, the great Cambridge Platonist, adds, "Viz.: the dodecahedron, which is bounded by twelve equal and equilateral pentagons, and consists of twenty solid angles, of which the tripods of Vulcan are images; for every angle of the dodecahedron is formed from the junction of three lines."

There are several references to the dodecahedron in Madam Blavatsky's Secret Doctrine, among which the following is of special interest. "The most distinct and the one prevailing idea, found in all ancient teaching, with reference to Cosmic Evolution and the first 'creation' of our Globe with all its products, organic and inorganic-strange word for an Occultist to use! -- is that the whole Kosmos has sprung from the Divine Thought. This Thought impregnates Matter, which is co-eternal with the One Reality; and all that lives and breathes evolves from the Emanations of the One Immutable Parabrahman-Mulaprakriti, the Eternal One-Root. The former of these, in its aspect of the Central Point turned inward, so to say, into regions quite inaccessible to human intellect is Absolute Abstraction; whereas, in its aspect as Mulaprakriti the Eternal Root of All, it gives one at least some hazy comprehension of the Mystery of Being.

"Therefore, it was taught in the inner temples that the visible Universe of Spirit and Matter is but the Concrete Image of the Ideal Abstraction; it was built on the Model of the First Divine Idea. Thus, our Universe existed from eternity in a latent state. The Soul animating this purely Spiritual Universe is the Central Sun, the highest Deity Itself. It was not the One who built the concrete form of the idea, but the First Begotten; and, as it was constructed on the geometrical figure of the dodecahedron the First Begotten 'was pleased to employ 12,000 years in its creation.' "

It would seem, from the above, that the "Model of the First Divine Idea" may have been very much in harmony with the ideal Formative Principle we have been studying.

This conception of the Universe as a Dodecahedron appears if not to have originated with Plato, to have first been mentioned by him in his writings. All the references I have so far discovered in connection with the idea, can be traced back to this source. Mr. Harley Burr Alexander, of the University of Nebraska, makes some interesting remarks in this connection (Nature and Human Nature, P. 378). " 'We must conceive,' says Plato, 'of three natures: first, that which is in process of generation, and this would be the world of nature as we experience it; second, that in which the generation takes place, and this is the recipient or matrix of nature; and third, that of which the generated world

is an image, and this is the cosmic reason or form. We may liken the receiving principle to a mother, and the source or spring to a father, and the intermediate nature to a child,' he says, and we think immediately of the mythopoetic union of Earth and Heaven and the Life of Nature which is its offspring. But for Plato this is a mere trope; he does not rest without being scientifically explicit. 'There are three kinds of being: that which is uncreated and indestructible, changeless, eternal, imperceptible to any sense, open only to the contemplation of the intelligence, and this is the principle of the Father, the ideal or formal essence of the world; again, that which is sensible and created and always in motion, the Child, the world of change and life; and finally, there is a third nature, the Mother, which, like the Father, is eternal and admits not of destruction, which provides a home for all created things, and is apprehended 'without the help of sense, by a kind of spurious reason, and is indeed hardly real.' This nature is space, and we behold it as in a dream, say of all existence that it must of necessity be in some place and occupy a space, but that what is neither in heaven nor in earth has no existence.

"This mothering space which is hardly real, yet is the cause of the determinism of nature, Plato identifies as the material element of being. As pure matter, it is purely indeterminate, but it is receptive of all determinations. The four elements, earth, air, fire and water, are formed from it, for 'the mother substance becomes earth and air, insofar as she receives the impressions of them.' Plato's conception of the formation of these elements from the original substance was as purely mathematical as are our modern physical notions. 'God fashioned them by form and number,' he says: and the forms which he assigned were the forms of the regular solids. Thus the form of the fiery element is the pyramid, of air, the octahedron; of water, the icosahedron; of earth, the cube. The fifth solid, the Dodecahedron, is the form of the universe as a whole, or perhaps one might say the scaffold upon which the spherical universe is constructed. Further, these elements are themselves compounded of simpler mathematical forms, the pyramid, octahedron and icosahedron of equilateral, the cube of isosceles triangles; so that if we regard the elements as molecules, we may view the triangles as atoms of the material substrate.

"Doubtless it was this geometrical account of matter which gave rise to the saying ascribed to Plato that 'God always geometrizes'-for God, says Plutarch in his commentary on the saying, made the world in no other way than by setting terms to infinite and chaotic matter."

There seems to have been many attempts to find a solution to this problem raised by Plato; and apparently as many failures. For instance, the author of "The Canon" remarks; "Nearly all the old philosophers devised an harmonic theory with respect to the universe, and the practice continued till the old mode of philosophizing died out.

"Kepler, in order to demonstrate the Platonic doctrine, that the universe was formed of the five regular solids, proposed the following rule. 'The earth is a circle, the measurer of all. Round it describe a dodecahedron; the circle inclosing this will be Mars. Round Mars describe a tetrahedron; the sphere inclosing this will be Jupiter. Describe a cube round Jupiter; the sphere containing this will be Saturn. Now inscribe in the earth an icosahedron; the circle inscribed in it will be Venus. Inscribe an octahedron in Venus; the circle inscribed in it will be Mercury.' ("Mysterium Cosmographicum," 1596).

"This rule cannot be taken seriously as a real statement of the proportions of the cosmos, for it bears no resemblance to the ratios published by Copernicus in the beginning of the sixteenth century. Yet Kepler was very proud of his formula, and said he valued it more than the Electorate of Saxony. It was also approved by those two eminent authorities, Tycho and Galileo, who evidently understood it. Kepler himself never gives the least hint of how his precious rule is to be interpreted."

The author of "The Canon" then submits a proposed plan of finding universal

measurements symbolically concealed in the above rule, but in order to do this he assumes that the figures need not be taken as solids but as so many regular plane polygons. But this seems to me quite a departure from the problem. Also Plato connected these solids with the Elements rather than with the Planets.

But I think our complex solid will be found to contain those mentioned by Plato, although such a thought did not enter my mind until quite lately.

It should be remembered that the Qabalists attribute the four elements to Malkuth, which is often called the Sphere of the Elements. Now Malkuth has remained a perfect Sphere in our plan and in fact represents the Material Substance of the Universe. But the Qabalists have in particular attributed to Malkuth the Element of Earth, while to the next three Sephiroth, Yesod, Hod, and Netzach, have been assigned Air, Water, and Fire.

Earth, as Matter, has always been symbolized by the Cube, or the Cube within the Sphere, and we may well consider this Cube to be concealed in the Sphere of Malkuth. The lower section of the Prismatic Tree, that representing the four lower Sephiroth of the Elements, is in the form of a perfect tetrahedron, that is to say, a solid bounded by four plane triangular faces, each of which is equilateral. And again we find this same solid with a central core of Fire-the Path of Shin-comprising the combinations of Chokmah, Binah, and Tiphereth. Plato particularly attributes this form to Fire.

That portion of our Complete Complex Solid, representing the Elemental Sephiroth; viz., up to the Planes of "The Hierophant" which are penetrated by the Central Paths of Mem, or Water, is composed of twenty of the above solids so conjoined as to produce a perfect icosahedron, viz.: -- a solid bounded by twenty equilateral triangles. This is particularly attributed to Water in the Platonic scheme.

When the progression is made to include Tiphereth, the twenty equilateral planes become points, or tripods which mark out the Dodecahedron, while the Second Progression of the Tree exactly encloses this. The points of the twenty Kethers indicate a similar but larger solid.

Thus we have disposed of four of the five regular solids.

The last, or octahedron, presents some difficulty. This is a solid bounded by eight equal and equilateral plane surfaces, and six summits or vertices. I have so far been unable to discover that such a solid exists within our complex solid while deriving its surfaces and angles from regular sections of the Tree.

But what a first sight appears a difficulty may possibly become a clue when we consider that this form is attributed to the Elements of Air. Fire, Water, and Earth are all perceptible to our sense of sight-not so Air. I do not want this to appear as an evasion of the issue, for in any case there are interesting indications of this missing form in the Tree of Life as originally outlined.

It will be found that four small equilateral triangles are shown on the Tree uniting the Six Sephiroth which are attributed to Vau in the Four-lettered Name, and Vau is the letter of Air. These four triangles are arranged thus:

It will be found that if a plane surface be folded on the lines where these triangles join, and if the points represented by Chesed and Geburah be drawn together, it forms exactly one-half of an Octahedron. And it may further be noted that, leaving out from the figure of the whole Tree that portion which represents our tetrahedron, plus Kether, the remainder has the following form:

This, it will be observed, represents the portion just described which makes up

the half-octahedron, together with just enough additional surface material to form four other equilateral triangles required for the completion of the figure. But, without severing the fragments, we cannot take a sheet of paper and fold it into the desired shape, as was the case when making the solid prismatic Tree itself.

But even in the latter case a very interesting thing will be noticed-the summit of the Supernal Triad disappears. For, whether we take Three Trees connected at the side thus:

or Three Trees radiating from Kether thus:

we find, upon experiment in folding, that although the lower triangle fits together perfectly, when we bend the paper back along the lines of the Path of Aquarius we get a flat top with Kether on a level with Chokmah and Binah. Therefore, although for the sake of retaining the appearance of the original two-dimensional figure, we must build up a Summit to represent Kether; we do so, as it were, with apologies to the Supreme One which must ever remain unmanifest to our lower senses. In other words the Summit of the Supernals cannot be conceived as a "solid," or even as partaking of "form" in the realm of ideas. This, rather than detracting from our plan, leads us to a most important truth, viz.: that in our researches we must never for a moment forget the Superessential excellence of the ONE and the GOOD. For, as Simplicius beautifully observes, "It is requisite that he who ascends to the principle of things, should investigate whether it is possible there can be anything better than the supposed principle; and if something more excellent is found, the same inquiry should again be made respecting that, till we arrive at the highest conception, than which we have no longer any more venerable. Nor should we stop in our ascent till we find this to be the case. For there is no occasion to fear that our progression will be through an unsubstantial void, by conceiving something about the first principles which is greater than and surpasses their nature. For it is not possible for our conceptions to take such a mighty leap as to equal, and much less to pass beyond the dignity of the first principle of things." He adds: "This, therefore, is one and the best extension (of the soul) to (the highest) God, and is as much as possible irreprehensible; viz., to know firmly, that by ascribing to him the most venerable excellencies we can conceive, and the most holy and primary names and things, we ascribe nothing to him which is suitable to his dignity. It is sufficient, however, to procure our pardon (for the attempt) that we can attribute to him nothing superior."

And in respect of our pardon we may devoutly hope that Simplicius was right.

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Chapter 11

Plato said in regard to the Elements of the Universe: "God fashioned them by form and number." We have had something to say about Form but have touched very

little upon Number. It will be well for use to make a few observations in the light of the Forms we have reconstructed.

I shall have little to say in regard to the Numbers attributed to the ordinary Qabalistic Plan of the Sephiroth, these having been dealt with in "Q.B.L." and elsewhere. It is merely necessary to recapitulate as follows:

The simple two-dimensional figure consists of 10 Sephiroth; 10 being the sum of the numbers from 1 to 4. This importance of this lies in the Fourfold Nature of the Ineffable Name which is the Formula of the whole System. There are 22 ($2 + 2 = 4$) connecting links or Paths. These consist of $3 + 7 + 12$, and correspond to the Elements, Planets, and Signs of the Zodiac. In all we have 32, called, in relation to this System, the 32 Paths of Wisdom, representing the whole figure. One of the special virtues of this number is that it represents the coalescence of Macroprosopus and Microprosopus in the Divine Name AHIHVV, and thus shows the connection between Kether-The Highest Crown-and the Nine lower Sephiroth, which emanated from it. When we allow this simple figure to expand in one direction, as previously explained, we find, since Malkuth remains One and the same throughout, that the Second Tree contains 19 Sephiroth, which is a prime number, reduces by addition to 10. Likewise the Third Tree consists of 28 Sephiroth, a Perfect Number which again reduces to the original 10 and therefore to 1 or Unity. The Fourth Tree contains 37 Sephiroth, another prime number reducing to 10. The Fifth gives 46 which reduces to 10, while the Sixth represents 55 which not only does this but is the Sum of the Numbers from 1 to 10. And since the number of the Sephiroth will be increased by 9 at every progression, their total, at each step, will always reduce to 10 by addition.

The 22 Paths of the first figure will increase by 20's to 42, 62, and so on, since two of these-Beth and Daleth-retain their own nature indefinitely.

Thus the progressions of the whole Tree will be from the original 32 to 61 and so on; 29 being added each time.

We may now consider the outstanding features of the figure when shown expanding in Six directions as the Snowflake. Since Netzach and Hod now combine we have in all 49 Sephiroth in the unprogressed figure. This, it may be remarked, is a distinctly Venusian Number (that of the Intelligence of Venus) and the Square of Seven. It reduces to 13, the number of Unity and Love. The number of Paths in this figure is 126 (a number attributed to two important Names of God) and this, added to 49, gives 175 as the total number of Sephiroth and Paths. This, it may be remarked, is the Number of the Spirit of Venus. It represents the sum of the numbers from 1 to 49 divided by 7, and it again reduces to 13 by addition.

When we consider the progressions of this Sixfold Figure we find the Sephiroth increase by 48 each time, Malkuth remaining single. This is of interest because 48 is the numeration of KVKKB, the Sphere of Mercury, and we find the particular feature of this Sixfold plan is that the Spheres of Venus and Mercury are forever united. I have always considered this word Kokab to be in some way connected with the words Khu and Khabs; Khu being the Magickal entity of man, and Khabs meaning a Star. Considering this arrangement is as a Sixfold Star and the uniting of the Paths and Spheres of Venus and Mercury as Love under Will, this will be interesting to Students of the New Aeon.

The number of Sephiroth in the Second progression is therefore $49 + 48 = 97$. This is another prime number and that of the Archangel of Netzach. It has many other correspondences, one of which is "An architect." The next progression gives us 145 which, according to the old arrangement, corresponds to the 13 Paths of the Beard of Microprosopus. But the Fourth progression produces 193, another prime number of particular importance since it is the Number of Sephiroth in the unprogressed but complete three-dimensional solid which forms the Dodecahedron. 193 also reduces to 13, which, it may be remarked, is the number of Sephiroth in the single prismatic solid.

The 126 Paths of the sixfold plan progress by adding 120 each time (since the

Paths of Venus and Mercury are combined) and this is a very important Number to the Rosicrucian, and on account of its representing the God ON. Other interesting numbers can be traced out by the Student who possesses a copy of the Sepher Sephiroth. The whole figure progresses by the addition of 168 (the additional 48 Sephiroth and 120 Paths) and this is a very important number, being that of the Parentes Superni.

We may now engage in a brief consideration of the Solid Figure. The first simple form contains 13 Sephiroth, which number gives it the Seal of Unity. This solid also contains 13 parts which produces the angles representing the Paths. Thus it represents 26, the Number of the Ineffable Name.

When this solid is extended in 20 directions (20 is the full numeration of IVD, the first letter of the Name spelled in full) 193 Sephiroth are produced. These added to the 260 (13 X 20) parts give 453, a number reducing to 12 which is the number of pentagonal faces on the 20-pointed dodecahedron. But, which is perhaps of greater interest, this number 453 is that of NPSH ChIH, the Animal Soul in its fullness; i.e., including the Creative Entity or Chiah. The importance of this will be plain when we remember that the total number of Sephiroth and Paths in the Whole Solid is-as has been shown in Chapter VII -- 775 and this, added to the 260 parts or sectional solids, gives 1035, which is the sum of the numbers from 1 to 45. Now 45 being the numeration of ADM (Adam) indicates that we have once more shown the Qabalistic ADAM in all his Spiritual and Animal fullness and that he once again contains the sum of all his parts.

Also the 20 points and 12 faces of the dodecahedron equal 32, the original number of the Paths of Wisdom.

One other point seems worthy of notice in this connection. The Sepher Yetzirah makes a very strong feature of TEN Sephiroth (ten and not nine, ten and not eleven), and it may be assumed that we have departed entirely from this fundamental conception.

But it is also true that the ancient Qabalists considered the Three Veils of the Negative-AIN, AIN SUPH, AIN SUPH AUR-as depending back from Kether; thus, although these are unmanifest, the whole scheme was based on 13. It may be further remarked that there are Seven Sephiroth below the Supernal Triad and the Three unmanifest Ideas above, so that we have, as it were, $7 + 3 = 10$, $10 + 3 = 13$; the 10 standing midway between the 7 and the 13.

Now it has been pointed out that the progressions of the single Tree are made by the addition of nines, so that each number produced reduces to 10 when we add the digits. In this case, then, the essence of the original basis remains. Nor is this basis lost when we consider the Sixfold two-dimensional figure, the Single Prismatic solid, and the Twenty-fold solid and their progressions, although it is more deeply concealed in these instances.

All these start from a basis of 13. The Single solid has 13 Sephiroth and increases by the addition of 12 at each progression. Thus the series is 13, 25, 37, 49, 61, 73, 85, etc. If we reduce these by addition (leaving the first as it stands) we obtain 13, 7, 10, 13, 7, 10, 13, etc. Now this is the series we noticed above in regard to the original Tree-the 10 Sephiroth with three Veils above the Supernal Triad and 7 Spheres below it. And this series recurs with every three progressions, so that since $7 + 10 + 13 = 30$, the average is still, in essence, 10 throughout. And when we consider the Sixfold Plan we start with 49 which reduces to 13, and progress by adding 48. Now 48 being 4 times 12 we find we are running in a series which coincides at certain definite points with the previous one, and the same peculiar rule is noticed in regard to our reductions of digits. Thus, 49, 97, 145, 193, 241, 289, 337, etc., etc., reduce to 13, 7, 10, 13, 7, 10, 13, etc. as before.

The same is true of the complete solid. We begin with 193 which reduces to 13, and progress by adding 192; which in this case is 4 times 48. Therefore we find the same underlying law if we consider 193, 385, 577, 769, 961, 1153, 1345,

etc., with the exception of the one instance of 769, which reduces to 22 (the number of paths) on its way to its final reduction to 4 without first forming 13 as in all the other cases. And we of course find that every fourth progression of one series coincides with the number produced by one of the others. Thus the fourth progression of the Prism gives us 49 which is the basic number of the Star. The fourth progression of the Star gives us 193, the basic number of the complete solid, and so on. In fact every progression of the Star will give a number which is that of some progression of the Simple Solid, and every progression of the Complex Solid a number equal to some progression of both the Star and the Simple Solid, and the numbers common to all will always reduce to 13 (or 4).

A word now in regard to the proportion of the various parts of our figures. We found in constructing the first simple plan of the Sephiroth and Paths that the proportion of the Diameter of the Sephiroth to the Width of the Paths was very important, especially in regard to the Progressions.

I noticed recently that in his footnotes to the new edition of Eliphas Levi's Transcendental Magic, Mr. A. E. Waite makes the following remarks, evidently with the intention of discrediting Levi: "In the Tree of Life KETHER, the Supreme Crown, abides above CHOKMAH and BINAH, forming with these the Supernal Triad, below which are CHESED and GEBURAH. It must be said further that the Tree comprises three triangles, beneath which is MALKUTH. There is no circle, as Levi suggests, except in the accidental sense that the names and titles of each Sephira are inscribed within this figure."

Without some idea of a Circle or Sphere, if only to represent the Absolute or the Universe, one can hardly conceive of any Qabalistic Scheme at all; and that all the Qabalists have merely used the Sephiroth as convenient receptacles for names and inscriptions while giving to the Paths any semblance of reality, seems to me rather puerile.

However, since the very Points representing the Centers of the Sephiroth in any properly proportioned "Tree" are produced by the original generating circles, we may leave aside Mr. Waite's remarks and consider the matter as if the Sephiroth were Circles and the Paths Lines.

In the construction of the Tree we commence with 4 generating circles. These may be of any desired size, but by their means we obtain the Centers of the Ten Sephiroth.

The logical diameter of each Sephiroth will be found to be one-fourth of that of the generating circles. This makes the length of the short Paths-such as Aleph-exactly equal to the diameter of each Sephiroth.

Next, in order to discover the logical width of the Paths we should examine the structure of the Tree where the five Paths from above unite in Tiphereth and the three proceed from below that sphere. It will be noticed that the natural division of the circle will be into 12, as this will make all the Paths the same width and leave a space equal to the width of one path between the lower ones. Thus the width of each Path should be one-half the radius of the Sephira. (The greatest possible width without the Paths conflicting with one another above Tiphereth.)

When it comes to the progression of the Trees we shall then find that the third will produce Sephiroth equal in diameter to the original generating circles, while the width of the Paths of the third progression will be exactly that of the diameter of the Sephiroth of the first Tree.

A glance at the Colored Plate will show how exactly all the details fit in if this plan is adopted; even in the case of the four-fold division of Malkuth the progressed Paths exactly coincide with the diagonals. (See Plate A.)

It should be remembered, however, that all our measurements are made from center to center of the Sephiroth.

As a further check on the correctness of the size of the Sephiroth we find that a Vesica constructed upon the Path from the center of Chesed to that of Geburah, having a length from Kether to Yesod, will exactly touch the circumferences of Chokmah, Binah, Netzach, and Hod.

Our final summary will deal with the proportions of the whole figure as based on those of the Vesica Piscis. We have shown the importance of 15 to 26 (the proportions of the Vesica) in relation to the sacred Names IH and IHVH. The Student may consider for himself such further proportions in this series as 30 to 52, 60 to 104, 120 to 208, 240 to 416. The last of these is of peculiar interest for 240 is NTzNIM, Prima Germina, and 416 is HRHVR, meaning Thought or Meditation. Again the next proportion, 480 to 932, is important. 480 is LILITH and 932 is OTz HDOTz TVB VR0, The Tree of Knowledge of Good and Evil. This is surely a valuable correspondence worthy of study.

But there is another set of proportions in connection with the Vesica, viz.: 30 to 52. 30 is the Letter of Libra-Balance; 52 is the numeration of ABA VAMA (Father and Mother), AIMA (The Supernal Mother-fertilized), and of BN (The Son: Assiah's "Secret Nature"). The correspondence between these and Balance is an interesting one.

Further we may use 52 to 90, for 90 is SVD HVVG, The Mystery of Sex. This, as applied to ABA VAMA, AIMA, or BN leads to ideas suitable for the highest "meditation" about which we should be "very silent." (Strangely enough, as I wrote this I noticed another correspondence, for ZMH, Meditation, adds to 52, and DOMM, Very Silent, adds to 90. I shall therefore take this as a hint and pass on.)

The next proportion 90 to 156 is of even deeper significance for here we find the relation between "The Mystery of Sex" (90) and BABALON (156) The Victorious Queen. (See XXX Aethyrs: Liber CDXVIII). And the very next progression 156 to 260 gives us a relation between BABALON (156) and I.N.R.I. (270). Enough has been said to indicate to the Adept that a study of these proportions is well worth while.

But, so far we have been dealing with the actual proportions of the Vesica, and we have not mentioned those of the complete Tree of Life itself. Those of the Vesica being as 26 to 45 we see the proportions of the Tree must be 26 to 60, or, since we can divide by 2, we may put them at 13 to 30. Here we enter upon the consideration of our basic number 13 (Unity and Love) in right relation with "Balance." For "Equilibrium is the Basis of the Work."

We again obtain an interesting series of proportions, 13 to 30, 26 to 60, 52 to 120, 104 to 240, 208 to 480, 416 to 960, etc., but these will again be left to the consideration of the Student for we have yet to deal with a greater Mystery.

If 13 to 30 is the exact width and height of the two-dimensional figure of the Tree of Life, what will be the proportions that will give us the correct angle of the Supernal Triad in order to change this to a Solid? The present angle is 120 degrees, the interior angle of the Hexagon; what proportion will give us the interior angle of the Solid Pentagon by which Kether, Chokmah, and Binah take their places each touching the circumscribing SPHERE?

This final revelation, only made to us on May 30th, 1925, yet necessary to the completion of our treatise, has come as the Seal of the Supreme upon our Work. It is not possible to enter into the proper consideration of the importance of this discovery in relation to the Magical lifework of the Author and to the Mysteries of the New Aeon. For the present, therefore, we simply state this proportion to be as THIRTEEN is to THIRTY-ONE.

13 to 31 gives the exact angle of 108 degrees necessary to the building up of our solid, the additional part being used to raise the Point of Kether to the Pinnacle of the Solid.

But let us examine the progressions of this proportion as before. We obtain: 13 to 31, 26 to 62, 52 to 124, 104 to 248 and 208 to 496. This last, be it noted, is the Fifth progression.

Now let us remember that the Fifth Progression of Malkuth as an expanding Sphere is the one which First embraces the Kether of the First Tree (and the Dodecahedron formed by the Tiphereths of the Second Tree). How many Sephiroth shall we find in the Complete Solid at the Fifth Progression? $193 + 192 + 192 + 192 + 192 = 961$. Therefore when the Sephiroth have increased to 961 in the Solid, Malkuth will have expanded to the First Kether. 961 happens to be 31×31 , or the Square of 31, and it reduces to 13.

But what of our Proportion of 208 to 496, the Fifth progression of the proportions of 13 to 31? Not only is 208, the width of our Tree, equal to the length of a Pure Vesica whose breadth is 120 (our original Kether angle), but our other proportion 496 is a Perfect Number, the Sum of the Numbers from One to Thirty-One, and the Numeration of MLKVTh-Malkuth. AL, it must be remembered, is the Highest Kether Name of God -- 31 -- which being read in reverse is LA, Not, and thus forms the true formula of the transition from the unmanifest to the manifest. Let us never forget that the True Kether-Hadit is forever concealed in the Center of Malkuth, and that of this it has been written in Liber AL vel Legis:

I am NOT (La = 31) extended ($1 + 2 + 3 + \dots + 31 = 496$) and Khabs (a Star) is the Name of my House. In concluding this section we may remark that the 76th progression of the Single Solid, and the 19th progression of the Star, show 913 Sephiroth, 913 is BRASHITH, Berashith, "In the Beginning"-the First Word of Genesis. The 80th progression of the Single Solid, the 20th of the Star, and the 5th of the Complete Solid, all give 961 (13×31), and in case you should forget this, all you have to do is to stand in The Kingdom, Malkuth (496), and LOOK UP. You will then see Yesod (9) and above that Tiphereth (6) and-by the Grace of God-Kether (1). So mote it be.

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Chapter XII

Our intention was not that this should be a long treatise, but rather to give the gist of our discoveries to the world, thus allowing the inexhaustible treasures of this System to be minded and used by any who desire to grasp the opportunity.

But this work would not be complete unless we had a few words to say upon the possibilities of using this Plan as a basis upon which to build a new and more glorious Temple than has been conceived in the past, by the mind of Man.

My first appeal is therefore made to all Architects, and it is made in the Name of the Great Architect of the Universe, the Designs of Whose Trestle-Board, we

cannot but feel, have been transmitted to us in such a marvelous manner.

The author feels that this represents the revelation of the "Formative Plane" of the Holy Qabalah, which contains the Influence of the "Archetypal" and "Creative" Worlds, and through which the Material Universe came into manifestation.

The discoveries in regard to the marvelous properties of the "Vesica Piscis" and the "Trinity in Unity" so much influenced the minds of Men in the Middle Ages, that a vast number of beautiful Gothic Cathedrals were planned and built with every detail lovingly worked out so as to symbolize the highest religious truths then open to the minds of men, in a material form. These Gothic structures are certainly admitted to be the most beautiful in design, but to some extent the secret of their proportions has been lost. The Spirit behind such buildings has been overlooked, and modern Architects have not had the same urge and impulse towards planning such perfect work. But even in Gothic Churches, the symbolism of the Ground Plans was comparatively narrow in conception, and principally based on the Christian ideas of the Cross, although of course the Cross has a wonderful Natural symbolism which is far older than what we term Christianity.

But never before, perhaps, in the History of Mankind, has it been so necessary that a Universal Temple be built; never before, perhaps, have the plans been available.

When we realize that the "Tree of Life" not only partakes of all the properties of the "Vesica Piscis" but in addition to symbolizing the Mysteries of the Trinity, is capable of forming a Symbolic Basis for every Idea in the Universe, Natural, Human, and Divine (as a slight study of the Qabalistic System will prove to any intelligent person); what a wonderful Ground Plan does it make for a Universal Temple, when we consider the possibilities of its indefinite Multiplication as a Sixfold Star, its Prismatic Proportions, etc. This should be sufficient to fire the minds of the World's Greatest Architects with enthusiasm to work out Designs for the First Great Temple built directly upon the Nature Formative Plans of the Grand Architect of the Universe. In such a Temple all Nations and Peoples might well meet to give praise to the One Whose Absolute Wisdom and Supreme Intelligence has built this Universe, and made it possible for created Man to comprehend its hidden Designs and to become a conscious co-operator in the Divine Plan.

My next appeal is to those in temporal charge of the Spiritual welfare of Mankind; the Heads of the various Religions of the World, those who claim to hold the Divine Authority for the instruction of Humanity and have charge of the welfare of the souls. A Universal Teaching is needed, based upon simple and intelligible lines. A teaching that at once conforms with true Science and with the Universal experience of Humanity. Hitherto, the Great Teachers and founders of Religions have come to certain nations, or countries, and have taught a suitable doctrine for the particular climate and people to which their Mission led them. No public universal teaching has hitherto been possible on account of the lack of proper means of communication. Today we have the means of flashing the truth to every part of the globe in a few minutes. There is no longer any reason why a Universal Teaching should not be obtained and given to all humanity. Such an ideal condition cannot be brought about while there is contention and schism and conflicting basic ideas within the Churches themselves. I do not say that all humanity should be taught exactly alike, but I do say that there is but One Truth, and that One Truth is back of every exterior organization, however differently it may be interpreted.

Symbolically, at least, our present plan proves itself to be the basis of the Catholic Mysteries; it is undoubtedly the basis of the lost Jewish Tradition, which itself came from Egypt. It is the basis of Pythagorean Philosophy, of Geometry; it is the basis of the Rosicrucian Mysteries, as well as of Masonry, and will prove itself to be the Key to the Mysteries of the Secret Schools.

There is no reason why a Temple built on such perfect symbolism should not be

equally sacred to Jewish, Catholic, Masonic, and other Religious and Philosophical divisions of Humanity, wherein each could behold the Mysteries of their Tradition and realize that they are of the same Divine Origin. Scientifically, since every drop of water naturally crystallizes in this way, and Crystals are build up on similar lines, even the Materialist must recognize the Work of the Creator, as symbolized in such a structure.

My next appeal is to those in whose charge is the Civil destiny of the Nations. How can any peace of a lasting nature be brought about unless some Universal Plan is adopted in which every Nation will be seen to have its definite function, and have a well defined destiny? An understanding of the fundamental working principles of the Universe, and of the Working Plans of the Great Architect, is essential to a clear vision of what is needed to overcome the present difficulties with which mankind is confronted on every side. Things must be looked at from the point of view of the Whole, rather than that of the Part, if a proper Order and Arrangement is to be brought about. Man has been given free-will, which includes the possibility of making mistakes. Man is responsible for the welfare of this Planet, and those in authority have the responsibility on their shoulders of making this Earth a Heaven or Hell for their brothers and sisters. Those in such positions cannot shirk this responsibility, and they cannot expect to be long in power if they willfully neglect to train themselves to hold their office rightly and for the good of those in their charge.

Let them remember that the essence of Order consists in the perfect adjustment of all the parts in subservience to the Whole; and that, conversely, it is fatal folly to try to make the Whole conform to the design of some distorted part.

Civilization has been a failure, with all its apparent improvements and facilities, through failure to understand this general principle. It is absolutely essential that each part should discover its true function in relation to every other part, and to the Whole, and then fulfill its destiny without making any attempt to interfere with the proper functioning of the other parts of the Great Machine.

Equilibrium is the basis of the work. Every apparent pair of opposites can be reconciled in a third idea from which they both spring, and which contains the essence of both.

My next appeal is to all Thinking people. Many of you are slaves to your own thought. You are limited by your own narrow conceptions, which must always be narrow compared to the Infinite. Most of you know a lot of things that are not so in reality. To you I make this appeal. Clean out your minds, learn to control thought. Arrange your ideas in proper balanced order, and make your viewpoint one of equilibrium. Base your mental structure on the "Tree of Life" and since every idea placed thereon is capable of infinite progress, your minds will expand to the comprehension of all that is within Time and Space, for the Spirit of God in Man is capable of extending the Substance of every Mind which does not exert all its efforts to narrow the limits of consciousness to conform to a few personal prejudices and petty ideas. Why accept less than is your due; restriction is the only sin.

Lastly, I greet the Crowned Children of the New Aeon, those who, having sworn to overcome all things, shall obtain the reward promised to everyone that overcometh. And I say unto you, as One did of old: "In my Father's House are many Mansions, and if it were not so I would have told you." But also I add: There is a place prepared for every one of you, Here and Now. There is a place for everything, when all things shall be put in place. Take up your places in the Kingdom of the Ever-Coming Son, fulfill yourselves, in the fulfillment of the Will of God within you, and show those who are still in darkness without, that there is room for all who are prepared to keep their place, and cease from trying to usurp that of others. For:

Love is the law, love under will, and through Love alone may ye come to the knowledge of the One Substance, capable of Infinite Multiplication and

Projection, whereby ye become actual communicants in the Body of God.

In the Name of the One, by the Grace of God Triune, and by the Favor of the Ever-Coming Son, AUMN.

Chapter 11 Achad's Works Home Page
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Previously Unpublished Works by Frater Achad
WB01432_.gif (4036 bytes)

Through the efforts of Frater 117 of Yggdrasil Camp, O.T.O. and Bishop T. Allen Greenfield, a number of new articles by Frater Achad are being released to the public. These articles will first be published (along with commentary and annotations by Bishop Greenfield) in Mjollnir, a quarterly journal from Yggdrasil Camp, which will be available online in Adobe Acrobat format.

For convenience, an unannotated HTML version of each article will be posted here, along with a link to the corresponding issue of Mjollnir for those who wish to read Bishop Greenfield's commentary.

WB01432_.gif (4036 bytes)

The Treasure House of Achad -- Mjollnir vol. 1, no. 1.pdficonsmall.gif (947 bytes) PDF version only. An introduction to this series of Achad works by T. Allen Greenfield. (Warning: this is a BIG file.)

Belief vs. Knowledge -- An essay contrasting religious belief with direct spiritual experience. From Mjollnir vol. 1, no. 2.pdficonsmall.gif (947 bytes)

Mirrors of Life -- Concerning subjective relativism and freedom of awareness. From Mjollnir vol. 1, no. 3.

Freedom -- Concerning the enjoyment of life and living. From Mjollnir vol. 1, no. 4.

Untitled Letter to the Universal Brotherhood -- Concerning Right Knowledge. From Mjollnir v.2 no. 4.

Thinking Backwards -- Concerning Crowley's method of discovering "past lives". From Mjollnir v2 no. 3

Nothing -- Concerning the abandonment of all finite characteristics. From Mjollnir v2 no. 1

<http://www.thelema.nu/yggdrasil/>
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On September 29, 2001, Yggdrasil Camp, O. T. O. closed to become part of Dove & Serpent Oasis. Please click here to go to the Dove & Serpent Oasis web site.

<http://www.mindspring.com/~hellfire/bishop/>
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About this capture
ASK BISHOP T ALLEN GREENFIELD

(Click on my books for special availability--TAG)

Do what thou wilt shall be the whole of the Law.

Rt. Rev. T Allen Greenfield, 2002 E.V.

It all began at the same time. There were even earlier glimpses as to what direction my life would be going, but as a kid in 1960 I began to take a furious intense interest in the metaphysical, inexplicable phenomena; religion and spirituality; unconventional history; paranormal research; social and political activism. It was an all-at-once sort of thing. I had visited New Orleans a few months earlier, and had been struck by the unconventional intertwining of eroticism and death-- of rot-ridden red light districts and great, gothic cemeteries. It was a shock to my system, and from that point on the common denominator in my interests has always been the search for an alternative to, or reconciliation of, this dichotomy. Two years later, I set off on a 5000 ton freighter on what amounted to a pilgrimage to the Holy Land, and a search for truth among the ruins of early Western Civilization. I was all of sixteen.

T Allen Greenfield, 2002 E.V.

FOR A SITE INDEX AND AWARDS, CLICK HERE

FOR T ALLEN GREENFIELD'S FAMILY BACKGROUND CLICK HERE.

FOR SOME OF THE THINGS TAG HAS FOR SALE, CLICK HERE.

FOR TAG'S CURRENT WORKING BOOK MANUSCRIPT, CLICK HERE.

FOR MORE PIX OF MY JOURNEY, CLICK HERE

Love is the law, love under will.

T Allen Greenfield autographing books at OTO National Conference, 1999 EV.

This is T Allen Greenfield at the grave of one-time Hermetic Brotherhood of Light Frontal Chief Dr. Peter Davidson, taken circa 1992 EV.

This is Allen Greenfield investigating the famous "Tomb of the restless coffins" on the island of Barbados, West Indies, circa 1984 EV.

A SELECTION FROM THE ARCHIVES

By request of many of our browsers, included here are several of T Allen Greenfield's essays, including:

THE FRANKIST ECSTATICS OF THE EIGHTEENTH CENTURY

THE TRUE HISTORY OF WICCA,

MODERN VOOODOO EXPERIMENTS

THE ROSICRUCIAN ISSUE

HERMETIC BROTHERHOOD REVISITED

BAPHOMET'S INSTRUCTIONS ON THE Gnostic CATHOLIC CHURCH

FRATERNITY IN THEORY & PRACTICE

TALES OF THELEMA

BIOGRAPHY OF P.B. RANDOLPH

The essay on "The Frankist Ecstatics" first appeared in Agape V1N2. The piece on the HB of L is posted on "The Scarlet Letter" Web Site; the piece on P.B. Randolph is posted on "The Invisible Basilica of Sabazius" Web Site. As to the others--Warning! All of these are highly controversial explorations. They ARE explorations, not definitive statements. Read at your own risk.

Biographical Information on T Allen Greenfield

T Allen Greenfield (the "T" or "Tau" being a customary title given to Bishops in the Doinel lineage upon their consecration) is a native of Augusta, Georgia, USA. With relatively brief sojourns in Tampa, Florida, Tucson, Arizona and Key West, Florida, he has lived much of his life thus far in Atlanta. By the age of sixteen, he had become a world traveler, and has visited many countries all over the globe in the years since, from France to French Polynesia; from Canada to Venezuela; Greece to Grenada. He is a long-time student of esoteric spirituality and Gnosticism, a study he began in 1960. A past (elected) member of the British Society for Psychical Research, the National Investigations Committee on Aerial Phenomena (from 1960), etc., he has twice been the recipient of the "UFOlogist of the Year Award" of the National UFO Conference (1972 and 1992).

He has personally conducted on site UFO abduction investigations in Brooksville,

FL, Pascagoula, MS and Brown Mountain, NC. He considers the UFO phenomenon to be a "signal" from the Collective Unconscious that the neglect of a magical spirituality by society as a whole is a cause of emotional plague and social disaster. He is also a past President of the Atlanta Science Fiction Organization (ASFOII), which pioneered with the prototypes of science fiction conventions as they are now commonly presented. Science Fiction is, in his view, the Gnostic mythos of our time, best exemplified by the Twentieth Century author Philip K. Dick. In 1968 he photographed a well-known apparition in the graveyard of Christ Church on St. Simon's Island GA.

This November 28, 1968 photo taken by Greenfield recently was reexamined by James Choron of Wintersteel.homestead.com. Upon investigation, Choron wrote Greenfield:

"My initial findings are as follows:

1. The anomaly present is not a flaw of processing or initial photographer error.
 2. The anomaly is clearly in focus within the context of the overall photo, and is clearly a separate and distinct entity within the field of focus and target area of the photo.
 3. The anomaly appears to be a semi-solid object, composed of an undetermined material.
 4. The anomaly is not a product of any known flaw of film or chemistry.
 5. The anomaly is not produced by any known flaw such as the common light leak or any known defect of apparatus.
 6. While it is impossible to determine the exact range of the anomaly from camera, it is obvious that the anomaly is a three dimensional object.
 7. Under a magnification of 600x the anomaly appears to be a human figure, apparently female, and partially decomposed. The anomaly is suspended, without any obvious support in mid-air, and is clearly visible only from the shoulders upward. There is no discernable evidence of any wire, prop, support or other means of suspension apparent in the photograph.
 8. At a magnification of 1,800x, viewed in segments of 5 degrees arc per segment, the results are identical to those stated above at lower magnification.
- More to come (I hope). This is a GOOD ONE..."

The Rt. Rev. Greenfield is the author of several commercial books.

The controversial Secret Cipher of the UFO-nauts (IllumiNet Press, 1994), now considered a cult classic, has been critically acclaimed in many reviews all over the world.

A more scholarly work, "The Story of the Hermetic Brotherhood of Light" which deals with this seminal occult group from a Thelemic perspective, has been published by Looking Glass Press of Stockholm, Sweden and Beverly Hills, CA USA (1997) and is currently available. It can be ordered through its exclusive U.S. primary distributor, Luxor Press.

Luxor Press has also published a monograph which updates the Looking Glass Press volume, "Hermetic Brotherhood Revisited" (Luxor Press).

Greenfield has also written the only comprehensive single volume history of an Egyptian Rite of Freemasonry, The Compleat Rite of Memphis, on the history of the Rite from Cagliostro to Yarker, Papus and Crowley, published by Luxor Press in 1998.

He has also edited a definitive annotated edition of Frater Achad's Liber Thirty-One (Luxor Press, 1998), taken from the original typescript and Achad's never-before-published private letters. This book is part of an ongoing project by Greenfield and several other researchers. to bring to public light the unpublished and obscure writings of C.S. Jones, a/k/a Frater Achad. The newer

books can be ordered through Luxor Press, Inc.

Greenfield wrote the introduction to the late Gray Barker's surrealist exploration of the heart of the UFO, "Mothman" and "Men in Black" mythos, The Silver Bridge (Saucerian Books, 1970) and privately published an informal history of UFOlogy, Saucers and Saucerers (PANP Press, 1976). As mentioned above his interest in UFOs is rooted in the modern "mythic quality" of the subject, and its link to earlier myth cycles and folklore. His approach is to investigate a mythos "from the inside".

He is quoted (and occasionally misquoted) and referred to in many books, including

Margot Adler's Drawing Down the Moon,

Hans Holzer's The UFOonauts,

Timothy Green Beckley's The UFO Silencers,

John A. Keel's Strange Creatures From Time and Space, and

Keel's Disneyland of the Gods,

Neal Wilgus' The Illuminoids,

Jacques Bergier's Secret Vaults of the Earth,

Robert Scheafer's The UFO Verdict,

The Theosophical Enlightenment and

Hermetic Brotherhood of Luxor, by historian Joscelyn Godwin,

the late Jim Keith's Casebook on the Men in Black.

Robert Anton Wilson's Everything Is Under Control.

He is, however, not a strange creature from time nor space, a UFO silencer, a pagan writer, an Illuminoid, nor, for that matter, a Theosophist. He is said to have a sense of humor, and is known to write rather decent poetry on many themes. Some of this is posted on the QBLH Web Site. Much more has been posted on "The Poetry Exchange" web site.

From the late 1960's on, The Rt. Rev. Greenfield has appeared on various "talk" radio and television programs, dealing with esoteric and social issues (KYW Cleveland, WOR New York, WTBS Atlanta, CKTB Toronto, etc). As a speaker, he has appeared before the International Fortean Organization (Washington, D.C., 1974), the Atlanta UFO Society (Atlanta, Fernbank Science Center, 1975), at the 31st Annual National UFO Conference (Cleveland, 1994), UFO Forum (Atlanta, 1995), 32nd Annual National UFO Conference (Atlanta, 1995), and Greenfield spoke on the Hermetic Brotherhood of Light and served on two panels at the First National OTO Conference (Akron, Ohio, 1997), and on "Fraternity in Theory and Practice" at the second OTO National Conference, Portland, Oregon, in August 1999.

Since the 1960s Greenfield has been a serious student of the Western Esoteric Tradition. After many years of study, he was Elected a Bishop by the Holy Synod of the Neopythagorean Gnostic Church in 1986, and was consecrated Bishop by the Patriarch of that Church, Most Rev. Michael Paul Bertiaux of Chicago. In 1987 he was extended recognition as a Bishop within the Gnostic Catholic Church-Ordo Templi Orientis (OTO) by the Absolute Grand Patriarch, Tau Silenus, who consecrated him in New York in November of 1988. In December of 1993 Bertiaux reconsecrated Greenfield in Chicago sub conditione, followed in that same month

with reconsecration sub conditione by Tau Apiryon as an EGC-OTO Bishop. He actively ministers to EGC congregations in the South. Greenfield has ECCLESIASTICAL DOCUMENTATION for those who are interested. He also holds symbolic and actual titles from a number of esoteric bodies: From the Ancient and Primitive Rites of Memphis & Mizraim, he holds hon. High degrees and a research lodge charter (1921 ecclesiastical revised rite); Auxiliary ("Associate") Bishop in the QBLH, extended by the late W.W. Webb (Frater Damon), along with a QBLH research lodge charter, etc.

Since September 23, 1995, the Rt. Rev. Greenfield has been a Member of the Green Abyss Lodge of the MISKATONICK SOCIETY(USA) in association with The Grey Lodge (England). Individuals are admitted by the Society's Secretaries solely in recognition of their work and achievement." In 1998 Greenfield was also elected an honorary member of the related ESOTERIC ORDER OF DAGON, or EOD.

The only RITUAL initiatory body with which The Rt. Rev. Greenfield is affiliated, however, is the Ordo Templi Orientis (OTO). Greenfield is Past Master of Eulis Lodge of OTO, and former editor of its journal, LASH TAL. The Rt. Rev. Greenfield holds both initiate and full ecclesiastic membership in OTO, and continues to serve that august body as both Bishop and Chartered Initiator, Secretary for Correspondence of U.S. Grand Lodge, and Coordinator of the OTO Prison Ministry, as well as in a number of other capacities.

As an active Gnostic Catholic Bishop, a large part of T Allen Greenfield's life is devoted to spiritual work. He is a "working clergyman" and actively serves a number of Ecclesia Gnostica Catholica (Gnostic Catholic Church) congregations and formally supervises and inspects other congregations. Be it noted he considers himself first and primarily a Scientific Illuminist, which means that he does not hold any fixed "belief system" and the spiritual philosophy he adheres to works with symbols and mythos, rather than any absolutist faith or dogma. Because the history of the Gnostic Church has been the subject of some special interest, we have included a page of our spiritual view and ECCLESIASTICAL DOCUMENTATION for those who might be concerned with such things. Included there is a photograph of Tau Michael Bertiaux and Bishop Greenfield, taken at his residence in Chicago a number of years ago following a major consecration. Docteur Bertiaux is the controversial author of The Voudon Gnostic Workbook, as well as an esoteric Bishop. What you have read here is some biographical information on who Bishop Greenfield is and what he does, and what he tries to accomplish in his Work. Though his interests appear diverse, they DO decidedly have an underlying theme. The archival essays presented above include biographies of occultists and metaphysicians, historical perspective on magical societies of the past, and some carefully considered hints about the present and future of the Scientific Illuminist perspective.

Greenfield is 56, married, and the father of three sons, ranging in age from 29 to 10.

You can contact Bishop Greenfield via e-mail as follows: bishop17@mindspring.com

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THE ORONTEUS FINAEUS MAP OF ANTARCTICA OF 1532

One of a number of Medieval and Renaissance maps compiled at a time when much earlier source maps from remote antiquity were apparently still available. Antique maps and now lost manuscripts survived until the 1400s and beyond, for example, in Spain, and in Constantinople, which only fell to the Turks in 1453. Some of these materials turned up as recently as World War I. Hapgood's team at Keene State College, who analyzed the Finaeus map, submitted it to Captain (later Lt. Col.) Lorenzo W. Burroughs and his team at the Cartographic Section at Westover AFB. Burroughs wrote Hapgood: "It is our opinion that the accuracy of the cartographic features shown...suggest, beyond doubt, that it also was compiled from accurate source maps of Antarctica ...the original source maps must have been compiled at a time when the land mass and inland waterways of the continent were relatively free of ice..." Col. Burroughs later was a leading analyst for the National Photographic Interpretation Center, a joint CIA/DOD high level intelligence asset.

APPROXIMATELY FIFTEEN THOUSAND VISITS TO THIS SITE, 1995-2002 EV

Original Site Designed in 1995 EV by frater117@thelema.nu, and continuously on the internet ever since.

Most recent update by TAG 10/09/02 EV.

<http://www.thelema.nu/yggdrasil/publications.html>

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On September 29, 2001, Yggdrasil Camp, O. T. O. closed to become part of Dove & Serpent Oasis. Please click here to go to the Dove & Serpent Oasis web site.

Yggdrasil Camp's quarterly publication was called Mjöltnir (ME-YOL-nir) after Thor's hammer. Mjöltnir was one of the most important symbols to the Norse. It is a symbol of protection, consecration and regeneration. Below you will find the Table of Contents for each issue produced. Most issues are available in PDF format.

Mjöltnir, Vol. II, No. 4, March 2001 (336K)

Editorial

Untitled Letter - Frater Achad - [essay]

A Summary of the Qlippoth by Frater 999 - [essay]

Mjöltnir, Vol. II, No. 3, December 2000 (365K)

Editorial

Gnostic Winter Solstice Ritual by Frater Barrabbas - [ritual]

Thinking Backwards by Frater Achad - [essay]

Solar Winter Solstice Ritual by Frater T.C. - [ritual]

Celluloid Visions of Thelema: An interview with Beatrice Eggers by Frater 117 - [interview]

Mjöltnir, Vol. II, No. 2, September 2000 (PDF of cover only)
Editorial

Thelemic Survival in a Non-Thelemic World by Lon Duquette - [essay]

The Separate Wholes by Soror Anaïs - [poetry]

The Story of the Little Golden Apple by Frater Achad - [essay]

Mjöltnir, Vol. II, No. 1, June 2000 (340K)
Editorial

Nothing by Frater Achad - [essay]

Burrow! by Frater 999 - [poetry]

Nordic Midsummer Rite by Frater 999 - [ritual]

Cleaning our Closets by Frater Rising Sun - [essay]

Mjöltnir, Volume I, Number 4, March 2000 (816K)
Editorial

Freedom by Frater Achad - [essay]

Transcendentalism; A Thelemic Perspective by Soror Anaïs - [essay]

The Rose and the Cross by Aleister Crowley - [poetry]

On-line Resources for Yggdrasil Camp - [reference]

Ordo Templi Orientis Conferences & Events - [announcement]

On Slander by Sabazius X° - [essay]

On Sponsorship by Sabazius X° - [essay]

The Thelemic Paraenting Group - [announcement]

Mjöltnir, Volume I, Number 3, December 1999 (172K)
Editorial

A Winter Solstice Ritual adapted by Frater R. P. - [ritual]

Mirrors of Life by Frater Achad - [essay]

Contacting Ordo Templi Orientis in Georgia - [reference]

Mjöltnir, Volume I, Number 2, September 1999 (340K)
Editorial

Suggestions for Column XXXIII: Some Scandinavian Gods from Liber 777 by Frater 117 - [essay]

Contacting Ordo Templi Orientis in Georgia - [reference]

Belief versus Knowledge by Frater Achad - [essay]

Mjölhnir, Volume I, Number 1, June 1999 (268K)
Editorial

An Introduction to Norse Mythology by Frater 117 - [essay]

Atheism as Freedom, My personal Experience by Rosa Lena - [essay]

The Treasure House of Achad by T Allen Greenfield - [essay]

Contacting Ordo Templi Orientis in Georgia - [reference]

Hippolytus: The Non-Gnostic Saint by Frater 117 - [essay]

Adobe Acrobat Reader 4.0 or higher is required to view Mjölhnir.
Click here to obtain the reader.

http://w3.one.net/~browe/achad/misc/belief_vs_knowledge.htm

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About this capture

Belief versus Knowledge
By Frater Achad

It has been written that "In all the world there are only two kinds of people those who know, and those who do not know; and this knowledge is the thing which matters." However sweeping this statement may appear it is little short of truth from the stand point of Religion in its real sense.

Knowledge has been defined as "A clear perception of a truth or fact, erudition; skill from practice." Also "to know, viz.; To perceive with certainty, to understand clearly, to have experience of."

On the other hand, Belief is an "Assent to anything proposed or declared, and its acceptance as fact by reason of the authority from whence it proceeds, apart from personal knowledge; faith; the whole body of tenets held by any faith; a creed; a conviction."

In regard to religion it will doubtless at once be evident that a great deal could be said on the subject of Belief, it being, one might almost say, the principle on which most, if not all, Exoteric Religions are based. It will also be evident, though perhaps in a lesser degree, that all these various religious beliefs, held by masses of people in all lands, must have arisen in the beginning out of the Personal Experience of a few who had somehow obtained a direct perception or knowledge of certain facts in regard to "The Absolute", "God", or at any rate some Being or Beings of a distinctly higher order than themselves, and that these revelations were then given out by them to others, coloured to a certain extent by their own personality and limited by the horizon of their own intellectual sphere. To what extent these "revelations" or "inspirations" can be relied upon and whether it is better to accept them as taught or to rely upon our own experience, are matters I shall endeavor to treat of in this brief essay.

The first thing that strikes one in attempting to deal with the subject at any rate in the writer's own experience is how little we really know and how rapidly, if unchecked, our beliefs tend to accumulate.

The beliefs accepted in our early childhood undoubtedly have a strong influence upon our minds, especially in early life, but apart from these, as soon as we begin to look around us and attempt to think for ourselves, fresh beliefs rapidly creep in upon us. These gain strength and to some extent, often to a great extent, modify our ideas and even dominate our actions.

Those who have a natural aptitude and desire for religion soon begin to read books and possibly to attend lectures on the subject. Something that one has heard or read strikes us as being original and fascinating, it seems to us this new idea must be true, and almost unconsciously we find ourselves believing it.

If the matter were allowed to rest there until we found time and inclination to go over these new ideas, carefully comparing them and trying to unite their utmost divergences so as to make them conform more or less with our own experience and outlook on life; well and good. But if, as is very liable to be the case, these new theories are lightly discussed and then forgotten for a time, there seems to be a tendency upon the subject re-aring or again being presented to us at some later period, for these ideas to be awakened more or less suddenly and for us to think "Oh I know about that." While losing sight of the fact that it is not actual knowledge, but a bare belief that has lain dormant in our subconscious minds.

I think that anyone who has taken the trouble to examine his, or her, own mind in regard to their worldly knowledge on any matter, will agree that this knowledge is entirely based on experience, but when we turn our attention to religion we immediately feel either that actual knowledge is lacking or that it is confined to certain instances of an entirely different nature from any other experience we have had so that these "illuminations" stand out as landmarks along the Path, having a marked effect upon the outlook and conduct of those who have partaken of them.

To make my meaning clearer I will quote an instance from the life of Charles Kingsley which will give a good general idea of one of the earlier Mystic states. He writes "When I walk in the fields, I am oppressed now and then with an innate feeling that everything I see has a meaning if I could but understand it. And this feeling of being surrounded with truths which I cannot grasp amounts to indescribable awe sometimes. Have you not felt that your real soul was imperceptible to your mental vision, except in a few hallowed moments?"

A much more extreme state of mystical consciousness is described by J.A. Symonds and probably more persons than we suspect could give parallels to it from their own experience. "Suddenly" he writes "at church, or in company, or when I am reading, and always, I think, when my muscles were at rest, I felt the approach of the mood. Irresistibly it took possession of my mind and will, lasted what seemed an eternity, and disappeared in a series of rapid sensations which resembled the awakening from anaesthetic influence. One reason why I disliked this kind of trance was that I could not describe it to myself. I cannot even now find words to render it intelligible. It consisted in a gradual but swiftly progressive obliteration of space, time, sensation, and the multitudinous factors of experience which seem to qualify what we are pleased to call our Self. In proportion as these conditions of ordinary consciousness were subtracted, the sense of an underlying or essential consciousness acquired intensity. At last nothing remained but a pure, absolute, abstract Self. The universe became without form and void of content. But Self persisted, formidable in its vivid keenness, feeling the most poignant doubt about reality, ready, as it seemed, to find existence break, as breaks a bubble around it. And what then? The apprehension of a coming dissolution, the grim conviction that this state was the last state of the conscious self, the sense that I had followed the last thread of being to the verge of the abyss, and had arrived at demonstration of

eternal Maya or illusion, stirred or seemed to stir me up again. The return to ordinary conditions of sentient existence began by my first recovering the power of touch, and then by the gradual though rapid influx of familiar and diurnal interests. At last I felt myself once more a human being; and though the riddle of what is meant by life remained unsolved, I was thankful for this return from the abyss this deliverance from so awful and initiation into the mysteries of skepticism."

"This trance recurred with diminishing frequency until I reached the age of twenty-eight. It served to impress upon my growing nature the phantasmal unreality of all the circumstances which contribute to a merely phenomenal consciousness. Often have I asked myself with anguish, on waking from that formless state of denuded, keenly sentient being. Which is the unreality? the trance of fiery, vacant, apprehensive, skeptical Self from which I issue, or these surrounding phenomena and habits which veil that Inner Self and build a self of flesh-and blood conventionality? Again, are men the factors of some dream, the dreamlike insubstantiality of which they comprehend at such eventful moments? What would happen if the final stage of the trance were reached?"

These instances, taken from Professor William James Varieties of Religious Experience which, by the way, is an excellent book to study if you are interested along these lines explain, much better than I could, the difference between personal experience of a Religious nature and the ordinary run of religious beliefs. They are, however, of the sporadic type, and are, after all, rather elementary. Much more valuable are the experiences to be gained by a definite scientific training towards that end.

In India, as you all know, training in this mystical insight has been known from the earliest times under the name of Yoga. Yoga means the experimental union of the individual with the divine. It is based on persevering exercise; and the diet, posture, breathing, intellectual concentration, and moral discipline vary slightly in the different systems which teach it. The Yogi, or disciple, who has by these means overcome the obstruction of the lower nature sufficiently, enters into the condition called Samadhi, and "comes face to face with facts which no instinct or reason can ever know."

"He learns" writes Swami Vivekananda, "that the mind itself has a higher state of existence, beyond reason, a superconscious state, and that when the mind gets to that higher state, then this knowledge beyond reasoning comes."

All the different steps in yoga are intended to bring us scientifically to the superconscious state or samadhi—Just as unconscious work is beneath consciousness, so there is another work which is above consciousness, and which, also is not accompanied with the feeling of egoism—There is no feeling of I, and yet the mind works, desireless, free from restlessness, objectless, bodiless. Then the Truth shines in its full effulgence, and we know ourselves < for Samadhi lies potential in us all < for what we truly are, free, immortal, omnipotent, loosed from the finite, and its contrasts of good and evil altogether, and identical with the Atman or Universal Soul."

The Vedantists say that one may stumble into superconsciousness sporadically, without previous discipline, but it is then impure. Their test of its purity is empirical, its fruits must be good for life.

The Yogi, however, is not the only being who has practiced along these lines and obtained these results. Let me quote one instance from the Christian Mystic, St John of the Cross, who thus describes the condition called "union of Love" which he says is reached by "dark contemplation."

"In this the Deity compenetrates the soul, but in such a hidden way that the soul finds no terms, no means, no comparison whereby to render the sublimity of the wisdom and the delicacy of the spiritual feeling with which she is filled we receive this mystical knowledge of God clothed in none of the sensible representations, which our mind makes use of in other circumstances. Accordingly

in this knowledge, since the senses and the imagination are not employed, we get neither form nor impression, nor can we give any account or furnish any likeness, although the mysterious and sweet-tasting wisdom comes home so clearly to the inmost parts of our soul.

Fancy a man seeing a certain kind of thing for the first time in his life. He can understand it, use it, enjoy it, but he cannot apply a name to it, nor communicate any idea of it even though all the while it be a mere thing of sense. How much greater will be his powerlessness when it goes beyond the senses? This is the peculiarity of the divine language. The more infused, intimate, spiritual and supersensible it is, the more does it exceed the senses, both inner and outer, and impose silence upon them. The soul then feels as if placed in a vast and profound solitude, to which no created thing has access, in an immense and boundless desert the more delicious the more solitary it is. There, in this abyss of wisdom, the soul grows by what it drinks in from the well-springs of the comprehension of love, and recognises, however sublime and learned may be the terms we employ, how utterly vile, insignificant, and improper they are, when we seek to discourse of divine things by their means."

The incommunicableness of this transport is the keynote of all mysticism and this accounts to a great extent for the absolute silence so often kept on the subject, but another reason for silence is that the being's whole outlook on life has become changed by these experiences.

The point I particularly wish to emphasise is that we need not, and should not, be content with mere intellectual beliefs when the way lies open for us to obtain actual knowledge of these states if we will only take the necessary trouble; also that the first step towards that end is to obtain knowledge of ourselves.

"Man know thyself and thou shalt know thy God" "Seek ye first the Kingdom of Heaven (which is within you) and all these things shall be added unto you," are sayings, so familiar that they have perhaps lost some of their deeper significance by constant repetition. I will therefore quote one or two less known quotations from the Upanishads, bearing upon the Knowledge of the Higher Self.

Speaking of the Absolute the Atmabodha says "That should be known as Brahman, which, beyond the gaining thereof there remains nothing to gain, beyond the bliss thereof there remains no possibility of bliss; beyond the sight thereof there remains nothing to see; beyond becoming which there remains nothing to become; beyond knowing which, there remains nothing to know."

And again in the Kenopanishad we read "That which is not spoken in speech but that whereby all speech is spoken. That which does not think in the mind, but that whereby the mind proceeds to think. That which does not perceive with the eye, but that whereby the eye receives its sight. That which does not hear with the ear, but that whereby the ear hears. That which does not breathe the breath of life, but that whereby life itself is kept up. Know thou that that is the Absolute, not this that people worship."

Again "If thou objectest, how should I grasp this? Pray do not grasp it; for the residuum after all grasping is at an end, is none other than thy Real Self." (Panchadasi).

"Where is the man who doubts the fact of his own existence? If such a one be found, he should be told that he himself, who thus doubts, is the Self he denies." (Svatmanirupana).

"Setting aside everything which becomes the object of knowledge in this world, there yet remains a residuum, the real essence of knowledge. The knowledge that this is the Real Self, is true knowledge of the Self."

Speaking of the Way, the Yogavasishtha says "He continually sees the Real Self,

who studies to unify philosophy, and the teacher's explanation, with the facts of his own consciousness."

"Forms of religion but forge so many bonds round the individual; Spiritual Consciousness alone disperse them." (Mahabharata).

I think the above quotations will suffice to bring before your minds the fact that a little real knowledge is better than a great deal of belief.

Some might perhaps reply that belief is necessary in order to assimilate the very instances I have quoted in favour of knowledge, but this I am not ready to admit.

I say that everyone has the opportunity to prove these things, and that the ability to do so lies already within you, not in the fact that you believe or disbelieve a single instance herein set forth. If you had never heard of a similar instance but had voluntarily purified your minds and looked within yourselves in search of Knowledge, the result would have been very much the same. But this I will also say; the search requires hard work, and those who are afraid of hard work had better perhaps remain content with their beliefs.

But to those who are unafraid, who are burning with the desire to help others and who desire the definite knowledge which is essential before that help can be intelligently given (or withheld), I say that Knowledge is already a part of yourselves, therefore let your effort be not so much to obtain as to become Knowledge.

But how is this to be accomplished? This is a very natural question for you to ask. It is useless to tell you to "become Knowledge" if you don't know how to accomplish this for yourselves.

This at once brings us to the "Way" or "Path" which lies within rather than without. The time has come when man, having vainly sought among the externals of life and failed to realize the ideal, turns again and retraces his steps towards the Source from whence he came. Only when he does this consciously does he find the true entrance to the Path. Then will begin for him that great struggle, which brings with it an every increasing joy.

Having once realized that the Goal lies within and not without, his whole attitude must become changed. It is no longer a question of adding to his store but rather of getting rid of or subduing all that is not essential to his one purpose.

He must become purified bodily and spiritually if he would attain the priceless "Union" which will crown his labours. This cannot be accomplished at once, but without a very definite effort it cannot be done at all. The first thing then is a definite effort in the right direction.

But what is the right direction? To this I would reply that every man and every woman should strive to formulate and to unite their consciousness more and more with their own highest Ideal. Whether this Ideal be called the Christ, the Buddha, the Higher self, the True Will, or whether we give it no name, matters little except to the individual. But such an Ideal lies within each one of us, covered, it may be, with sheath after sheath of non-essential ideas. The important point is that we should formulate this Ideal, however vaguely at first, and then work, work so that every action we perform, however humble, may shadow forth the Ideal to which we desire to become united.

More and more we must learn to control our lower personalities and conform to our Higher ideas. More and more shall we cease to care for the fruit of our actions as long as the "Work" itself is rightly done. Gradually we shall feel in closer touch with the Life of all around us, and with the Ideal within.

Another very important thing is that we should spend a few minutes every day in

meditation upon our Ideal. At such times we should endeavor to free our minds from all that is not according to that Ideal. We should try to think as our Ideal would think, while letting our little worries slip away from us for the time being.

Then, as we become more advanced, we may during these meditations, begin to control the thinking principle itself, for the essence of the Eastern Teaching lies in the perfect control, even the entire suppression, of the Thinking Principle. Nothing that can be thought is true. That alone is true which is above all thought as we understand it. Gradually, step by step, we shall accomplish this difficult task, until the waves of thought in our minds are stilled, and the mind itself becomes clear and transparent, a fit reflector of the Highest, just as the Sun may be seen reflected in a clear lake. Then, and then alone will true Knowledge arise.

Then will the Voice of the Silence tell us that having reaped we must sow. Then shall we also learn to sow rightly, but not till then, as it is written in "Light on the Path." It is impossible to help others till you have obtained some certainty of your own.

This must be the certainty of Knowledge and not of Belief, and even if the attainment of Knowledge is not the final goal (for it still implies duality, viz. a Knower and a thing known), and someday, perhaps, this too must be transcended, still until then let us work, let us will to know, let us forget ourselves in our striving to become that Greater Self which is All Knowledge, so that for each of us the Day may Dawn when, wrapped in adoration, we shall Love and Worship, "Knowing as we are Known."

http://w3.one.net/~browe/achad/misc/mirrors_of_life.htm

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About this capture

Mirrors of Life

By Frater Achad

We may often wonder why there should be such a number of conflicting opinions in regard to the simplest facts of life, to say nothing of its deeper problems. Come with me, and I will try to show you some of the reasons for this, and possibly give you a hint of the solution of the puzzle.

We have all been to "Coney Island" or some similar place of amusement, and while there have doubtless visited the side-shows which abound in such places. One of the old popular favorites is the "Hall of Mirrors" wherein variously curved glasses are so arranged that we may see ourselves and our friends in the most fantastically distorted forms. We laugh as we come out again, little realizing the tragedy as well as the comedy of that which we have witnessed; without knowing that we have been looking at one of the great symbolic mysteries of life.

Let us go back again, together, and see just what we can learn from our visit. We first pass through a narrow maze of mirrors, fairly bumping into our own reflections in our eagerness to reach the chamber of mystery. In the case of our friends we are hardly able to distinguish which is the reality and which the reflection. All seem strangely multiplied yet in more or less natural proportion.

So is life to the eyes of a little child whose vision has not yet become distorted and false. The child, on coming here, has arrived in a world of mysterious reflections. It has been pointed out by one celebrated author --

Sydney Klein -- that at first it must be quite impossible for the child whose eyes are just opened, to tell whether the objects seen are not actually touching the retina of the eye. Only after certain mental adjustments have taken place can it come to realise that things exist "outside" itself. Whether or not this is the beginning of distorted vision I must leave it for others to decide, but we do know that all we see is really within us; that which causes the appearance of any object is a problem too deep to be entered upon here.

But to return to our "House of Mirrors". After passing through the maze we suddenly arrive at a mirror which makes us jump with surprise. All is changed and we may look short and fat, or perhaps long and thin, as we delightedly dance in front of the glass and enjoy making grimaces at this at this new aspect of ourself. Of course it seems a joke to us, for we feel we are not really like that so we don't mind amusing ourselves at our own expense. After awhile we get tired of that particular form of distortion, it no longer seems so funny to us, and we pass on to another mirror. This time our head is enormously too large for our tiny sylph-like body. How funny it seems as long as we remember who we really are and what we are really like, and why we came to the Hall of Mirrors. But supposing for a moment we had forgotten these things as we strolled aimlessly on amid the distorted images, thinking ourselves first one kind of a being and then another, with no standard to guide us as to which was the Real Self. Think what that would mean to an intelligent human being. Yet amid the Mirrors of Life who can answer these three simple questions "Who am I?", "What am I?", "Why do I exist here?"

Before discussing these very important questions as to Who, What, and Why we are, let us once again glance into the Hall of Mirrors. It may be, that when for a moment we cease to be occupied with looking at ourselves we notice the reflections of others in the same mirror. These people may be strangers to us and we probably never take the trouble to turn round and face them squarely. To us, as we remember them afterwards, the reflection we saw in the mirror is our sole recollection of them, and it comes to represent to us that person or thing. Later in life, if they should be mentioned we may proudly remark "O yes, I met so-and-so years ago. What a silly fat-head he is." or, "Do you mean that pot-bellied Mr X, I remember him well, a man of no brains and very large feet".

We must not forget that while we are engaged in admiring ourselves in one mirror, thinking what nice people we are, others may also be seeing quite a different view of us in another. It is little wonder, therefore, that "after the story has gone the rounds" we sometimes hear strange accounts of ourselves and are unable to conceive how people would have been so maliciously foolish as to have thought and talked of us thus. But it's all a part of the mystery of the Mirrors of Life, and we must learn to put up with it until we have found the solution.

We shall have to admit that although we are not exactly living a Coney Island side-show where are physical bodies appear distorted, we are living on a planet under conditions which cause our "Mental Mirrors" to show us very differing pictures from time to time.

Over night, that great showman, the Press, is able to distort or improve the souls of humanity, and does not hesitate to do so. We wake up one morning to find certain head-lines in the daily papers and before the day is out a Nation, of which perhaps we previously knew little or nothing, has suddenly taken on the appearance of a fierce and horrible enemy. We soon begin to hate these "rogues and scoundrels" -- our brothers -- and become quite convinced that even our close friends of that nationality, although we never noticed it before, are slightly tarred with the same dirty brush as all the rest of their fellows over the seas.

The next day, maybe, we are told by the same papers, it was all a mistake and that so-and-so is the guilty party who is responsible for most of the misery of the world. We soon adjust ourselves to this new view-point and learn to concede to the next victim a full measure of hate.

Or, let us look in another mirror. This one makes the centre of the picture look very large and the surroundings very small. Here we see OUR Country; how fine it looks compared with the other little insignificant one we have heard about but never visited. This is OUR religion; what a wonderful Truth we possess compared with that of the "benighted heathen" we know nothing about. This is OUR wealth, how much cleaner were the processes by which we obtained it than those shifty methods adopted by others- our rivals.

But there is yet another mirror which makes our own good actions appear small in our eyes, while others see them in a different light.

Sometimes our very best qualities are those we never knew ourselves to possess. The only danger lies in having them pointed out to us, when we may come to exaggerate, and so spoil them. Our bodies are healthy while we remain unconscious of their detailed workings. When we begin to notice that we have a heart, or lungs, or a liver, something is already out of order and if we keep on looking in that "mirror" we shall soon find ourselves one mass of diseased organs. Then we read the quack medical advertisements with avidity, and proudly feel that we, of all people, have got every kind of disease and probably some yet never discovered by physicians. We are so "proud" of this that we think it best not to tell the family doctor in case he should think us fit subjects for experiment in the name of science, and so we go on harboring it and wondering why life looks like hell instead of heaven.

Most of our heart troubles are caused by indigestion and a little soda would cure them if we had the sense to take it, instead, perhaps, we go to a Christian Scientist who tells us we have no heart, and while admitting that money is but a delusion of mortal mind, takes his fee without questioning.

Coué comes along, and we find a lot of people saying they are getting better and better, while at the same time they have no idea who they really are. After a time we find quite a few who have got worse, both in their own estimation and that of others.

Such things are to be seen in the Mirrors of Life, and every day in every way they keep changing, whether we like it or not.

Now let us examine the cause of the trouble as best we may. We have been looking in the distorted mirrors outside when we should have been looking within ourselves, in the first instance, at any rate. Has it not been written Seek ye first the Kingdom of Heaven, and The Kingdom of Heaven is within you.

The Soul of Man, his Heaven or Hell, is a plastic medium between body and spirit. It is equipped with a personal will which is capable of causing it, through the power of imagination, to take any desired form.

This will was given to man in order that he might develop the sense of freedom. He learns this in most cases by making mistakes. Only when he is willing to align this personal will with the Divine or Universal Will which brought him into being, does the puzzle begin to resolve itself and the astigmatism of the eye of the Soul begin to disappear. But this correction of our distorted vision is a task that each individual must accomplish for himself. While he relies on another to do it for him he is obsessed by one of the phantoms in the Mirror.

Some people, the showmen, do all in their power to keep man in this deluded condition, but once a glimmer of truth has come to the darkened soul, the spell is broken, even though it may require much effort to make a complete and perfect adjustment with Reality.

We must cease to worry about what we look like to others, who see us in the distorted mirrors of their own minds, and turn our attention first of all to minding our own business. We must ask ourselves Who, What, and Why we are ?. These questions are hard to answer, but they must be faced. The answer lies

within ourselves, not outside. We shall discover that we are each here for a certain purpose, and that the purpose of each individual is different. The true Will within us, which is the Will of God for us, we must discover and learn to DO, with one-pointedness, detachment and peace. We have each a particular part to play in the great Drama of Life, and we must be prepared to play it, and play it WELL. We must learn that true Freedom only comes through Order. We must discover the Order of the Universe and our right place and motion therein.

These truths may not be learned in a day, but we can start now, and soon, very soon, we shall begin to notice a difference; a fairer form will appear in the Mirror. We shall begin to remember who, what, and why we are, to realize that we have been stuck in a Side-show for a very long time and that it is well for us to get back to things nearer the truth. Come, my children, just outside are the roundabouts, whereon free and joyous we may travel like Stars in the sky, feeling ourselves to be free and in tune with the Heavenly Spheres.

<http://w3.one.net/~browe/achad/misc/AchadFreedom.htm>

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About this capture

FREEDOM

AN ESSAY BY FRATER ACHAD

Listen Brother! Are you. FREE? Are you enjoying the full, free life of the true master-class, or are you groveling in slavery, in sin?

"Sir," you reply, "What is sin to me? I have outgrown such ideas as Sin, and Hell and the Devil. Nowadays, no educated person believes in the existence of these things. But, as to Freedom? How can I be free when I am working 10 hours a day, so that the Capitalist who is pocketing 3/4 of the results of my labour, may live in luxury and idleness on the money I earn for him. How can I be free under such a system?"

Listen Brother! You may be free NOW, if you WILL. Work does not bind you. Work is no sin, but RESTRICTION is. "The word of Sin is Restriction." You are sinning as long as you feel restricted, for "Do what thou wilt shall be the whole of the Law!" The Master has told us so. The Book of the Law tells us so, for the New Law is a Law of Liberty and Freedom for all.

It is not the Capitalist who is preventing you from enjoying to the full your leisure hours. It is not your daily work which prevents you from taking advantage to the full the pleasures of your spare time. It is yourself, because you have either forgotten how to enjoy yourself or you have never learned, or been taught, or tried to teach yourself.

It is this lack of true enjoyment that fills your life with misery and despair. It is this lack of true pleasure that makes your work (which is healthy and manly and good) seem dull and monotonous and uninteresting. It is this lack of the realization of the joy of life that makes you envy the Capitalist (of whose troubles and worries you know nothing) who is in reality as much a slave as you are. It is this, I say, that makes you think the whole System is wrong. And so it is, but not in the way you think and suppose.

Have you not been taught from childhood that every true and manly enjoyment is a Sin and a disgrace that should not be indulged in? Have you not been taught that if you. do enjoy yourself, and anybody finds out, you will be shunned as a sinner and a bad man! Have you not found that either you must go against the true promptings of your nature in almost every conceivable way, or perform your true desires in a secret and disgraceful way, for fear of being found out and losing your so-called `reputation?'

Do you realize that this terrible state of affairs has become a part of your

very consciousness, is a limitation and check on your every action?

Even supposing you to be one who has tried to find enjoyment, in spite of wrong impressions and under existing conditions; did you not find that at first the Feeling of Freedom, even in doing what you thought to be wrong, was a great part of the enjoyment itself? But once that stage is past, once let that idea go and get to feeling, "Oh well, I've done it before and now I can't help it" and you gradually get more and more dulled and the pleasure grows less and less, until what was once true enjoyment and real freedom at the start, loses "even the pleasant consciousness of sin" and becomes another form of slavery. You have lost the very sense of Freedom. You are a slave.

But the worst slave of all is the prig who indulges (openly) in no pleasures at all, in order that he may be considered 'virtuous' or 'respectable' or a 'Christian' who has 'got religion' and wants to see every one else in the same deplorable state of senile decay, so that he may not feel quite so much out of place in the world. Such is not Freedom, my Brother.

Freedom is Fullness of Life, Manliness of Action, Virility in Love, Fearlessness of Conduct combined with the utmost toleration of the rights of others, and a true recognition of their liberty to do their Will.

What, think you, is the reason why the Latin and the Chinese and the Hindu (of whom many of you are jealous because you think. they have no right here and would take away work that you should have) are willing to work for a mere pittance? It may well be that you have good cause. to envy them, if you did but know it, for they are Contented and Happy because their SPARE TIME, their LEISURE (however short) is FULL OF DELIGHT.

They are wont to indulge their true feelings in every way, including the. proper way, for it must be admitted that many of the Oriental Races are masters in the art of producing pleasure WITHOUT EXPENSE. They know, from experience, as you have never known, as yet, that an Hour of Rapture is recompense for a Day of hard work.

I do not say that "A moment of Rapture is compensation for a lifetime of misery." That is absurd, the idle talk of the poet. But AN HOUR OF RAPTURE and a DAY OF TOIL, is practical and possible and WORTH WHILE.

And you. don't get it under existing circumstances. How much time are you really devoting to any true enjoyment, say for instance Love? Most of you know nothing of Love after the first year of married life. Even then the total rapture is probably but a few seconds per week, and then it is not True Rapture. Love, like every other true enjoyment is a Science, an Art. How much of your time do you spend in its study?

Don't you see, brother, how you are being fooled with regard to these. things, all the time. How those who want to keep you in slavery are cunningly (or ignorantly, it matters little) working in every possible way to take from you one true pleasure after another, to prohibit you from all those things Nature has provided for your enjoyment and highest good? Don't you see how the more. their grasp on you. slackens, the more they will try and take, so that they may better retain their hold, while you are less and less in a position to Free yourself, and more and more stupefied into submission because there is so little of the true man left in you to fight? Their very system is based on slavery (your slavery) as representing the highest perfection, though the Truth they once held- but never declared and therefore lost- was intended to lead you to Perfect Freedom.

But Truth, my brother, must once again be given to the world, though in a different language from of yore, because the very System that has held you in bondage so long, has used the Symbolism which in the days of The Christ radiated Truth and it has become so befouled with external and useless meanings that there is hardly a sentence of what once was Living Truth, that can now be' used

by any True Man, without a feeling of shame, because the words have become so distorted and their meaning falsified for other and less worthy ends.

Therefore, brother, we use a new language, a new Symbolism for the veil of Truth as you will find if you study our Books and Writings, just as in years to come, if its purity again be lost, another and another System will arise, for the Truth is ever one, in whatever language its outer form may be clothed.

But in this tract I will not deal with the higher problems, I want to talk to you quite simply, as men and women, in your own language, so that you may understand and Rejoice. "There. is no law beyond DO WHAT THOU WILT."

All that you have learned to look upon as 'good' which binds you and prevents you from doing your true Will and from enjoying the true Manhood and Womanhood that is yours by right - is SIN. There is no other sin. "The word of sin is restriction."

But when you enjoy yourselves and take delight in those pleasures of which the Life of man is made up, you must remember that every act of Pleasure and of Love is a Sacrament and as such is holy. That is just where you have been making the mistake in the past. You have looked upon these things as wrong, and therefore restricted yourselves and your actions making them sins instead of realizing their true value and perfect holiness. Again, if you drink wine, and so long as you enjoy it -and you will enjoy it when you understand how to use it it is not wrong, but you should drink unto the honour and glory of Our Lady of the Starry Heavens, Nuit, Who has Herself given us these teachings, and who tells us in our Holy Book, the Book of the Law, Liber Legis: "Be goodly therefore: dress ye all in fine apparel; eat rich foods and drink sweet wines and wines that foam! Also, take your fill and will of love as ye will, when, where and with whom ye will! But always unto me." If you ever bear this one point in mind, and remember that these acts are holy and sacred, not sins, but true virtues, life will at once wear a different aspect. You will no longer feel sorrowful or sad, and while you look upon the wine you drink as a Sacrament, you will never debase yourself by getting 'drunk' in the old sense of the word, but you will ENJOY your drink as never before. Thus with Love, and all else in which you indulge and take delight. For "It is a lie, this folly against self - Be strong man! Lust, enjoy all things of sense and rapture: fear not that any God shall deny thee for this."

Be strong then, Brother, and be not afraid. Work, work hard and well, since your living depends on this, but after your toil is over, in your leisure hours, remember what we have told you, Seek Rapture, if only for an hour, and learn that Love is the law, love under will.

<http://w3.one.net/~browe/achad/misc/untitledLetter.htm>

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About this capture

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UNTITLED LETTER

BY FRATER ACHAD

{The following is a letter from Achad to new students of an organization he supported called the Universal Brotherhood. - Ed.}

Greetings

My Dear Brothers and Sisters

In the course of human life when a voidity, an emptiness seems to enthrall the soul it is a great consolation to receive a token of whatever kind to assure us that others are thinking about us, that others are also concerned about our welfare. It fills the void, raises the spirit, gives new hope and zest for life.

Some of you who receive this may have thought so at one time or other. But you can never enter the path to illumination and be forgotten by those who have taken over the task to lead your way, and this is so because they themselves have passed through the same stages, have been helped, have been taught and have acquired "RIGHT KNOWLEDGE" and know the responsibility which it entails and sometime, each of you should expect to step into their place and lead others as you are, or have been led. The spiritual progressive urge of every human soul makes this course inevitable.

It is of Right Knowledge, Document No 2 of which I shall discourse with you this time.

Right knowledge may in truth be called: "The Pacifier of the Soul." The nourishment of the soul is: Knowledge, Wisdom. What happens to the physical body when nourishment stops? It starves, becomes useless and an unfit instrument for the soul to manifest through. Therefore, the soul leaves that body; the body, having lost its governing principle, becomes lifeless, disintegrates.

Nature has given us here a good example to learn from.

Let us carry this process of the body, as a simile, into a higher realm of existence, that of the soul, and analyze the process on that plane.

The very fundamental constitution of the soul is hardly any different from that of the body it inhabits. It can build according as it is itself constituted but will not be able to step outside of that limit.

Healthy growth and activity of the body depend mainly on its proper nourishment. The same with the soul; proper nourishment is necessary for its progress and development. That nourishment, I repeat, is KNOWLEDGE, WISDOM, mental food, spiritual food.

An undernourished body manifests as and is called a Weakling. An undernourished soul manifests ignorance. Ignorance itself is weakness in whatever field it predominates. It is always the loser, whether it be in battle at arms, in battle for wealth, in battle for happiness, in battle for sustenance, but most decisive and far-reaching are the consequences of that weakness in battle with invisible evil forces.

Considering all from this aspect it should be evident to every thinking human being that the soul needs to be nourished as well as the body and its first duty after the awakening to full consciousness should be to keep the proper balance between physical and spiritual nutriment.

It is also a well known fact that he who labors is able to sit down and enjoy a good repast of physical nourishment, and, have you ever thought of this, that he, who performs mental or spiritual labors is equally able to feast and enjoy a good repast of soul-food, knowledge and wisdom? But the indulgent, lazy human being who performs no physical labor can never ENJOY a repast as well as he who

is exerting his energies in some direction. Truly, he will get hungry responding to the natural impulse, but the joy, which is soulfood in another aspect, lacks that quality. He lets his soul starve to its limit, thus creating a discord or inharmony, having as its manifested result an unbalanced individual entity. Had not the Creator baptized each human soul with a spark of hunger for knowledge many a soul would virtually starve and perish as individual entities if such were possible.

Another picture. In order for the human body to be healthy and virile it has to take that kind of nourishment which is most suitable for its growth and state of health; in other words: Right nourishment is necessary to achieve that result. The same holds true in the life of the soul. Right knowledge is necessary for its development.

Again, some human beings will consume food hardly fit for human consumption; may even consume poisons; and live. Some may interject: and live; but how? Such food naturally will produce illness and failings. Under even the most favorable conditions it will impair the vitality, health and activities of the individual who indulges in such unwholesome foods, notwithstanding the claim of some stimulating effects of poisons.

The same analogy holds good if applied to the soul. Though it cannot die, but sometimes get very, very sick, it can consume nourishment entirely unfit for it; consume actual poisons which sometimes also have a stimulating effect and are taken as actual nourishment; and consume great quantities of it. It will transmit that poison to other souls not satisfied by its own suffering and impairments. Can the soul get sick you may ask? Yes, sick enough to commit suicide. It may probably be said for a truth that every suicide has been, and is caused by such soul-poison. The mental or spiritual carrion has rendered the soul so sick that it gives up in digest, throwing its life at the Creator's feet practically declaring itself unwilling to suffer the consequences of its own actions.

Have you ever thought of what an unpleasant task it is to unlearn what you have accepted as the truth but found it to be pure soul-poison? The process of learning and unlearning has, as a simile in the material realm, the process of eating and disgorging; and is equally as painful and unpleasant, on one side as it is pleasant on the other. Poisons are consumed with the same facilities as Right food but how hard they are to eliminate from the body after they have permeated the system is another story. Even so is it with Soul-poisons of which a great variety are offered by so-called self-styled Masters, adepts, mahatmas and what not; Some offering a panacea for all ills of human society yet they themselves are seriously ill from the poisonous soul-food they have consumed; ill with a psychological malady which cannot be diagnosed by others.

We all, more or less, belong into that category which has eagerly devoured some of those poisons and, this holds good of all of us, are now endeavoring to eliminate them; equal to unlearn a lot of falsehoods we have held to be the truth. What a task this is! Tenaciously we cling to those fallacies; eagerly we seek for excuses to hold on to them. Though we may be fully convinced they are fallacies and yet, how reluctantly we part with them. This is one of the great paradoxes of human nature.

Now, my Dear Br. & Sis. Allow me to harken back to the time when you received your first U. B. paper. How did the reading of it affect you? Or have you lost your recollection of it? If so it does not show up to your credit as a Truth-seeker. Or, did you say to yourself: Well, I don't see anything new in that? Or perhaps I know all that! In your selfwise estimation: "How did it affect you? I have heard these remarks even from very sincere students.

Yet with all the denial of the actual state of mind of the student at that time there is something the student either has not recognized or is unwilling to do so. I maintain there is something different to these papers than what the student expected; something of which most students if any, have never thought of; have never read in any book; a different approach to the mind of the student than any society, order or teaching has ever presented to him. He may in his inner reserve sense a little something but is unwilling to admit it to himself even, much less so to others. It is a remnant of dishonesty with ourselves which still holds us, but will stand out distinctly when the process of Self-analysis has progressed sufficiently to admit this self-deception.

The pretensions to be what we are not; the knowing what we don't know; or the clinging to something of which we have a subconscious sense of being wrong, is one of the inconsistencies of spiritual-corporeal beings, due to the possession of free will. It is absolute dishonesty with oneself. It is an inordination hard to overcome. A painful disgorging process; but sooner or later we have to go through it.

The open confession of our ignorance is a sign of sincerity and leads, coupled with earnest effort to overcome the obstacle, quicker to the goal of Right Knowledge than almost anything else.

Now comes the question: "How can I know what is Right Knowledge, Truth? How can I acquire it?" This question is probably asked by every Human being one time or other, even if not in earnest.

Another question, to some extent the offspring of the foregoing one, is: "If there are those who are in possession of Right Knowledge why do they not come forward and teach the world; let the world know about it?"

The first question has the criteria of sincerity; but the second question bears, to a large extent, the stamp of insincerity. From another point of view the latter question shows ignorance and ulterior motives in bold type, insincere desire to take advantage may be father to that question.

Right Knowledge is not a concoction which can be prescribed and prepared for anyone like the physician prescribes a medicine; nor can it be condensed and acquired in the form of one short Universal Formula; no more so than a human being could take all its food for the period of its earthly life in one big meal. You may retort: Well, that seems absurd. Yet it would be no more absurd than to expect this Right Knowledge, which is Truth, being presented as a universal formula on a silver platter. The soul must take nourishment along with the body. We are subject to the limitations of time and therefore the acquisition of Right Knowledge also takes time.

Right Knowledge, as said in the document, is Knowledge of the system of the Universe. The system of the universe is as well each one's own system. Therefore, the first to learn is one's own system. Every human being is a miniature universe; his body representing the lower aspects of that universe, the ethereal, mineral, vegetable and animal kingdoms. The most outstanding feature of this visible universe is the mutation of matter which manifests as growth and decay; being also the original cause of the digestive process.

But his soul represents a higher aspect of that universe. It is also subject to a process of mutation but not like matter. Matter may remain matter but the soul must grow. Its food, Right Knowledge, Wisdom, add to it. Reason, Analysis, are

the digestive process, experience the ills and joys of assimilation; but, since all mutation is a process subject to time and its limitations and the acquisition of Right Knowledge is a process of mutation, the folly of the second question becomes quite apparent.

I am glad to be able to say that we have indeed been fortunate to contact a source where Right Knowledge, the true soul-food, is dispensed. Some reactions are bound to ensue when the real soul-food meets the assimilated poisons. Some eliminating will have to take place. But the pains of elimination, (disgorging) like the training of the Athlete, pave the way to victory.

Therefore, be discriminative of your soul-food the same as you would be if you set down to a banquet table and you felt suspicious of the cleanliness of the nutriments. Become an epicure in that respect. Analyze before accepting. Don't reject offhand, not until the victuals prove unwholesome; even then pick out the wholesome parts and enjoy them to the fullest. This means learn truth, learn the system of the Universe so you may become a co-worker therein thus gain experience by which the soul may grow and perform useful labor in that system, the same as any worker who desires to become proficient in some particular art. Question: "How can we know, or by what means can we recognize that, or when, Knowledge is RIGHT Knowledge?"

Learn from the book of creation, must ever be the answer. Creation reflects the Creator's Idea. In order to make it a little more clear I will take recourse to a parallel:

Try the experiment of standing between two mirrors opposite each other. You will note an almost endless reflection of yourself at least so far as your eye may see. In the illusionary distance into which the mirror throws your own reflection your sight is lost; your reflection may be lost, but this you can not determine. You see in the nearest reflection an exact replica of yourself. The farther the reflection is thrown the less distinct it becomes till your image disappears entirely due to the limits of vision. From the first reflection one could adequately describe the originator of the image. From the second less so; less from the third and so forth. In the far distance the description of what is seen might be entirely unlike the original.

But would you, standing before the mirror, say that the image thrown by you is your very self? You would call that absurd. You would say, that is my image or shadow, or reflection. The mirror may be broken and immediately the reflection ceases. But, would the breaking of the mirror affect you? You would still be there unchanged but your reflection would have disappeared.

A Great Arcanum may be gleaned from this simile quoted by those with true spiritual perception.

The Macrocosm, as we behold it is the reflection we see in as concrete form as our minds are able to grasp. The Originator of that reflection is therefore the Creator. The mirror let us say, to suit our thesis, is your mind; the human mind; may be the angelic mind; who can tell. We know by experience that to some minds the Macrocosm is full of beauty, wonders and harmony. To others it appears to be a monster in disguise; To others just an ordinary machine working something like a Perpetuum Mobile; to others a Purposeless coming and going from nowhere to nowhere; others again see a glorious purpose therein. The state of mind (the mirror) may warp the reflection so its picture is entirely mishapen.

But there are those whose minds are clear to view the whole picture in all its

splendor; and they are only too willing to give a good description of it if they find ready ears to listen. They are also nearest to the original cause of that reflection, The Creator, and therefore, in His Light can see or distinguish clearly. They are the real Masters or Teachers and should be revered as such.

Another picture. We know by experience that the universe is in a constant state of flux and change. This changing or revolving process as we may call it, may be likened to the presentation of a constantly different aspect of the Creators infinite reality to the spectator. We may say therefore that the Creator throws a constantly different aspect of His Infinite reality into that mirror.

Since we, men, are also reflections of Him we must be also in His likeness: in reality, compared to Him, as the image to the cause of the image; as the highest product of corporeal nature we must be the nearest the nearest in likeness to Him in the corporeal universe; therefore a closer reflection. Nearer in reality as well; a better image. But He has so vivified the image that it became a Conscious Entity, a beholder of the wonders of His reality. And, as hinted above, should the Macrocosm perish or pass away nothing would affect its Cause or the Source whence the reflection comes.

The task of all conscious entities in that Macrocosm is the learning of its workings, which is the Divine Will and purpose. That is Right Knowledge. The Right Interpretation of that will and purpose is Right Knowledge. Right Knowledge alone can enable the human soul to fulfill the Divine Will and co-operate in the Divine Purpose. Right Knowledge is the first prerequisite to attain to happiness and perfection. Right Knowledge alone can satisfy the souls limitless longing.

A great artist is able to build a good and true mirror. True Initiates, true masters are the artists whose mind has been built, through their own efforts and by Divine grace, to reflect a true picture of the aspects of the Divine Reality. They have lived in all ages and are living now. The world would perish without them; for they are the link between the Celestial and the Terrestrial planes. Their description has been handed down in tradition. To a large extent their description has been misinterpreted by others whose mind (mirror) distorted the picture as described by them. Few minds have been able to grasp the whole; many just a small part. But those who can only grasp a small part utter the loudest cry.

I did not intend to make this such a long epistle but as it seems there is so much to say on this subject that it is rather difficult to refrain from making this epistle too long. But I would like to give you another idea for comparison and development of your discriminative faculties in your search for Right Knowledge. I will quote this in the form of a parable.

The Kingdom of Heaven is likened unto a large tree covering the whole face of the earth. Under its branches all living creatures find sustenance, pleasure and joy. Its beauty is unexcelled. It is covered with blossoms all over. It is admired by all spectators. One of the creatures to whom it furnishes nourishment and protection plucks one of its blossoms. This creature, let us call it man, yearning for acclaim from its fellow-creatures, goes forth to proclaim that he has plucked the tree, the whole tree, on the strength of that one blossom. He finds ready followers to give him credit for his claim. He describes the blossom, to some extent, guarding it closely to prevent its destruction. But plucked from its parent stem, the blossom gradually fades. Others, like the one who plucked it, see it in its fading conditions; others again see it nearly withered; others again barely recognize it as a withered branch or blossom. Each in turn tries to describe it as he sees it. Yet they all make the same claim to have the whole tree, the whole Kingdom of Heaven in their grasp and who does not

abide by the rules to attain to that Kingdom according to their conception is eternally excluded therefrom.

But there are also those who behold the whole tree in its full glory. They do not pluck the blossoms but study them, behold them ever blooming on the parent tree. They advise against listening to those, who pluck the blossoms, in the description of the tree. But Alas! They find few listeners, few followers. But it is they that truly rejoice in the beauty and splendor of that mighty tree reaping Peace and Happiness, freedom from the miseries which the lack of the trees full benefits entails.

Now let us interpret the meaning. The tree is "TRUTH" "RIGHT KNOWLEDGE." The creature who plucks the blossom is Man, individual or collective. Individual the founder of a religion, the interpreter of religious tenets or dogmas or its promulgator; collectively the religion founded with its tenets and ramifications.

Each religion has such a flower equaling a certain truth but taken out of its proper setting. It is a kernel of truth but unrecognizable as to what the possibilities of the kernel are. It is a seed and that is all that is positively known. Is it going to be a thornbush or a poison tree or what? But it is a kernel and the life in the kernel may persist for a time. Ultimately the life in the kernel is withdrawn and the kernel then becomes sterile.

This is exactly the course of any such religion which makes just a little part of the truth its basic tenet. It will find adherents till the life or Truth has fled entirely when it disappears. To pluck one blossom and claim it exclusively to be the whole tree, or the truth is equivalent to claim to possess the only road to Heaven, yet it is only one tiny blossom. Equally, for a religion to prohibit its followers to study other blossoms (religions) is an indubitable sign that fear exists that other and even more beautiful blossoms may be discovered and enlighten its adherents more than is desirable to hold his allegiance. That religion or society which demands the absolute and undivided allegiance of its adherents is profoundly tainted with error and is inordinate in its esoteric basis. Use this as a clue in your search. That religion or society which encourages the delving into the tenets and mysteries of other religions and societies does not fear the consequences because they know that they are built on the solid rock of Truth.

REMEMBER: TRUTH SEPARATED BECOMES ERROR. Most of our present day religions are based mainly upon certain aspects (blossom or blossoms) of that tree, or Truth, and even those aspects are viewed in a distorted mirror, but whatever one may do is never to reject any religious tenets entirely and never condemn it. Look into its teachings and pluck the real blossom out of it and keep it alive, and make it your task, if possible, to refresh the withered blossom in that setting.

But what of the Beholder who analyses the blossoms of that tree in its freshness and splendor? He does not separate the blossoms and so appear to despoil the grandeur and beauty of the tree. To him every blossom is ever fresh, ever new, ever beautiful, ever grand. He sees the tree in its full glory, adores its beauty, worships its magnificence, rejoices in its bounty.

Does he shout of his discovery from the housetops? Of his knowledge? Or of the nature of the tree? Nay! In secret he cherishes the precious jewel ever waiting, ever eager to share the knowledge, the joys that are inalienable to it, with those who can recognize it, whose eyes are able to behold the brilliant splendor of the tree of UNIVERSAL TRUTH, Right Knowledge.

Knowledge of that tree has been gained through long ages of human endeavor to learn the truth and the span of a single individual life would be far too short to learn all its mysteries. Therefore for most of our knowledge we must look to tradition to furnish us the fundamental basis whereon each generation may build its addition. Therefore, Right Teaching is necessary.

Through Right Teaching we may attain to Right Knowledge; Right Knowledge enables us to Rightly Evaluate Truth and Right Evaluation of truth leads to Right Ordination.

You have, in your Obligations, expressed a willingness to receive that Right Knowledge but this in turn entails the duty to Rightly Ordinate your life according to its teachings in order to gain the benefits of Right Teaching and Knowledge which may at first not appear to you as such.

You have contacted a source where it is to be had, gained through the efforts of those who have gone before.

Are you a worthy student for this Right Knowledge or just a fluttering bat which must retire before the sun rises?

The first prerequisite to Right Knowledge:

KNOW THYSELF.

Your Elder Brother

<http://w3.one.net/~browe/achad/misc/thinkingBackwards.htm>

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THINKING BACKWARDS

by Frater Achad

In my Initiation I was taught to think backwards, and I am more and more convinced of the value of this practice. By thinking backwards the man who is nigh bankrupt sees his wealth slowly, or quickly, increasing instead of slipping from his grasp. There is nothing to fear when one thinks backwards, and oft' times the further we go the more pleasing is the outlook; childhood is ahead of us instead of behind, and our last thought of this life, that of slipping back into the womb of our Mother.

Even further than that we many go, until we find ourselves as a tiny spermatzoon leaping joyfully back to the Loins of our Father. Then, even should we remember the present, have we not learned much and rediscovered the basic principle in ourselves; for that seed is as alive within us now as it was in him -- ever

multiplying and dividing, ready to leap forth again on Its eternal mission.

Things sometimes seem very ordinary when we look at them as they appear to us now, but one little 'trip backwards' and we return refreshed. That which seemed so 'ordinary' becomes wonderfully illuminated by the light of our newly awakened memory of the past.

The Master Therion, it was, who taught me to think backwards, and this is the way I have come to think of the Master Therion. This method fills me with joy, for it leads towards my ideal. Listen!

I was with Him today. He was very ordinary, even a little petty it seemed. There was nothing about Him to arouse my enthusiasm. He was too near for me to appreciate Him. Before I went to see Him he was more interesting, because I imagined he would be so much better than I found him to be. But a little while ago I was with Him on Oesopus Island, and there, as I remember, He seemed even better still. He told me such and taught me so much that I delighted greatly in His company.

But before that, a little while before that, He was better still. I had just come to New York to visit Him, and there seemed so much He could tell me and be to me, for was He not my Magical Father, and had I not given up all to be with Him in His Work and to learn from His example the Way of Life and the True Path?

Yet, even before that He seemed better still; for months I had longed to be with Him, to listen to His words of Wisdom, that mine Understanding might be perfect -- even as His Son's should be. Then I had but lived with Him on other Planes, and though others had told me much that might have disheartened me...yet but I must hark back again.

Before that - last December in fact - He seemed very wonderful; even though perhaps I felt that I might find my Path led to a place where I must meet Him in terrible conflict -- for was he not the Great Magician of the Path of Beth?

But, before that, had I not thought of Him as Pure Wisdom - the Word of the Aeon - so that His Attainment was such a wonderful thing that it affected every living thing. Did I not feel that every thought of His was a Word of Power, and that every Act was a Sacrament of utmost Purity?

And before that, had I not plunged into the Abyss to become NEMO, sitting in Darkness and Sorrow, that He might Attain fully the Grade of Magus? Had I not before that given Him up, so that He might be free? - - because I thought so much of all that He had done for Humanity, and for me. What a wonderful conception I had of Him then.

And before that, was he not my Master and my dearest treasure? --for from Him I received the Secrets of High Magick. Did not His Image surpass the Stars in my sight?

But even before that, had He not come to me in the City of Vancouver, in His body of flesh, and appeared so fine and perfect a man that all who met Him were delighted in His presence; even in the presence of His body, for that it encased a soul of such Wonderful Power and Brilliance that all was Light in His Presence.

And before that, had He not been to me as Frater O.M., a mysterious Being; One with the Great White Brotherhood whose Nature was but dimly shadowed in my mind as my Highest Aspiration, so that the whole Power of the Deity seemed enshrined in him? Wonder beyond Wonder that He might even be V.V.V.V.V., the Light of the World Himself, disguised under the name O.M.

And before that -- PERDURABO -- He that shall endure to the End. Nameless, almost unknown to me perhaps, but living for the Good of Every living thing -- even me.

And before that? I knew him not: He was one with my Ideal - my self.

And now, He is my Ideal; insofar as I know Him not. Today it may be He approaches the Infinitely Small. Yesterday He appeared as the Infinitely Great.

And to-morrow?

Achad, 1918

- oOo -

After thinking it over for another 30 years I still feel that perhaps this is the best way to view the Master Therion.

Achad, May 13, 1948

<http://w3.one.net/~browe/achad/misc/Nothing.htm>

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NOTHING

AN ESSAY BY FRATER ACHAD

Nothing! How many have grasped the idea, or more correctly the essence of idea, which this word conveys and boldly, unflinchingly, gazed upon it, striving to obtain a hint of the real meaning it contains? How many, having done so, have gone further yet and realized that they have a right to it, that it is all to which they have a right - and been content?

Man is content with nothing; but there are two ways of looking at this statement. Some there be who, having attached themselves to the idea that they have something, nothing contents but they must have more.

Some, again, desiring "nothing" would give all that they have to obtain it.

Both have in view a goal, both strive to obtain it, and fail, unless, at some point, tired with striving "absence of goal" invites the struggling wanderer, and he "Becomes"?

Let us now examine a little more closely these paths which lead nowither, yet which we daily tread so earnestly and with such desperate toil.

Let us look upon those, our brothers, who are striving ever to obtain more - more money, more fame, more love, more happiness, more learning, more knowledge, more life, and more power to enjoy these.

What an endless vista is opened up.

And contentment? Peace? Where do these find their place?

Those who travel by one, or all, of these roads have given such questions but scant consideration. They dare not ask themselves those questions, and even should they find courage to do so, what would be the answer?

They will never be at peace or contented till they have ALL.

Failing that, there can be no rest, no peace; and yet, such is the force of

desire that they grasp, and grasp and grasp...

Now, suppose for a moment ALL could be obtained, what would be left to grasp?
NOTHING!

Who can conceive of a greater hell than this, that having grasped ALL, still to long for more, with, by then, an infinite desire, yet with absolutely no means of gratifying it?

And yet that is the logical end of such a path, and many there be that walk therein.

Now let us turn out thought in another direction. Let us say that we will make that very NOTHING, or end of desire, our Goal, and then strive to cut short the journey by that means.

The moment we turn out attention to this line of thought and decide that "peace and contentment" lie along the path of giving, or getting rid, of all we have until NOTHING remains, we are up against another problem quite as difficult as the former one, although perhaps the path appears a little more direct and therefore shorter.

The moment one decides that he wants nothing he begins to realize what a lot he really has got to get rid of before he obtains it.

He begins to think in good earnest now, if never before, And when he has thought for a while he begins to take consolation in the fact that it is not necessary that he should take up much time in disposing of his worldly possessions because they no longer seem to be a part of his make-up, and the best way to get rid of them is simply to forget them - rather than try and dispose of them in any other way.

Even were he actually to dispose of his earthly possessions it would make no real difference, for he realizes, by this time, that even should he cease to desire these, and yet keep his thought upon them, they would continue to flow to him unasked.

He decides, therefore, to keep his thought away from these things as much as possible.

In order that he may do this, let us suppose that he now sits down and tries to forget all these material things. What is the result? Probably he fails at first, but he will still try, for by this time he will have become a very positive and determined man.

One thing he begins to realize, after a while, and that is the fact that he remembers less and less of these things the more he really strives to eliminate them, and this gives him some hope of finally ridding himself of them.

By this time, however, he begins to realize something else rather strongly, viz: that he still has a body, and that that body is becoming decidedly uncomfortable owing to the necessity of his remaining still while he is thinking over the problems. He realizes, in fact, that this body of his is an item which requires serious consideration, whether he wishes or not.

How shall he dispose of this difficulty?

Suicide?

This immediately bring up the possibility of something continuing after physical death, something which may or may not make it easier for him to attain his goal.

Of course if the death of the physical body ends all, suicide is the very shortest possible way of getting rid of all things, and so immediately attaining

his purpose. But, suppose something does remain, what then?

In any event, he thinks, it would be better to wait a bit and thrash this matter out before deciding.

Meanwhile, the body calls for consideration, it is in fact becoming damned uncomfortable and refuses to remain in one position any longer. Thus he is obliged to give up, for the time being, and take a rest by means of action for a while.

This little meditation has shown him that he has at any rate got to wait a bit and that after all the Goal is not so near or so easily obtainable as it seemed at first.

At this point, maybe, he tries to give up in despair, sooner or later to realize that that is just what he has already set out to do and that it is no use adding "despair" to the task, since it would only be a new element to be got rid of later on.

At this point some go mad and in consequence defer the real struggle to a later period, or another life. But supposing that is not the case with our hero, what then?

Gradually he gets his body under control, for he now clearly realizes that he must do the same with his body as he has done with his other earthly possessions, viz: forget about it.

This at first is not an easy task, but slowly and surely, having first placed it in a position in which it can remain for long periods without discomfort or strain on any of the organs, he masters it, until it readily answers his commands and remains steady and firm.

He forgets his body.

Has he now arrived at NOTHING? And given up ALL?

Not yet.

He has, it is true given up the desire for outside objects, but they have not parted company with him yet. As he sits quietly there every little sound from outside vibrates within him, whether he desires it or not, and with each sound comes the memory of what that sound meant to him in the outer world.

The ringing of a fire bell, for instance, starts up in his mind the images or the memories of fires he has known of or watched, or else he finds himself following in thought the engine as it races along the road and round the corner - the bell becoming fainter and fainter and dying away, but still leaving him, in imagination, climbing ladders, saving people from death, watching the crowd of upturned faces in the glow of the flames, until, with a start, he realizes that he is creating mental images and that these are colouring his mind, one after another, and that his goal of NOTHING is as far from him as ever.

He remembers, perhaps, Descartes', "I think, therefore I am," but, if he is strong enough he says: "I will STOP thinking, and I am NOT."

Steady and sure he starts on this new and more delicate process of subduing the transformations of the thinking principle. First he rids himself of the sounds from outside, then arise memories of events that occurred during the day but, conquering these, old and forgotten memories crowd into his mind. Endless seems the task. Then, strange and disconnected sentences and words invade the growing stillness, seeming to come from nowhere, but distracting the attention all the same, and before these are finally dealt with, and in the intervals, he is carried away on the wings of great emotions which gradually take on a more and more abstract form, yet which still have to be suppressed.

Need we follow this tortured soul through all the experiences that pursue him relentlessly - enough that the black abyss of NOTHINGNESS glooms ahead, and with it FEAR takes possession of his being and for the first time he realizes, really realizes, the nature of the task he has set out to perform.

The danger of madness or obsession is at this point greatly increased, and only passes when he has overcome the very Fear of Fear itself.

If he plunges towards the goal he has set up before this Fear is finally overcome, he is lost and his hell will probably represent as awful a conception as that other he described at the beginning of this essay. To live in blank, unknown, nothingness, haunted by fear or that very unknown nothingness itself. Let us not dwell on this, it is too frightful a conception to be held before the mind for a moment...

But, if he does not fail?

Having overcome his fear of NOTHINGNESS he realizes it, not as a Goal, but as ABSENCE OF GOAL.

Suddenly he realizes that he IS and that the goal never existed either outside or within the "self." Existence then is known to be the only Reality.

At last he attains to Understanding. He sees himself as one gazing into a mirror.

Then arises the right state of a peaceful mind...and the final stages must be a quotation:

"The glass vanishes, and with it the reflection, the illusion of Mara or Maya. He is Reality, He is Truth, He is Atman, He is God. Then Reality vanishes, Truth vanishes, Atman vanishes. He is past, He is present, He is future. He is here, He is there, He is everything, He is nowhere, He is Nothing. He is Blessed, he has attained the Great Deliverance. He IS, he IS NOT, He is one with Nibbana. Amen."

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Q. B. L.

Or

THE BRIDE'S RECEPTION

BEING A SHORT QABALISTIC TREATISE

ON THE NATURE AND USE OF THE

TREE OF LIFE

WITH A BRIEF INTRODUCTION AND A

LENGTHY APPENDIX

BY

FRATER ACHAD

Frontispiece

Transcriber's note:

The text of this electronic edition was taken from the 1972 edition published by Samuel Weiser. The work is not in copyright.

Due to the limitations of the medium, I have had to make some adjustments in the presentation of the text. In the original, references to a single Hebrew letter were normally presented as the Hebrew character followed by its anglicized name in parentheses; except in Chapter 2 and in scanned diagrams and tables, I have deleted the Hebrew characters and referred to the letter solely by its name. Hebrew words were displayed in Hebrew font; I have substituted English transliterations using the "Golden Dawn" equivalencies with which Frater Achad was familiar. A table containing these equivalencies can be found at the end of Chapter II.

The somewhat idiosyncratic use of capitalization and boldface is as in the original.

Benjamin Rowe. December 23, 1997

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Q.B.L. or

THE BRIDE'S RECEPTION.

INTRODUCTION.

Philosophically speaking, a great deal of rubbish has accumulated around the roots of The Tree of Life, and this has certainly deterred some truly hungry and thirsty souls from participation in the fruitful feast that awaits all who have the courage, patience, and it may be, daring to claim their Divine Inheritance.

This Inheritance, many have been content to exchange for a Mess of Pottage. In fact, even prior to the time of Esau and Jacob, ever since our forefather Adam was persuaded to accept a sour and half-chewed apple as the Whole Fruit, his descendents have suffered, very much as the small schoolboy suffers, crying "Never again, I'm through with forbidden fruit forever."

If one were to be swayed by the learned but destructive criticism of Mr. Ginsburg, sickened by the Puerilities of some Mystics who ought to know better, deceived by the apparent grossness of the Secret Schools, whose exponents do know better, to say nothing of becoming poisoned by the unwarranted efforts of deliberate deceivers and their ignorant dupes, one might well follow the example of the small school-boy and leave the fruit of the Qabalistic Tree alone.

But, fortunately, there is an aspect of this Work, slightly different from those usually considered, which is-or has been to me-of great interest and importance.

Let me first give due credit and thanks to all those who in the Past and in the Present have transmitted the fragments of the Secret Wisdom and have done so much towards fashioning them into a complete System of Attainment, the fruit of whose labours I have unhesitatingly used, as all True Initiates intend their followers should do. That I do not mention These by Name, is not through lack of courtesy, but rather that I feel it desirable to confuse the issue as little as possible. In other words, although the Holy Qabalah must, of course, have a History, just for once, I intend to take the liberty of leaving aside the Historical Background, and with it the squabbles over its Origin, as to whether it was In the Beginning transmitted by God to the Angels and in turn to Men or whether it arose from obscurity within the last 1800 years, considering rather its PRESENT USE.

We should learn to take advantage of the Past, using the scaffolding of the Temple and such ideas connected therewith as are of use in our particular ease, adding thereto the results of our own investigations. In other words, we shall find in the "Tree of Life" and its correspondences A CONVENIENT MEANS OF CLASSIFICATION, a sort of Filing Cabinet, together with much valuable material ready to file, and room for all that we may collect in our future researches.

We shall find in this "Filing Cabinet" a means of GETTING RID of a great many IDEAS which have been valueless on account of their unbalanced nature, and this, not by means of suppression - which forms complexes - but by careful arrangement, thus setting our minds in Order and by Balancing these ideas against their Opposites, leaving the Mind in a state which transcends both aspects, thus gradually regaining our lost EQUILIBRIUM which is the BASIS of the WORK.

The intention of this essay is to supply a basis whereby all serious Students of the Occult and Mystic Lore may learn to attain to Equilibrium on all Planes, thus gradually taking up their Great Inheritance, and while climbing higher and higher towards the Summit of the Work, planting their feet yet more firmly upon a sure foundation, that of Direct Experience. To such as succeed in their endeavours, History will matter little, except insofar as it represents their own early struggles or it may give hints of the means to be employed, but in the End, they will find themselves at One with the Beginning, citizens of that Kingdom wherein all is HERE and NOW.

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CHAPTER ONE.

THE FORMATION OF THE TREE OF LIFE
BEING "A QABALISTIC CONCEPTION OF
THE CREATIVE PROCESS."

It may be well to warn the casual reader of this treatise that its Title "THE BRIDE'S RECEPTION" is not intended to imply that the contents will read exactly like a French Novel. I shall make no attempt to explain my choice of this title, but rather rely upon it attracting those who have already made at least a superficial study of the Holy Qabalah, sufficient to enable them to get a glimpse of its meaning.

On the other hand, let not those who are serious in their search for more Light rashly turn aside on account of the initial difficulty of what may seem to them a New System, or a different presentation of an Old One.

It is essential to my present purpose that some outline be given of the Formation of the Tree of Life and this not alone in graphic form, although the graphic presentation is very important, forming a clear-cut conception of our "Filing Cabinet" which must be strongly impressed upon our minds in order that we may mentally refer to it at a moment's notice. The development of the ideas involved naturally comes first, however, so that I must ask my readers to lay

aside previous conceptions and give me their complete and careful attention, to which should be added repeated study if necessary, until they are in a position to grasp what undoubtedly is an abstruse subject for the beginner.

The word "QABALAH" is derived from the Hebrew Root QBL, meaning "TO RECEIVE", and from this source we may indeed RECEIVE of the Fruit of the "Tree of Life". We must first, however, learn to transcend the "KNOWLEDGE of GOOD and EVIL" and, in fact, all the so-called "Pairs of Opposites," for it is written "EQUILIBRIUM IS THE BASIS OF THE WORK."

The study of the Holy Qabalah will help us to attain this Equilibrium, but we should give heed to the hidden warning implied by TAROT in the very Root (QBL) itself, "The Illusion of the Juggler with the Balance".¹

In the Beginning, the Qabalists tell us, there was NOTHING - AIN. I must refer my readers to the Essay entitled BERASHITH² should they wish to enquire further in regard to the Absoluteness of the Qabalistic Zero, and I may add their study will be well repaid.

This AIN is a conception entirely beyond the possibilities of human thought, it being, so to speak, the absence of all known qualities including the idea of "zero" itself.

There is another "veil of the negative" which the Qabalists call AIN SUPH - WITHOUT LIMIT. This is referred to Infinite Space, the Infinitely Great³ as AIN may be considered the Infinitely Small,³ yet SPACE bereft of any known qualities and therefore impossible of conception by the finite mind.

Once again they added a "veil" to the Primal Nothingness of the Beginning, AUR - LIGHT, thus obtaining AIN SUPH AUR, the Limitless Light of Chaos.

Even here the mind falls back unable to grasp what is still a negative conception until we consider this Boundless Light of Infinity as CONCENTRATING in upon ITSELF to a CENTRE, or POINT of Focus, and this we may apprehend only insofar as we too have succeeded in focusing our Light in the Centre of our own Being, thus obtaining, when all else disappears, a Consciousness of the Great Unity of All Things, the SELF-EXISTENT CROWN of BEING.

This CROWN the Qabalists designate KETHER and symbolize by the POINT within the CIRCLE, attributing to It the NUMBER ONE, the basis of all Numbers, indivisible, capable by multiplication of producing nothing but Itself, incapable of addition to Itself save by REFLEXION in the Nothingness from whence it arose.

We can none of us doubt the fact of our own EXISTENCE, or at least of the Existence of SOMETHING, call it CONSCIOUSNESS or what we will. The WHY of this existence we know not and indeed the fact that It is UNKNOWN insures It as BEING beyond the possibility of DOUBT. The Realization of this Existence is not obtained by inference or deduction or by any Known process; It is beyond and above Knowledge and to doubt It but implies the Existence of One who doubts or denies.

Should such a One be capable of blotting out from consciousness every known quality of the Universe, and of Self, including the Wisdom which makes the manifestation of these Qualities possible, yet that One could only say "There remains SOMETHING which EXISTS and which COMPREHENDS NOTHING." Should He again seek to comprehend that SOMETHING, he must turn back again upon Himself, creating thereby a certain SEEMING DUALITY in order that the Self may thus comprehend Itself. Thus also the ONE by focusing Itself Within, first comprehendeth ITS essential Qualities, which may then be said to become Manifest.

Firstly cometh the idea of WISDOM, which the Qabalists call CHOKMAH, and with it the Great Illusion of Maya, "I am I," or SELF-RECOGNITION. But with this conception is brought to birth its eternal mate UNDERSTANDING - BINAH and

through this doth the ONE Understand that "This that is perceived" is "NOT-I," thus denying the Existence of the Phenomenal Self as being other than the REFLEXION of Truth, and herein lieth the Root of Sorrow, even as in Chokmah lieth the Root of Change.

In order to make this most difficult conception clearer to the Student we may further consider the matter as follows: In Kether is begun the Whirling Motion of the Universe, for it is known as the SPHERE of the PRIMUM MOBILE. This whirling combines within Itself the ideas of SELF and NOTSELF, even as the Holy Word AL (God or All) when read in reverse is LA (Not or Ain). Yet both are but different conceptions of the ONE WORD when looked at from WITHIN OUT or from WITHOUT IN. Let us consider KETHER as the constant Whirling of these ideas ("Self and Not-self" or "God and Not"), one following the other so rapidly that neither can be affirmed or denied, we then see how KETHER becometh that Sphere in which SELFLESSNESS IS SELF.

In CHOKMAH, corresponding to the Number TWO, cometh the realization of this DUALITY, how by His Wisdom made He the Worlds from the Nothingness of His Own Being and how in the very CONSTANCY of this CHANGE lieth the STABILITY of the Universe. As it is written, "In Chokmah CHANGE IS STABILITY." Also in Chokmah is the reflexion of the SELF of KETHER, even as in BINAH - the Third Sephira - is the reflexion of Its SELFLESSNESS. Therefore it is that the dweller in the City of the Pyramids, or BINAH, is called NEMO - No-man.

Now these THREE are ONE, KETHER - CHOKMAH - BINAH, and they form the first Triad of the Tree of Life, which is called the SUPERNAL TRIAD.

The SECOND TRIAD was derived from this by REFLEXION, for as these Three are One, so this "One-in-Three" again reflected Itself, reversing as in a mirror.

Thus we obtain two further Sephiroth harmonized in a third.

The SEPHIRA CHESED, or MERCY, corresponding to the NUMBER FOUR is the reflexion of the Divine Wisdom and shows forth the Paternal and Authoritative aspect of the One as the summary of the Triple Forces of Life - the Three underlying Principles with their Central Point of Equilibrium.

The FIFTH SEPHIRA, GEBURAH or STRENGTH is the reflexion of the Enduring Quality of the Great Mother-Substance of BINAH showing forth the STRENGTH to Establish the Authority of Chesed and forming a true Balance therewith, as it is written "His Mercy endureth forever."

These Balanced Ideas are truly Harmonized in the SIXTH SEPHIRA, which is called TIPHERETH or Beauty. For whereas it is written "Unbalanced Severity is but Cruelty and Oppression" and that "Unbalanced Mercy but aids and abets evil," so in Beauty and Harmony is Eternal Truth Revealed - or Re-veiled, for Kether is Re-veiled in Tiphereth as the Father is in the Son.

Thus is the SECOND TRIAD completed and is in itself a Trinity in Unity. We thus have two TRIUNITIES of which the Second is but the reflexion of the First. But as no two ideas are complete in themselves until harmonized in a Third, so a THIRD TRIAD is essential to the previous Two in order to produce a TRINITY of TRINITIES or TRIADS. This then is shown as the complement of the Second or a Second Reflexion of the First Triad.

The SEVENTH SEPHIRA - Netzach, or VICTORY, shows forth more clearly the Forces of Attraction and Repulsion which were seen to be inherent in Chesed, also it symbolizes the Victory over, or Equilibrium of these forces through the Wisdom and Will which descendeth from Chokmah.

The EIGHTH SEPHIRA is called HOD, or SPLENDOR, and produces the idea of VACILLATION which is secretly inherent in the Strength of Geburah through the Influence of the Selflessness of Binah. Yet this very vacillation produces a certain glittering Splendour in the fluidity of Mind and Thought.

Both these again are harmonized and Established in YESOD which is the name of the NINTH SEPHIRA and means The FOUNDATION. This is the Sphere of STABILITY in CHANGE even as, in the Supernal Triad, we find Chokmah is called the Sphere wherein Change is Stability.

Finally, this TRINITY of TRIADS being in itself a UNITY is Symbolized by the TENTH SEPHIRA called MALKUTH, The KINGDOM, a SINGLE SPHERE pendant to the above and summing up in itself all the foregoing qualities which it MANIFESTS according to the Creative Plan. All these qualities may be said to be Potentially inherent in KETHER - The Crown - with which MALKUTH is, in a certain Mystical sense, ONE, as it is written: "Kether is in Malkuth and Malkuth is in Kether but after another manner." The NUMBER TEN attributed to Malkuth is Symbolical of the Unity returning to Zero, for even as Kether is One from Naught, so is Malkuth Naught from One-the Material Universe being, in a certain sense, the result of the Illusion of Maya, though, in another it is the Perfection of the Creative Plan, The Crowned and Conquering Child, the Pearl of Great Price, The Bride and Bride of God in His Creation.

Thus far we have mapped out very briefly the plan of the Sephiroth or NUMERICAL EMANATIONS as they are sometimes termed. It is important to note this name for the Qabalistic Plan is based on conceptions of Pure Number. All the Correspondences which may afterwards be mentioned and attributed to these TEN SEPHIROTH will have their roots in the NUMBER OF THE SEPHIRA corresponding, thus we may collect a hundred ideas in regard to Tiphereth, but they will all be referred to the number SIX, so that in time SIX will come to mean to us the Key of a vast storehouse of ideas. This applies to each of the other numbers of the decimal scale.

Let us now formulate more clearly the result of Our researches by means of a diagram.

This shows clearly the TRINITY of TRIADS with MALKUTH pendant to them, manifesting their Influence in the Material Universe.

Now there is another manner in which the formulation of the Ten Sephiroth emanating from the One Light may be expressed, and this, without unduly confusing the reader, I desire to show, since it illustrates in an able way the DUAL NATURE of each Sephira. This is called by the Qabalists "THE LIGHTNING FLASH" and it connects the Ten Sephiroth as shown in the following diagram.

It is also known as THE FLAMING SWORD, which is united with the idea of THE SERPENT of WISDOM as will be more fully explained later on.

This idea is useful as showing how each Sephira receives a certain Influence from the preceding one and in turn transmits its nature to the one following. Thus, CHOKMAH (2) may be considered as RECEPTIVE or Feminine in its relation to KETHER from which it receives a Divine Breath which becomes formulated (in Chokmah) as THE WORD or Logos, but as POSITIVE or Masculine in regard to Binah to which it transmits the WORD or WISDOM. This is in turn UNDERSTOOD, or received, by Binah from whence it is projected into Chesed, and so on, - the process apparently becoming completed in Malkuth. This is only apparent, however, since there is a certain "Method of Return" whereby the seemingly "fallen" Kingdom is once more "Raised" to the Supernal and absorbed into The

Crown.

The Plan of what we have termed our " Filing Cabinet" is not, however, as yet complete. In the same way that we found a triple aspect in UNITY and that every DUALITY found its completion in a Third idea which represents its True Being, so each Sephira partakes of the nature of a TRINITY; for while we have said that each receives the influence from its predecessor in the scale of Numbers and transmits its influence to its successor, yet each is Unique in Itself and retains a certain Individuality of its own.

"MEZLA" is the name given by the Qabalists to this Influence which links together the Sephiroth and it operates not only along the course of "The Flaming Sword" but in other directions.

The following diagram will make this matter clear. It represents, as far as its structure is concerned, the COMPLETE PLAN of the TREE of LIFE, the details of which we shall enlarge upon as we proceed. It is sometimes called THE MINUTUM MUNDUM or "Little Universe of Colour" and I shall next tell you something of the way in which its COLOURS are derived, as by this means you will obtain a clearer conception of the interplay of "Mezla" between the Sephiroth.

Firstly, KETHER being the Concentration of the Pure Brilliance of the Divine Light of AIN-SUPH-AUR is portrayed as WHITE.

Secondly, CHOKMAH, as the Middle Number of the first Trinity is called GREY, which is a mixture of White & Black representing all colours.

Thirdly, BINAH the last of this primary scale is BLACK or that which absorbs all colours.

The Supernal Triad is then represented as WHITE - GREY - BLACK and these form the Roots of the Colours which follow.

The SECOND TRIAD manifests the THREE PRIMARY COLOURS Blue, Red and Yellow which are attributed to CHESED, GEBURAH and TIPHERETH in that order. These, as it were, draw their nature from the "King Scale" concealed in those above, as will be explained later on, viz.: Chesed blue from Chokmah, Geburah red from Binah and Tiphereth gold from Kether.

The Second Triad transmits its colour to the THIRD, its complement, by means of a mixture or blending of its rays. Thus the BLUE of CHESED combined with the YELLOW of TIPHERETH produces EMERALD GREEN in NETZACH.

The RED of GEBURAH combining with the YELLOW of TIPHERETH produces the ORANGE of HOD.

Finally the BLUE and RED of CHESED and GEBURAH produce the PURPLE of YESOD.

The Third triad in turn transmits its colours to MALKUTH in a certain Fourfold manner.

HOD and NETZACH reflect into the upper portion of Malkuth and the mixture of their colours produces a CITRINE tinge. NETZACH and YESOD produce the OLIVE GREEN portion of the Sphere. HOD and YESOD produce the RUSSET BROWN while the SYNTHESIS of all colours forms the BLACK of the lower quarter.

Thus we perceive the whole Tree vibrates between the Light and the Darkness and is composed of the Colours which naturally arise between these extremes.

It should further be noticed that the INFLUENCE or MEZLA operates so as to connect all the Sephiroth by means of TWENTY-TWO "Paths," which added to our original TEN gives in all a Thirty-Two fold classification. The SEPHER YETZIRAH,

an early Qabalistic Treatise, calls the whole scheme the THIRTY-TWO PATHS of WISDOM, and when SO considered the Sephiroth are numbered from 1 to 10 as in our plan and the other connecting links follow from 11 to 32 as shown in the diagram. Should one read, for instance, of "The Thirty-first Path" it would mean that which connects Hod with Malkuth. This is important as it will prevent confusion later on.

It will also be apparent that the Sephiroth, in addition to receiving Influence from their immediate predecessors, as explained in diagram of the Lightning Flash, derive to some extent from each other. Thus Binah, in addition to receiving a Ray from Chokmah, receives a direct Ray from Kether, and so on. (See diagram at end of chapter.) This difference is only apparent, however, for the influence is really inherent in the Ray received from Chokmah. On first consideration this may not be clear and the distinction is of minor importance, except as in establishing that all the qualities were inherent in the Sephiroth if considered as the result of the Lightning flash instead of under the form of the Triad. It will be seen also-for example-in the case of TIPHEREH that it receives a direct Ray from the Five preceding Sephiroth and itself HARMONIZES all of them. The same is true of Malkuth as manifesting the whole Tree.

These "Paths" or Influences, operative between the Sephiroth, are very important as a development of our Plan or "Filing Cabinet" and will be dealt with fully in the following chapters. Before completing the present section, however, it is necessary to speak of the Nature of the Ten Spheres from another aspect.

It will be remembered in regard to KETHER, The Crown that we called it The SPHERE of the PRIMUM MOBILE for therein began the Whirling Forces which became, in turn, the cause of the System of Revolving Orbs, or Star Universe.

CHOKMAH is therefore known as THE SPHERE OF THE ZODIAC or Home of the Fixed Stars.

We next arrive at the outermost of the (then known) PLANETS, SATURN, this is attributed to BINAH which is called THE SPHERE OF SATURN.

Next we find JUPITER corresponding to CHESED, while MARS is attributed to GEBURAH.

In the centre of the System is TIPHEREH which is called the SPHERE of SOL, the Sun.

NETZACH and HOD correspond to VENUS and MERCURY and LUNA the Moon is attributed to YESOD.

Finally MALKUTH is called THE SPHERE of THE ELEMENTS (Fire, Water, Air and Earth), playing upon which are the influences of all the foregoing Celestial Orbs.

The results of our study so far may be summarized as follows:

These Correspondences should be memorized with care by all students, and they should familiarize themselves with the Plan of The Tree of Life so that their minds are quite clearly impressed with its formation and parts, before proceeding with the further study of this work.

Footnotes

1

Q = XVIII = The Moon = Illusion.

B = I = The Magician = Juggler.

L = XI = Justice = Libra = The Balance.

2 To be found in the Collected Works of Aleister Crowley.

3. In a certain sense Nuit and Hadit.

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CHAPTER TWO

CONCERNING THE NATURAL BASIS OF CORRESPONDENCES IN THE HEBREW ALPHABET.

The root meaning of the Qabalah being TO RECEIVE it is essential that we be willing to receive and to MAKE OUR OWN the roots of this teaching. If Mother earth were unwilling that the seed be properly planted in Her breast and that this seed should first of all put forth its roots into Her very being, we should not have the pleasure of seeing the Tree arising therefrom, which in due season delights us with its perfect fruits.

In the beginning of this study it is essential that the Student be receptive, and more, that he do all in his power to plant firmly the first seeds of this "Tree" in his own mind. The process may be a little dry and tedious but it is of primary importance that the details of the Plan be MEMORIZED. This is possibly the chief reason why in the early times the Qabalah was transmitted from Mouth to Ear and not in writing, for it only BEARS FRUIT in so far as it is first rooted in our minds. We may read of it, study it to some extent, juggle with it on paper, and so on, but NOT UNTIL the mind itself takes on the Image of the Tree and we are able to go, mentally from Branch to Branch, Correspondence to Correspondence, visualizing the process and thus making it a LIVING TREE, do we find that the LIGHT of TRUTH dawns upon us, and we have, as it were, succeeded in putting forth a shoot above the Earth, thus - as in the case of a young tree - finding ourselves in a new World, while yet our roots are firmly planted in our natural element.

The writer has learned this from experience. At first he could make nothing out of what seemed an unintelligible mass of Correspondences. He absorbed some of them gradually, almost subconsciously, until after a while he began seriously to trace up one set of Correspondences. This led to further investigation. Then he tried to explain what little he knew to another, and this, as always, bore fruit, for we are often prepared to go to much greater trouble to explain an idea, than we should be willing to give to the matter for our own use. It was not until later still that the TREE began TO LIVE in him. He then found that he had been storing up the seeds of a wonderful System and that, suddenly these took almost independent life. A wonderful vista opened up, he realized that his work had not been in vain, but that which had been conceived in silence and darkness came forth a Living Child of the Light. This Child, was in a mystical sense, HIMSELF since he had begun to HARMONIZE the MICROCOSM with THE MACROCOSM and to learn the truth of the sole Hermetic Dogma "That which is above is like unto that which is below."

It is for this reason that you are urged to make these things a part of your own consciousness as early as possible, and to do so step by step as we proceed, for if you only succeed in grasping firmly the Elements of the System, you will be able to add to it for yourselves as time and experience allows.

I, who am trying to transmit what little I have grasped, am confining myself to what is already rooted in me. I shall use no books of reference while writing this, it being my intention only to give what comes readily to mind, what actually flows forth without effort. For the Qabalah is, if I may say so, a LIQUID SYSTEM. The shape of the vessel is, so to speak, shown in the "Tree" but its Stability is insured by its Change and the Influence which connects the Sephiroth must flow readily from one to another, changing as it goes, forming new combinations of ideas, and these, in turn, giving place to others which become more and more synthetic until, finally, they all merge again into the ONE.

The HEBREW alphabet is a natural basis of correspondences for every letter is NUMERICAL as well as SYMBOLICAL.

The Ten Sephiroth, to which we have already given some attention, are numbered according to the decimal system from 1 to 10. We have now to deal with the "Twenty-two Paths" which connect these Sephiroth and, as in the former instance we took for a basis of all Correspondences Pure Numbers, so the basic natures of the Paths are referred to the TWENTY-TWO LETTERS of the Hebrew Alphabet, which in turn, have a certain numerical value.

Those who are not acquainted with the SHAPES of the Hebrew letters, will find it essential to memorize them carefully, but that is not a difficult task, although it may deter some, who do not recognize the importance of having this system IN MIND rather than on paper.

For the sake of clearness on this point it is worth while to spend a little time on the study of the shape of these letters, so as to fix them more firmly in mind. It may cheer the reader, who enters upon this study for the first time, if I remark that the system here given out does not require a knowledge of the HEBREW LANGUAGE; the Alphabet, with its Correspondences and a few Important WORDS are all that is essential. [Transcriber's note: see the scanned table at the end of this chapter.]

The first letter is called ALEPH and is formed . It suggests THE SWASTIKA by shape. Its NUMERICAL value is ONE.

The second letter BETH is formed . The shape of this letter should be carefully considered. Notice the broad line at the top tapering off on the right as it nears the base and that the broad base line projects slightly past the vertical line. I mention these details since there are other letters in the alphabet very like Beth in shape, or so they seem at first, till we have grasped the characteristic details which distinguish one from another. Its NUMERICAL VALUE is TWO.

The Third Letter called GIMEL is formed . Here again we should pay attention to its shape. It is Narrower than the previous letters, but of the same height. Notice the little rectangular piece at the base, not quite connected with the vertical line. Its NUMERICAL value is THREE.

The Fourth Letter DALETH, is shaped . This is wider than the previous letter. The thick upper line projects slightly beyond the vertical line on the right. Its number is FOUR.

The Fifth Letter is known as Heh and is formed . Notice that the right-hand vertical line is a continuation of the thick upper line, but that the left-hand stroke of the letter is slightly separated from the upper horizontal line. Numerically it is FIVE.

The Sixth Letter is called VAU and its form is . This is a narrow letter, a little like the one following, with which it should not be confused. Its Numerical value is SIX.

The Seventh Letter is ZAIN shaped . It is a narrow letter and the vertical line is joined to the middle of the short one at top. Its value is SEVEN.

The Eighth Letter is CHETH (pronounced HETH), it is formed . This is very like the letter Heh, but notice the slight projections of the upper line to the right and the fact that the left vertical line meets the upper line. Its Numerical value is EIGHT.

The Ninth Letter TETH is formed . It is a little like a serpent for which it stands symbolically. Its Numerical value is NINE.

The Tenth Letter is YOD formed like a simple dot . This is said to be the basic letter of the whole alphabet and is very sacred for many reasons. It forms the characteristic parts of many of the other letters. Its value is TEN.

The Eleventh Letter KAPH is shaped . Note the similarity to Beth the 2nd letter, the difference being that the lines form a continuous curve and there is not the projection at right of base as in Beth. Note also the Numerical value is TWENTY.

(This letter has what is called a "final form" used when it comes at the end of a word. It is then shaped:

and has a numerical value of 500.)

The Twelfth Letter LAMED is formed . It is quite a distinct type and not likely to be confused with any other letter. Its value is THIRTY.

The Thirteenth Letter is MEM, . Do not confuse it with Teth. Its Numerical value is FORTY. This also has a "final" form. It is then written , but usually wider than the other letters so as not to cause confusion with one of the others called Samech. Its value is 600 when final.

The Fourteenth Letter is NUN, . It is a narrow letter and this helps to distinguish it from Kaph, but care should be taken to avoid confusion with GIMEL. Its value is FIFTY. (Final form: = 700 must not be confused with Vau.)

The Fifteenth Letter is SAMECH - , it must not be confused with Mem final. Its value is SIXTY.

The Sixteenth Letter is AYIN (pronounced Oyin) formed . Note the right-hand line forms a tail and the left-hand branch connects with it. Its Numerical value is SEVENTY.

The Seventeenth Letter is Peh its shape is . It is a little like Kaph but has a small tongue inside. (It means a Mouth.) Its value is EIGHTY. (Final form is =800.)

The Eighteenth Letter is TzADDI, . Note the resemblance to Ayin, but in this case the tail proceeds from the left-hand upper dot and the righthand dot is connected with it. Its value is NINETY. (Final = 900.)

The Nineteenth Letter QOPH, is formed rather like the English P. Its value is ONE HUNDRED.

The Twentieth Letter is RESH, . Note its similarity to Daleth, but the thick upper line curves into the vertical line without any projection. Its value is TWO-HUNDRED.

The Twenty-first Letter is SHIN, . There is no mistaking this letter which is like a triple tongue of flame. Its value is THREE HUNDRED.

The Twenty-second Letter is called TAU and is formed . Notice the difference between Tau, Heh and Cheth. In this case we find the left hand vertical line ends in a distinct "foot" and that it joins the top thick line. Its value is FOUR HUNDRED.

This brief description of the letters will, I trust, be useful and save confusion. We see that the Numerical values of the letters and finals give the possibility of expressing any number up to 999 by means of these Symbols. When larger numbers were necessary the letters were made LARGER so that a Large Aleph would be not One but ONE THOUSAND and so on.

I have at present made no mention of the ENGLISH equivalents as I sought to emphasize the likenesses and differences between the Hebrew letters themselves. The English correspondences will be found in the Summary Table at the end of this Chapter.

We have now to learn the SYMBOLIC meaning of the letters, for each Letter of the Hebrew, besides being a NUMBER also represents a WORD.

For instance the letter (Aleph) can be spelled in full in Hebrew Aleph, Lamed, Peh or ALP. This word means An OX, so that we say = an Ox. The Hebrew spelling of each letter in full is important for future study so I give this as well as the Meaning of each Word or Letter in the following Table, which should be carefully studied and memorized.

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CHAPTER THREE.

OF THE TWENTY-TWO PATHS WITH THEIR YETZIRATIC ATTRIBUTIONS AND COLOUR CORRESPONDENCES.

Having learned the Names and Shapes of the Letters of the Hebrew Alphabet it is now necessary to study their positions as representing the Twenty-two Paths connecting the Ten Sephiroth on the Tree of Life.

Here it may be well to state that "The Sepher Yetzirah" or "Book of Formations" allots to each of these "Paths" as well as to the "Ten Sephiroth" which it describes as "The First Ten Paths" (Making in all the Thirty-two Paths of Wisdom), a certain type of INTELLIGENCE, and though I do not consider this is of very great importance so far as the present work is concerned, we might just as well learn these titles as we proceed so as to develop our system of correspondences.

We must then deal with the Sephiroth first:

1. Kether is called "The Admirable or Hidden Intelligence. "
2. Chokmah is called " The Illuminating Intelligence. "
3. Binah is called " The Sanctifying Intelligence."
4. Chesed is called "The Measuring, Cohesive or Receptacular Intelligence."
5. Geburah is called "The Radical Intelligence."
6. Tiphereth is called "The Intelligence of the Mediating Influence. "
7. Netzach is called "The Occult Intelligence."
8. Hod is called "The Absolute or Perfect Intelligence. "
9. Yesod is called " The Pure or Clear Intelligence. "
10. Malkuth is called " The Resplendent Intelligence. "

So far we have disposed of the Ten Sephiroth and we shall now deal with the "Paths" which connect them.

These paths are numbered from ELEVEN to THIRTY-TWO each corresponding to a LETTER of the Hebrew alphabet shown by the leading authorities as in order from KETHER to MALKUTH.

From KETHER proceed three Paths the first of which is numbered 11 and attributed to Aleph; it joins Kether and Chokmah and is called the SCINTILLATING Intelligence.

12 is the Path of Beth, it unites Kether and Binah and is called the Intelligence of TRANSPARENCY.

13 is the Path of Gimel it connects Kether with Tiphereth and is called the UNITING Intelligence.

Three Paths proceed from CHOKMAH. The 14th is the reciprocal path uniting Chokmah with Binah. It is the path of Daleth and is called The ILLUMINATING Intelligence. The 15th, or Path of Heh joins Chokmah and Tiphereth and is called the CONSTITUTING Intelligence, and the 16th path of Vau unites Chokmah with Chesed. It is called The TRIUMPHAL or ETERNAL ONE.

Only Two Paths proceed from BINAH, the 17th uniting it with Tiphereth and attributed to Zain. It is called the DISPOSING ONE or Intelligence. The 18th

Path or Cheth connects Binah with Geburah and is called The Intelligence of THE HOUSE OF INFLUENCE.

Three paths proceed from Chesed. The 19th which is the reciprocal path of Teth is called the Intelligence of all the ACTIVITIES OF THE SPIRITUAL BEING. The 20th or Path of Yod joins Chesed with Tiphereth and is known as the Intelligence of WILL. The 21st or Path of Kaph unites Chesed and Netzach and is called the Intelligence of CONCILIATION.

Two Paths proceed from GEBURAH. The 22nd or Path of Lamed joins Geburah and Tiphereth. It is called the FAITHFUL Intelligence. The 23rd or Path of Mem joins Geburah and Netzach, it is known as The STABLE Intelligence.

Three Paths issue from Tiphereth. The 24th, which unites Tiphereth and Netzach is attributed to Nun and is called The IMAGINATIVE Intelligence. The 25th or Path of Samech joins Tiphereth and Yesod, it is called The Intelligence of PROBATION or TENTATIVE ONE. The 26th Path of Ayin connects Tiphereth with Netzach and is known as THE RENOVATING ONE.

Three Paths proceed out of Netzach. The 27th or Path of Peh is the lowest of the reciprocal paths, it unites Netzach and Hod. It is called the EXCITING Intelligence. The 28th which is called Tzaddi joins Netzach and Yesod and is known as the NATURAL Intelligence, while the 29th or Path of Qoph joining Netzach and Malkuth is called The CORPOREAL Intelligence.

The Two Paths issuing from Hod are the 30th which is that of Resh joining Hod and Yesod and called The COLLECTING Intelligence, and the 31st Path of Shin leading from Hod to Malkuth which is called The PERPETUAL INTELLIGENCE.

The 32nd or last Path is attributed to Tau it is the connecting link between Yesod and Malkuth and is called The ADMINISTRATIVE Intelligence.

Before proceeding further it is well that the Student should trace out for himself these Paths on the Diagram which follows taking notice of the Manner in which the letters are arranged, as clearly shown thereon.

We have now what might serve as a very complete basis for our "Filing Cabinet," a Plan whereby we may express every idea in the Universe in terms of thirty-two. It will be noticed how perfectly all the parts are Balanced and Equilibrated, though we shall refer to this matter more fully when it comes to the question of making a practical attempt to deal with our own minds in this way.

Our next consideration will be to extend our series of correspondences so as to take in the Universal Ideas underlying all Systems.

Our basis, the Hebrew Alphabet, is admirably suited to this since its 22 letters are naturally divided into three divisions which correspond with three most important Universal sets of Ideas, viz.: The Elements, The Planets, and the Signs of the Zodiac.

These divisions of the Alphabet are known as the THREE Mother Letters, the SEVEN Double Letters and the TWELVE single Letters.

The Three Mother Letters are Aleph, Mem and Shin. Aleph is attributed to Air, Mem to Water and Shin to Fire. The letter Tau is usually attributed to Earth although it is not a Mother letter as Earth is not a true element.

The Seven Double Letters (having a double sound in Hebrew) are Beth, Gimel, Daleth, Kaph, Peh, Resh, Tau. They are attributed to the PLANETS as follows:

Beth = Mercury
Gimel = Luna

Daleth = Venus
Kaph = Jupiter
Pe = Mars
Resh = Sol
Tau = Saturn & Earth

These should be memorized in connection with the Letters corresponding and they must not be confused with the SPHERES of the Planets. These planetary influences are operative in the Paths and often suggest a difference in quality from the Sephirothic Attributions. For instance Netzach, the Sphere of Venus represents rather the Sexual Love Nature, while the Path of Venus, Daleth, is the Higher Love of the Father-Mother of the Universe since the Path joins Chokmah and Binah or Wisdom and Understanding. This instance will suffice for the moment as we shall deal with the matter again later on.

The Twelve Single Letters are Heh, Vav, Zain, Cheth, Teth, Yod, Lamed, Nun, Samech, Ayin, Tzaddi, Qoph. They are attributed to the SIGNS of the ZODIAC as follows:

Heh = Aries the Ram
Vau = Taurus the Bull
Zain = Gemini the Twins
Cheth = Cancer the Crab
Teth = Leo the Lion
Yod = Virgo the Virgin
Lamed = Libra the Scales
Nun = Scorpio the Scorpion
Samech = Sagittarius the Archer
Ayin = Capricorn the Goat
Tzaddi = Aquarius the Waterbearer
Qoph = Pisces the Fishes

These symbols should of course be placed on their respective Paths of the Tree of Life, and it will help the Student if he does this for himself, noticing the different Sephiroth they connect and their general relation to one another, which may at first appear somewhat puzzling on account of the Elementary and Planetary Letters and Signs coming between.

Before bringing this section to a close it will be well to explain the COLOUR SCHEME connected with the Paths, since we have already dealt with it in regard to the Ten Sephiroth.

In the simple colour scheme of the Tree of Life here used, the Colours of the Ten Sephiroth were drawn from what is called the QUEEN SCALE of Colour, while that of the Paths is derived from what is known as the KING SCALE.* To explain this more fully would involve a discussion of what are known as "The Four Worlds," but this we must leave till the proper place in a future chapter. Suffice it to say that a much more elaborate scheme is possible, but that this one is most convenient for our present purpose. The only thing to note is that since all is derived from the Positive and Negative aspects of the One Substance of Light, so it is fitting that the two aspects of the Tree should be represented by the interblending of the Colour Scales of the King and Queen, the Father and Mother of all things.

[*See Book 777, London 1909.]

The Colour Scale of the Paths is obtained in a very simple and scientific manner, but this derivation is not so apparent when the colours are seen distributed over the Tree. It is therefore advisable that we trace the matter to its first principles -- as our Ancient Brothers did of old -- thus realizing the true significance of the Minutum Mundum or "Little Universe of Colour."

All the Colours of the Spectrum vibrate between the extremes of White and Black. What more natural then than that the Light should break up first into the Three

Primary Colours (Attributed to the Elements and Mother Letters), then into the Seven Colours of the Rainbow (The Planetary Colours and Double Letters) and finally that these colours should blend into each other in a Twelfefold manner. (The Signs of the Zodiac or Single letters.) Our Three, Seven and Twelve-fold division of the Letters is then the NATURAL ONE in this instance.

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CHAPTER FOUR.

CONCERNING THE TAROT TRUMPS AND THEIR ATTRIBUTIONS TO THE HEBREW ALPHABET.

There have been many false attributions of the Tarot Trumps to the Hebrew Alphabet and only one true presentation as far as I am aware. Certainly the truth was not published prior to 1909 when the Key was given in Book 777.

This is no place to attempt anything approaching a full explanation of the TAROT, but since there is a very direct correspondence between it and "The Tree of Life " it is important that the matter be at least briefly discussed.

The TARO or ROTA (meaning a Wheel) is sometimes called The Book of THOTH. It consists of 78 Leaves or Cards, divided into two main sections called the Major and Minor Arcana. The Major Arcana consists of 22 Symbolic Designs or Trumps, and these form a sort of Universal Alphabet of which many interpretations may be given.

The Minor Arcana consists of 56 Cards, 40 of which are very similar to the "small cards" of the ordinary playing pack, except that in place of Clubs, Hearts, Diamonds and Spades, we find the True Magical Weapons of the Mysteries, WANDS, CUPS, SWORDS and PENTACLES.

The remaining 16 are the Court Cards usually described as KINGS, QUEENS, KNIGHTS and PAGES, and there are 4 of each for the 4 Suits.

Properly speaking we should perhaps deal with the Minor Arcana first, but since this would necessitate a description of the Four "Worlds" of the Qabalistic Plan which I intend to treat of in the next Chapter, I shall take the 22 Trumps of the Major Arcana first and show how they correspond to the 22 Paths of the Tree and the Hebrew Alphabet.

The important thing to notice is the attribution of these cards to the Proper LETTERS of the Hebrew Alphabet, without which, all our work is awry. The cards as they are found in the pack are NUMBERED from I to XXI in Roman Numerals the remaining Trump being marked "0" or sometimes it is unnumbered.

For reasons ranging from a pledge of secrecy to gross ignorance, this Unnumbered Card has usually been placed anywhere but in the obvious position PRIOR TO NUMBER ONE, with the result that the Card Marked I, viz.: - "The Magician, " has been attributed to Aleph and so on down the line, until the un-numbered card The Fool, was given a place. This slight change was enough to confuse the Student and prevent him from reaping the harvest of Symbolism from the Study of the Correspondences of the Tarot and Holy Qabalah, and, as we shall see later on

when it comes to the question of "Climbing the Tree," it may be considered as almost criminally misleading.

Let us start then with ZERO attributing THE FOOL to the letter Aleph and the path leading from Kether to Chokmah. Aleph is the letter of AIR, or the Divine Breath which arose prior to the WORD or LOGOS the Male aspect of the Creator in Chokmah.

This is THE PURE FOOL who cometh forth from the Source of LIGHT. He carries in one hand but resting on the opposite shoulder, a Staff, from which depends a wallet. He is on the verge of an Abyss, and is followed by a snapping Dog or Wolf, yet he travels " THE WAY OF THE TAO " oblivious to his surroundings. He is perhaps more properly symbolized in the Old Tarot Cards as an ANCIENT instead of a YOUNG MAN.

I have no intention of giving a description of the full symbolism of these Cards. The Reader should obtain a pack for himself and STUDY them carefully, MEDITATING on the Symbolism therein contained. He will find a Treasure House if he so do. The Modern Pack, drawn by Miss P. Coleman Smith under the direction of Mr. A. E. Waite, published by Rider and Sons, London, is the only one easy to obtain, and though the Symbolism varies somewhat from the older packs, since it is possibly the only set that can be got by the Student, I shall discuss the matter as if one were in his possession, pointing out some of the differences as we go along.

In order to avoid confusion I ask you once again to note that the TRUMPS or KEYS are numbered in ROMAN NUMERALS so that when we refer to these Trumps this will indicate the difference between them and the Numeration of the Sephiroth, Paths or values of the letters of the Alphabet.

I. The MAGICIAN = Beth = Mercury who is clearly the God of Magick. This card shows The Magician with the 4 Symbolic Elemental Weapons on his table. He makes the Sign Solve' et Coagula, viz.: he points upwards and downwards as if to indicate "That which above is like unto that which is below and that which is below is like that which is above for the performance of the Miracle of the ONE SUBSTANCE." This card is given (Bk. 777) the Title of THE MAGUS OF POWER.

II. The HIGH PRIESTESS = Gimel = The Moon. This card shows the Priestess seated between Two Pillars representing Severity and Mercy which are Established in Strength by means of Equilibrium. This, however, is said not to be the correct Symbolism as the Pillars of The Tree of Life have their Heads in Chesed and Geburah while The Supernal Triad forms an Arch over them. Since The High Priestess is attributed to the Path from Kether to Tiphereth, she would partake of the Nature of the Supernals and should then be ABOVE rather than BETWEEN the Pillars. Notice however that The MOON is at her feet, which shows clearly her correspondence with Gimel, the Letter of the Moon, and also indicates how much mistaken we might have been had we attributed Aleph to the Magician, for then Beth would have been the High Priestess who is hardly symbolic of Mercury. Again she would then be on the path from Kether to Binah and the Pillar Symbolism would not be explained nor the Luna Crescent. Notice she has the Scroll of the Law, ThORA, on her lap, and these letters signify TARO and ROTA. She is said to represent The Holy Guardian Angel and is given the title of PRIESTESS OF THE SILVER STAR.

III. The EMPRESS = Daleth = Venus is attributed to the reciprocal Path from Chokmah to Binah. The Card shows the symbol of Venus on her shield, another proof of the correctness of the attributions. She is Crowned with Twelve Stars, thus combined with the High Priestess, whose Path is crossed by this one, (note the "cross" on breast of H. P.) we have a Symbol of Our Lady Babalon, Crowned with the Stars and with the Moon at Her feet. The title of this card is THE DAUGHTER OF THE MIGHTY ONES.

IV. The EMPEROR = Heh = Aries. Notice the Ram's Heads on his throne. He is called THE SUN OF THE MORNING-CHIEF AMONG THE MIGHTY ONES.

V. THE HIEROPHANT = Vau = Taurus, The Bull, Osiris the Initiator into the Mysteries in the Old Aeon. Title: - The MAGUS OF THE ETERNAL.

VI. THE LOVERS = Zain = Gemini. The Symbolism of the older packs is better in this instance as they show a Man between Two Women, one of which represents Virtue and the other Vice, or better a Virgin and a Harlot. Above is seen Cupid with his bow and arrow. The card signifies the necessity of overcoming prejudice regarding the so-called opposites. The title is THE CHILDREN OF THE VOICE; THE ORACLES OF THE MIGHTY GODS.

VII. THE CHARIOT = Cheth = Cancer. The Symbolism of this card is best studied in the Design given by Eliphas Levi in Le Dogme et Rituel de la Haute Magie. It represents the Harnessing of the pairs of Opposites, or Black and White Sphinxes and, of course, a great deal more. Title: - THE CHILD OF THE POWERS OF THE WATERS; THE LORD OF THE TRIUMPH OF LIGHT.

VIII. STRENGTH = Teth = Leo. This card is sometimes called "Fortitude." Notice the Lion and Serpent Symbolism (Leo = The Lion, Teth = The Serpent). A Woman is seen opening the Jaws of Lion, the Old pack shows her closing them. Title: THE DAUGHTER OF THE FLAMING SWORD.

IX THE HERMIT = Yod = Virgo. An Ancient is seen carrying a Lamp and Staff, the old pack shows lamp concealed by his cloak to represent Secrecy. He is said to be "The Fool" of the Path of Aleph bringing Light to the College of Adepts. He is styled THE MAGUS OF THE VOICE OF POWER.

X. THE WHEEL OF FORTUNE = Kaph = Jupiter. A very important Symbol the title of which is THE LORD OF THE FORCES OF LIFE. This will be dealt with more fully in another chapter. In fact, I give the interpretation of the cards very briefly, since the symbolism of the Paths is more important when considered from the BOTTOM TO THE TOP OF THE TREE., as that of the Sephiroth is from the TOP TO THE BOTTOM, for the "Flaming Sword" or "Lightning Flash" descended, but the Paths were formed by the ASCENT OF THE SERPENT OF WISDOM. The Wheel, in a way, indicates this eternal ascent and descent.

XI. JUSTICE = Lamed = Libra. (Note. In the old packs this card is numbered VIII and STRENGTH XI. This has been corrected in Rider's Pack.) The Card shows a figure with Sword and Balances which clearly indicates Libra. Title - DAUGHTER OF THE LORDS OF TRUTH, the RULER OF THE BALANCES.

XII. The HANGED MAN = Mem = Water. Title: - THE SPIRIT OF THE MIGHTY WATERS. Note: This card should show - according to some authorities - a man hanging from a gallows shaped like the letter Daleth. His legs, arms and head symbolizing a Cross above an inverted triangle. He is said to be the Adept suspended over THE ABYSS thus bringing down the LIGHT as the Redeemer.

XIII. DEATH = Nun = Scorpio. Old card shows skeleton with Scythe mowing down Heads which grow again as fast as they are cut down. Viz.: Death is the Gate of Life and Love. Title - THE CHILD OF THE GREAT TRANSFORMERS, THE LORD OF THE GATES OF DEATH.

XIV. TEMPERANCE = Samech = Saggitarius. Design should show, it is said, symbolism of the Waters of Chesed descending upon the Fires of Netzach, and the Fire of Geburah uniting with the Water of Hod. Title:-- THE DAUGHTER OF TEE RECONCILERS, THE BRINGER FORTH OF LIFE.

XV. THE DEVIL = Ayin = Capricorn. Again one should refer to Eliphas Levi's design for the true Symbolism of this Card which, as a rule is much misunderstood. The Pentagon on Forehead should not be "reversed" as in Rider's Pack and there should be a Flaming Torch between his horns etc. Title:- THE LORD OF THE GATES OF MATTER, THE CHILD OF THE FORCES OF TIME.

XVI. THE BLASTED TOWER = Peh = Mars. It is sometimes called The Destruction of

the House of God, and it conceals symbolism of Initiation. Title:- THE LORD OF THE HOSTS OF THE MIGHTY.

XVII. THE STAR = Tzaddi = Aquarius. The Figure in this Card suggests the Swastika. Symbolism should be carefully studied. Title- THE DAUGHTER OF THE FIRMAMENT, THE DWELLER BETWEEN THE WATERS. I had written thus far (May 31st, 1922 E. V.) when I was rewarded with the opening up of SECRETS so wonderful that they have changed my whole conception of the Plan of the Qabalah, and have indeed proved not alone a LIGHTNING FLASH to destroy THE HOUSE OF GOD but a SERPENT of WISDOM to reconstruct it, and yet again a STAR which explains all SYMBOLISM. This matter being of such TRANSCENDENT IMPORTANCE will be dealt with in the form of Appendixes to this Volume which will be obtainable under certain special conditions. Meanwhile the main plan of this book will be followed as originally intended, since it is necessary that the Student should have a clear and comprehensive grasp of the old system before he could appreciate the New.

XVIII. THE MOON = Qoph = Pisces. This card is very interesting and is understood to represent the ILLUSION of the MOON consciousness with its constant change. Two Towers are shown with a narrow winding path between. Above is a strange Moon, below are two dogs or jackals barking at it and below that again a Pool from which issues a Crab or Crayfish symbolical of Kephra the Rising Sun. Title: THE RULER OF FLUX AND REFLUX, THE CHILD OF THE SONS OF THE MIGHTY.

XIX. THE SUN = Resh = The Sun. Here we have a truly magnificent Symbol though it is better expressed in the old packs where in front of a wall TWO CHILDREN Embrace beneath the Rays of the SUN. Rider's Pack shows THE CHILD on THE WHITE HORSE, the Crowned and Conquering Child Prophesied in Revelations and to be manifested in this New Aeon.

XX. THE LAST JUDGMENT = Shin = Fire. Here we have the " 'Stele' of the Old Aeon" Gabriel Blowing His Trumpet and the Dead rising from their tombs. Those who know of the Fire of the Holy Spirit have nothing to fear from this event. The Gross must pass through the Fire however, as they need the refining which will make it possible for them to pass on to the Second Order where they will next be tried in INTELLECT as shown in Liber Legis. Shin it must be remembered is both FIRE and SPIRIT. The card suggests Regeneration. "This is my body which I destroy in order that it may be renewed."

XXI. THE UNIVERSE = Tau = Saturn is called THE GREAT ONE OF THE NIGHT OF TIME. This last trump of the pack is a Symbol of the Universe. It contains symbolism of the Ellipse, the Squaring of the Circle, etc. It represents, in a measure, the Daughter (Malkuth) who is to be RAISED to the THRONE of the MOTHER. One interpretation reads "And in the heart of the Sphinx danced the Lord Adonai, in His garlands of roses and pearls making glad the concourse of things; yea, making glad the concourse of things."

So be it My Lord ADONAI.

We have now dealt very briefly with the Major Arcana of the Tarot, but please understand this is quite useless until the Student applies himself carefully to the Study of the Cards themselves, makes himself quite familiar with the designs and places them on the "Tree of Life" in the order indicated by the letters and the paths as heretofore described. Then only will he begin to realize the great importance of these symbols as a means of SELF-INITIATION, and as part of the great system of Correspondences which he is building up into that "FILING CABINET" which in the end will be found to be "THE TEMPLE OF THE LIVING GOD."

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CHAPTER FIVE.

BEING SOME ACCOUNT OF THE INEFFABLE NAME AND OF THE FOUR WORLDS WITH THEIR CORRESPONDENCES TO THE MINOR ARCANA OF THE TAROT.

We must now consider what the Qabalists have to say in regard to the "Four Worlds" which are under the dominion of the Ineffable Name of Four Letters Yod-Heh-Vau-Heh (IHHV) usually called Tetragrammaton.

There are three methods of classifying these "Four Worlds" (1) We may consider them as upon Four Planes one above the other, that is to say, we can take our "Tree of Life" and imagine that there are three similar "Trees" occupying the same position except that each represents a different Level. We can then easily adjust our conception to the consideration of Four Worlds, occupying the same space, but being of different grades of substance, one interpenetrating the other.

(2) We may consider "Four Trees" placed vertically one above the other so that the Kether of the First "Tree" corresponds with the Malkuth of the one above, and so on, thus obtaining a ground plan of all four.

(3) We may consider the One "Tree" we have already studied as divided into Four Parts in a particular manner to be discussed later.

These three methods are useful for different purposes and we should adopt the most convenient for our special needs. I may mention that when a very minute classification is desirable the Sephiroth in each of the Four Worlds can each in turn be divided into "ten" by placing a small complete Tree of Life in each Sephira, thus we should obtain 400 different Sephiroth and a very great number of "Paths." But this is too complex for our present purpose.

The Names of the Four Worlds are:- ATZILUTH, BRIAH, YETZIRAH and ASSIAH.

1. ATZILUTH, the Highest, is the ARCHETYPAL WORLD. It is in this World that the Primal Ideas arose in the Mind of THE FATHER, who through WISDOM was able to comprehend the Silent Voice of the One Existence. These were the "Seed Ideas" as yet unmanifest, but containing Potentially the WILL of the Father to manifest in a suitable Substance. This World is attributed to the First letter of the Ineffable Name, Yod, the Letter of the FATHER.

2. BRIAH is the CREATIVE WORLD which, being impregnated with the Will or Life, of the Father is a LIVING SUBSTANCE, Understanding what is necessary to the gradual formation of the ideas and the preparation and bearing of them until perfectly fashioned. It is therefore referred to the Second Letter of the Name, Heh The Great Mother.

3. YETZIRAH is the FORMATIVE WORLD, the product of the previous two, where the perfected ideas having taken form, await a suitable material body in which to clothe them. It is the world of Symbols, something like the Plan of the Great Architect ready for execution. It is attributed to the letter Vau which is that of the SON.

4. ASSIAH is the MATERIAL WORLD wherein all these former worlds of fine matter are Materialized and Manifested in tangible form. It is the Universe as we know it through the five senses. This is attributed to the Final Heh which is called the DAUGHTER and is usually written with a dot in the centre to distinguish it from The Mother.

Now these Worlds are symbolized by the FOUR SUITS in the TAROT, viz.:- WANDS, CUPS, SWORDS and PENTACLES. Notice how closely the symbolism follows. Wands, the

Vertical Lines of Will correspond to The Father, Cups hollow and receptive are the Understanding or The Mother, Swords formed as a Cross, the vertical combined with the horizontal, are equivalent to the Son, while Pentacles are the Materialized Daughter summing Up all the foregoing.

There are 40 of these small cards, ten of each suit in turn numbered from One (or Ace) to Ten. These connect at once with the Ten Sephiroth. The Four Aces belong to Kether, the Four Twos to Chokmah, etc., until finally the four Tens are attributed to Malkuth. If we arrange these cards in Ten packs in the form of the "Tree of Life," placing the Wands uppermost, then the Cups below them and the Swords below that and the Pentacles lowest of all, we find we have a clear set of symbols for the Four Worlds. For instance, we pick up The Six of Cups, what does that mean? Why, 6 is Tiphereth and Cups = Briah, so we obtain Tiphereth in the Creative World. Again Four of Swords will be Chesed of Yetzirah, The Mercy of the Formative World. This is so simple that it needs no further explanation.

Now we should note that the Ineffable name IHVH is particularly attributed to the FOUR ELEMENTS, Jehovah being, as we shall see later on, the God of the Elements. Now Yod is FIRE, Heh is Water, Vau is Air and the final Heh is Earth. Again we find the same symbolism, The fire of the Father, the Water of the Great Sea or Mother, coming together and forming Air, the Son, which with the previous two produces Earth, the Daughter. These again correspond with the Tarot Symbols, Wands = Fire, Cups = Water, Swords = Air and Pentacles = Earth.

We should now consider the Third method of attributing the FOUR WORLDS to the TREE OF LIFE. In this we find a peculiar arrangement. KETHER, the CROWN, being PURE EXISTENCE, the Qabalists designated it AHIH which means EXISTENCE IS EXISTENCE. This has been translated in the Scriptures as I AM THAT I AM. Kether is Pure Unity and LIGHT, from which cometh LIFE which is the Substance of Light, and this being a LIVING SUBSTANCE is divided into the FATHER or LIFE and THE MOTHER or SUBSTANCE. But these three are One in Light and form the Supernal Triad KETHER, CHOKMAH, BINAH. Now the Qabalists attribute Yod of IHVH to Chokmah and Heh to Binah as these are the FATHER-MOTHER of all things. They sometimes say that the topmost point of the Yod is in Kether and represents AHIH. Now Vau, the third Letter or SON is attributed to TIPHERETH and the SON ruleth over the Six Sephiroth, Chesed, Geburah, Tiphereth, Netzach, Hod and Yesod; otherwise the Moral or Intellectual part of the Tree. Again the final Heh or Daughter is assigned to MALKUTH the Kingdom, which is the materialized Manifestation of the foregoing. She is sometimes called The Queen as the Son is called The King who is Crowned by Kether, but this may perhaps cause some confusion with the Tarot, so we had better designate The FATHER as THE KING, THE MOTHER as THE QUEEN, THE SON as the PRINCE and the DAUGHTER as the PRINCESS.

We now come to the question of the COURT CARDS of the TAROT and we find FOUR of these for each of the FOUR SUITS. They are named, on the Cards, KINGS, QUEENS, KNIGHTS and PAGES. It is evident that there is a connection here with the Ineffable Name, but there has been some confusion in the Symbolism of the Cards for we find the Kings seated on Thrones or in Chariots, the Queens on Thrones, the Knights on Horses and the Pages are on foot. Now the Force of the FATHER (or KING), is QUICK, SUDDEN and very ACTIVE as is the Male Generative Power and this is best symbolized by the HORSED FIGURES who are borne rapidly forward with rush and energy. THESE then are the true KINGS and representatives of the forces of Yod in the Name. The QUEENS are as they should be, seated upon THRONES as if to signify the ENDURING quality of the MOTHER who waits passively while the result of the Active force is at work within her. The cards marked Kings are the real PRINCES or representatives of Vau The Son, for they are seated in CHARIOTS drawn by Horses (or should be so shown) and thus they represent the Combined action of the Father and Mother, somewhat less swift than the Father and more active than the Mother. The Pages are the true PRINCESSES or Daughters. Standing alone because they manifest the FATHER, MOTHER and SON, but only powerful insofar as they remember whence they came. The FOUR KINGS then belong to CHOKMAH, the FOUR QUEENS to BINAH, the FOUR PRINCES to TIPHERETH and the FOUR PRINCESSES to MALKUTH. There being 4 Suits these are particularly referred to the ELEMENTS in

the case of the Court Cards, though as before there is a correspondence with the "Four Worlds" if we use the First Classification of Different PLANES.

The KING of WANDS, for instance, is called The LORD of The FLAME and the LIGHTNING, the KING of the SPIRITS of FIRE,* for The KING is the Father (Yod) and WANDS are attributed to FIRE. So, again, the KING of CUPS is known as The Lord of the Waves and the Waters, the King of the Hosts of the Sea. But let me remind you once again that these KINGS are marked as "Knights" on the cards themselves. It is advisable that the true titles be written on the cards by the student.

[*All the true titles of the Court and small cards may be found in Equinox Vol. I, Number 8 or on "THE WHEEL OF THE TAROT" designed by Frater Achad.]

We may also obtain a very complete Sub-elemental Attribution to these Court cards, for The KINGS being 4 forces are all FIERY while there are FOUR SUITS also attributed to the elements, so we get different combinations as follows-the King of Wands is FIRE of FIRE, King of Cups = FIRE of WATER, King of Swords = FIRE of AIR and King of Pentacles = FIRE of EARTH. So also with all the other cards. The Prince of Cups, for instance, is AIR of WATER because the Prince = Vau = Air, and Cups = Heh = Water. This may appear a little confusing at first but one soon grasps the idea and once it is fixed in the mind one has the first principles of all this symbolism firmly rooted in consciousness.

There is however another consideration which should be brought forward, viz.: That KETHER is PURE SPIRIT so that the NAME IHVH really only governs the NINE SEPHIROTH below Kether, for in a certain manner, as mentioned before, it is representative of THE ELEMENTS ONLY, and these are CROWNED by SPIRIT. MAN, too, is made up of these ELEMENTS, but by the LIGHT of THE HOLY SPIRIT within him he may RULE and GOVERN them once he has COME TO THE LIGHT or found the KINGDOM of HEAVEN within himself. The process whereby he may find his TRUE SELF will be described later on, but here we should remark that when he does so, he escapes the LAW of the FOUR - the Cross or Square - and becomes a Perfect MICROCOSM or LITTLE UNIVERSE made in the Image and Likeness of GOD. Then he is Symbolized by the PENTAGRAM or FIVE-POINTED STAR of UNCONQUERED WILL and Mystically the letter Shin, which is the HOLY SPIRIT, is said to descend into IHVH thus forming IHShVH or Jeheshuah, the God-Man. This process is symbolized in the Tarot by the ACES which correspond to KETHER and SPIRIT being placed at the top of a Pentagram, the other four arms being attributed to FIRE, WATER, AIR and EARTH, also to KINGS, QUEENS, PRINCES and PRINCESSES. Thus we find we have FIVE ELEMENTS or rather FOUR ELEMENTS which have their ROOTS in SPIRIT. The Aces are called the ROOTS of the Elements, thus, Ace of Wands = The Root of Fire, Ace of Cups = the Root of Water, Ace of Swords = the Root of Air and the Ace of Pentacles = the Root of Earth. These ROOTS signify the SPIRIT. All the foregoing will be made clearer if we complete this Chapter by summing up what we have said in tabular form and also by means of a diagram showing the Holy Pentagram, or Man, with the Elements rightly attributed according to THE NAME IHShVH.

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CHAPTER SIX.

CONCERNING THE MACROCOSM AND THE MICROCOSM AND HOW BY MEANS OF THE TREE OF LIFE WE MAY LEARN TO UNITE THEM, THUS ACCOMPLISHING THE GREAT WORK.

We have spoken in the last chapter of the Microcosm which is Man, we must now discuss the Macrocosm which is God, and the Means of Uniting these which is called the Great Work.

When the Qabalists tell us of the Creation of the Universe through the Father, Mother, Son and Daughter symbolised in the NAME IHVH, which is active in the SEPHIROTH, we must not think that the process ends with the production of MALKUTH, the Material World, for this is likened to the UNREDEEMED or Animal Soul in Man, viz: that which only Perceives and Feels. This "fallen one" must be RAISED TO THE THRONE OF THE MOTHER, that is to say, come to UNDERSTAND. The process of redemption is symbolised as follows, The DAUGHTER must marry the SON, she then becomes THE MOTHER who in turn arouses the active force of THE FATHER, and these twain being UNITED, all is RE-ABSORBED into THE CROWN. This sounds complicated, but it is very important that we should grasp its true meaning.

HERMES tells us "That which is above is like unto that which is below, and that which is below is like that which is above, for the performance of the Miracle of the One Substance." The Qabalists say that The Universe is the MACROCOSM and that Man is the MICROCOSM or Little Universe. Between these is a direct CORRESPONDENCE for Man is made in the Image and Likeness of God. We are all produced from the ONE SUBSTANCE and have within us, potentially, all the possibilities and Powers of Nature and of God, but these have to be brought out and developed before we can say we have become the perfect Microcosm, a true Mirror of the ALL. We are, at first, like the Unredeemed Daughter, creatures of mere animal feeling with some power of perception. We have within us a vast storehouse, the AUTOMATIC or SUB-CONSCIOUS part of our being, which corresponds to YESOD the FOUNDATION on the Tree of Life. This Automatic Consciousness takes care of the vital functions of the body, without need of attention from the conscious self, which is, after all, but a very limited thing and mostly illusion at that. Now the SON, with the Sephiroth which He represents, corresponds in man to the REASON and INTELLECT, and their Marriage with the lower or animal soul is necessary for our development, but there is a further Mystery, for above REASON lies another state, THE SUPERCONSCIOUS, which alone brings UNDERSTANDING. But we have to go through certain processes, pass certain ordeals, before this CHILD of the HIGHER is born in us. When we UNDERSTAND we shall be able to perceive directly, without inference or deduction, and in that state we may receive the TRUE WISDOM OF THE FATHER, and so regain the LIGHT OF THE CROWN.

This is a very brief statement, but it will give some idea of the necessity for "CLIMBING THE TREE OF LIFE " which is the Road to the Attainment of ADEPTSHIP, leading in turn to the perfection of the MASTERS, who have completed the GREAT WORK as far as they Themselves are concerned.

Just as the Microcosm -Man- is symbolized by the Pentagram or Five Pointed Star, so is the MACROCOSM -GOD- symbolized by the HEXAGRAM or SIX-FOLD STAR. The attainment of " Union with God" is considered by all religions to be the Great Work which lies before us. We may symbolize this as Uniting the FIVE and the SIX, and this operation is sometimes called 5=6 which is the formula used by the Great Brotherhood known as the A.*. A.*. This particular stage belongs to the Grade called Adeptus Minor, and corresponds to the "Knowledge and Conversation of the Holy Guardian Angel" or True Self, which is obtained in TIPHERETH, where the DAUGHTER is united to the SON. In order to make this clear I must describe some of the necessary steps leading to this Attainment.

The TREE of LIFE is sometimes considered as representing the GRADES of a THREE-FOLD ORDER, in which case each SEPHIRA is attributed to one Grade, or represents the stage of the work attained to by those who hold that Grade. We must remember that each Sephira is both Positive and Negative, so likewise is this Order a CHAIN SYSTEM wherein those holding any Grade receive an influx of help from the

Grade above them and transmit their help in turn to those below. Thus there is an unbroken stream of INFLUENCE from the CROWN to the KINGDOM and beyond.

Suppose one aspires to climb this TREE, how important it becomes that he should know the Correspondences, Symbols, etc., which are the Land Marks and Sign Posts on the Way. Do not think that I have given you all the Correspondences, there are hundreds of them to each Sephira and Path, but I have given you enough to show the main idea, and you will find the means of extending your knowledge in such books as 777 (which is a complete Table of these Correspondences,) and elsewhere. This treatise is intended only to indicate something of the Nature and Use of the Tree of Life, and so I have only dealt with the different aspects very briefly. Each would require volumes in order to cover the subject fully.

I will now tell you something of the Order whereby one may learn the Path to the Highest. First one becomes a PROBATIONER, that is, one who is outside the Order but who is OBLIGATED to "Obtain a Scientific Knowledge of the Nature and Powers of his own being". When he has accomplished this task he becomes a NEOPHYTE and enters the Sphere of MALKUTH. There he learns to CONTROL the Nature and Powers of his own being. He finds these much wider than he expected and his task before reaching YESOD is to control the ASTRAL PLANE, which he accomplishes by the use of the Pentagram which makes it possible either to Invoke or Banish all the Elements and to control them. In YESOD he becomes a ZELATOR and must learn to CONTROL the FOUNDATIONS of his own being. This is accomplished through control of the body and breath or Prana. On passing to HOD the Sphere of Mercury he becomes a PRACTICUS and must overcome the VACILLATIONS of his own being. He studies the Holy Qabalah and such Eastern Systems as Gnana Yoga. In NETZACH he becomes a PHILOSOPHUS, and his task is to obtain CONTROL of the ATTRACTIONS and REPULSIONS of his own being. Netzach being the sphere of Venus and the House of Love he does so by means of proper DEVOTION or in Eastern Systems BHAKTI YOGA. Thus, having passed the Initiations of the 4 Elements, he is ready to pass on to the INNER ORDER which lies behind the VEIL. This is called the College of Adepts or COLLEGIUM AD SPIRITUM SANCTUM, but he must wait outside the Veil until he has transmuted his previous work into Spirit, that is to say, he must obtain DHYANA the sixth stage of Raja Yoga as it is called in the East, or, as we call it, he must ATTAIN to THE KNOWLEDGE and CONVERSATION of THE HOLY GUARDIAN ANGEL which is his Task in TIPHERETH. While in the Grade of ADEPTUS MINOR, he learns the True Mysteries of the Rosy Cross, so that his task in the next Grade, ADEPTUS MAJOR, corresponding to GEBURAH, is to apply the FORMULA of the R. C. Thus he becomes a true Magician if he uses his Powers rightly. After accomplishing this task he becomes an EXEMPT ADEPT and passes to CHESED, the Sphere of Jupiter, where he must exercise his authority in the right way, for he has attained to all that is possible on the Plane of Reason. Again he must wait before he passes to the Third Order, for there is indeed a Great Gulf Fixed between Chesed and Binah and this is called THE ABYSS. Strange as it may seem he must give up all he has attained, including himself, before he can pass this Abyss and be reborn of the Spirit into BINAH where he becomes known as NEMO or No-Man. He is now MASTER of THE TEMPLE for having given up 'self' he is able to comprehend and Understand ALL. CHOKMAH the next SPHERE is attributed to the GRADE of MAGUS. Here we find the Great Masters of Wisdom, those who are truly WORDS (Logoi) under Whose WILL all below is directed, and HUMANITY gradually INITIATED, according to the Plan of the ONE CREATOR and by the LIGHT of THE CROWN. The Highest Grade, is called IPSISSIMUS, it is that wherein SELFLESSNESS is SELF and EXISTENCE IS EXISTENCE, of which no word may be spoken.

Thus have I briefly mapped out the Way. It is for you to discover The Truth and to Live the Life.

I have made no mention of the "Paths" which connect the Sephiroth, and which correspond to the Symbolic Designs of the TARO. I will however indicate the method of progress from Grade to Grade. From Malkuth to Yesod there is but one "path" to travel. From YESOD to HOD there are two, for it is necessary to combine the ideas suggested in the paths from MALKUTH to HOD with those from YESOD to HOD. Again from HOD to NETZACH there are "three" to be combined;- the Path from Malkuth to Netzach, the one from Yesod to Netzach and that which leads

directly from Hod to Netzach. Thus, step by step, one must discover the Way, Pass the Ordeals and Tests, Overcome his own Obstacles and Illusions. (Though there are Those who will help us if we truly aspire and are prepared always to GIVE HELP in our turn.)

Every step we take, we must retain our link with the Higher and with the Lower, for this is an endless chain and every link is tested to the uttermost lest that chain break. Or again, it is called the Great Wheel of Life, the least little "cog" of which may well be proud in trying to fulfill his office perfectly.

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CHAPTER SEVEN.

CONCERNING THE LITERAL QABALAH AND THE METHODS OF GEMATRIA, NOTARICON AND TEMURAH.

So far we have dealt solely with "The Tree of Life" and its "Correspondences," making no mention of what is known as the "Literal Qabalah." This, however, plays an important part in our studies and workings.

The Hebrew Alphabet, as previously explained, has a numerical basis, so that, in truth, every Word as well as every Letter is really expressive of a number. Again, any two Words having a similar Numerical Value may be said to have a natural affinity through their vibration. This is the basic idea of what is called GEMATRIA and upon it a system of interesting Correspondences has been built up, especially in regard to the Hebrew Scriptures and other Qabalistic writings, wherein a Word or even a Sentence may be made to disclose some hidden meaning (often concealed in that way by the writer) by finding the numerical correspondence between it and other words or sentences of like value.

To take a very simple example in the case of the "Motto" of the writer which is AChD = ACHAD meaning UNITY. This will be found to add to 13, thus Aleph = 1, Cheth = 8, Daleth = 4; $1 + 8 + 4 = 13$, whereas the word AHBH, meaning Love or Beloved, has the same value thus: Aleph = 1, Heh = 5, Beth = 2, Heh = 5; $1+5+2+5=13$. The close correspondence between these two ideas or words, is quite plain.

The above is a very simple example, there are of course others not so apparent, but of great interest to Students of the Q. B. L. Of particular value is the correspondence between the Letter Shin = 300 and the words RUCH ALHIM, Ruach Elohim, The Spirit, or Breath, of the Creative Gods," for these words add to 300 also. Again Shin = 300 = ALP, LMD, HI, IVD, MM the word ALHIM with each letter spelt in full. Also we find the words AVR BPAHH which are equivalent to "Khabs am Pekht" or "Light in Extension" have a numerical value of 300 which brings out their correspondence with the Letter of Spirit and Fire Shin.

Now ALHIM is the word for "The Creative Gods" mentioned in the First Verse of Genesis which reads "In the Beginning ALHIM created the essence of the Heavens and the essence of the Earth" ALHIM has the value of 86, Aleph = 1, Lamed = 30, Heh = 5, Yod = 10, Mem = 40 = 86, and this is also the numeration of AHIH ADNI which means "I AM ADONAI," Adonai is the Lord who is said to have been one with all the Works of the Creator and is, so to speak, The Holy Guardian Angel of Humanity.

The first Word of Genesis BRASHITH has been commented upon so fully by Qabalistic Scholars that I shall make no attempt to do so in this place. Enough has been said to give an idea of the methods employed in. this type of working, except that we may also obtain the "Key Note" of Words through their TAROT correspondences, after having reduced their number to its essence by means of "Theosophical Addition." Thus, we take the Hebrew Word ThShMIM = $400+300+40+10+300 = 1050$ and after adding the digits of this number $1+0+5+0=6$ we may refer it to the VIth Key of the Tarot, which proves to be THE LOVERS. Since the Hebrew Word referred to happens to mean "coition" we find an instance where the Tarot may throw valuable light on the matter and is the Key to the meaning of the Word. Again 6, its basis, is suggestive of the Interlaced Triangles or the Hexagram, which represents the Marriage of Fire and Water, or The Father and Mother. So then we obtain another interpretation by means of a SYMBOL. Further $6 = \text{Vau}$ the letter of the SON in the Ineffable Name IHVH and this SON is the result of the Union of the Father and Mother, which is in turn true numerically, since $4=10$ and $\text{Heh} = 5$, $10+5=15$, $1+5=6= \text{Vau}$ This example will suffice, but the student will be able to trace many others of equal or greater interest.

Another Qabalistic Method is called NOTARICON, meaning a Shorthand-writer.

In this case the Initial, Final or Medial Letters of a Word, are taken as the Initial letters of the Words of a Sentence which has an affinity with the original Word. Thus, to use a well known example, BRASHITH, the first word of Genesis, is made to suggest the Sentence BRASHITH RAH ALHIM SHIQLBV ISHRAL ThVRH, which means "In the Beginning Elohim saw that Israel would accept the Law." There are many other possible sentences to be formed from these Initial Letters as will be found in the various treatises on this subject.

On the other hand, sometimes the Initials of a Sentence are used to form a Word, as in the case of the phrase ATEH GIBOR LEOHM ADONAI, expressed in the Word of Power, AGLA, which then may be said to conceal the Meaning of the whole sentence "Unto Thee be the Power O My Lord Adonai". Another well known example is ChKMh NSThRH, which expresses the SECRET WISDOM of the Qabalah, the Initials ChN (Chen) forming the Hebrew Word for GRACE.

There are also many methods of "permutation" or TEMURAH of which one is known as ANBM (Anbam). The Hebrew Alphabet is divided into two halves of eleven letters each, the top half in its usual order (from Right to Left) and the lower reversed. Various arrangements form different combinations. In the case of ANBM the lower line appears thus:

11	10	9	8	7	6	5	4	3	2	1
K	I	T	Ch	Z	V	H	D	G	B	A
S	O	P	Tz	Q	R	Sh	Th	L	M	N

Each letter of a Word is substituted for that above or below it in the other line, thus forming a different word or making a cipher system. In the above instance, the word AChD (Achad = Unity) would become NTzTh a word the meaning of which I do not know (the example was taken at random) but which adds to 540. This number is that of another Word meaning "The Upper Part" or, it reduces to 9 ($5+4+0=9$) which is equal numerically to a word meaning "Became Powerful, Grew High." It may seem as if we had destroyed the Sacred Unity of our original Word in this instance, but again we may try the Tarot. The first letter of our word is Nun = 50 = Tarot Key XIII. Now 13 is the numeration of the word AChD or Unity. This Trump is that of DEATH, which is called "The Child of the Great Transformers." Now the other letters TzTh by Tarot give THE STAR and THE UNIVERSE, so we may think this transformation indicates "THE DEATH of THE STAR UNIVERSE," but this is only apparent, for the UNITY cannot be destroyed, as we shall see on taking the Key of the whole word $540 = 5+4+0 = 9 = \text{IX} = \text{THE HERMIT}$ of the Tarot, carrying concealed beneath his cloak his Lamp, in which Burns a STAR, thus secretly bringing the Light of Unity to the Adepts of the Inner College.

There are many other arrangements of the lower line of letters, but the name of the method employed is always obtained from the first two pairs of letters on

the right hand end of the lines, thus in this case AN, BM.

Another method of Cipher Writing is called AIQ BKR or "The Qabalah of Nine Chambers" thus:

By arranging the letters in groups of Units, Tens, and Hundreds, we obtain a system whereby a Dot placed in one of the Nine Chambers, would represent the Unit Letter, and Two Dots or Three Dots the Tens or Hundreds.

This grouping of the letters may be used in other ways, such as by taking the Tarot Cards Corresponding and thus obtaining new Combinations of ideas.

Those who are sufficiently versed in the Art of Q.B.L. sometimes draw inferences from the SHAPE of the Letters themselves, but this method is hardly for beginners. One well known example is the letter Aleph which is said to symbolize the letter Yod because it is formed of the letters Yod, Vau, Daleth, which are those of Yod spelt in full. Or by another method, the letter Kaph might be said to conceal Yod, since Kaph = 20 and IVD = 20, etc.

Enough has been said to give the Student an idea of the best known Methods of the Literal Qabalah, and we may now pass on to a brief sketch of some of the important Qabalistic NUMBERS, by the study of which we shall obtain further Light on the Path.

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CHAPTER EIGHT

CONCERNING NUMBERS, SYMBOLS AND MATTERS COGNATE.

The Three Interpretations of the Numbers from 1 to 10, given in "The Equinox" Volume 1. Number 5, are so brief, concise and clear, that I am fain to depart from my intention to refrain from using books of reference and, with due acknowledgments to Fra. P., quote the passages in full.

I.

0. The Negative-the Infinite-the Circle, or the Point.

1. The Unity - the Positive - the Finite - the Line, derived from 0 by extension. The divine Being.

2. The Dyad - the Superfices, derived from 1 by reflection 1/1 or by revolution of the line around its end. The Demiurge. The Divine Will.

3. The Triad, the Solid, derived from 1 and 2 by addition. Matter. The divine Intelligence.

4. The Quaternary, the solid existing in Time, matter as we know it. Derived from 2 by multiplication. The Divine Repose.

5. The Quinary, Force or Motion. The interplay of the divine Will with matter.

Derived from 2 and 3 by addition.

6. The Senary, Mind. Derived from 2 and 3 by multiplication.

7. The Septenary, Desire. Derived from 3 and 4 by addition (There is however a secondary attribution of 7, making it the holiest and most perfect of the numbers).

8. The Ogdoad, Intellect (also Change in Stability). Derived from 2 and 3 by multiplication, $8=2^3$.

9. The Ennead, Stability in Change. Derived from 2 and 3 by multiplication, $9 = 3^2$.

(Note, all numbers divisible by nine are still so divisible, however the order of the figures is shifted.)

10. The Decad, the divine End. Represents 1 returning to 0. Derived from $1+2+3+4$.

11. The Hendecad, the accursed shells, that only exist without the divine Tree. $1+1=2$, in the evil sense of not being 1.

II.

0. The Cosmic Egg.

1. The Self of Deity, beyond Fatherhood and Motherhood.

2.. The Father.

3. The Mother.

4. The Father made flesh - authoritative and Paternal.

5. The Mother made flesh - fierce and active.

6. The Son-partaking of all these natures.

7. The Mother degraded to mere animal emotion.

8. The Father degraded to mere animal reason.

9. The Son degraded to mere animal life.

10. The Daughter, fallen and touching with her hands the shells.

It will be noticed that this order represents creation as progressive degeneration - which we are compelled to think of as evil. In the human organism the same arrangement will be noticed.

III.

0. The Pleroma of which our individuality is the monad: the "All-Self".

1. The Self - the divine Ego of which man is rarely conscious.

2. The Ego; that which thinks "I" - a falsehood, because to think "I" is to deny "not - I" and thus create the Dyad.

3. The Soul; since 3 reconciles 2 and 1, here are placed the aspirations to divinity. It is also the receptive as 2 is the assertive self.

4-9. The Intellectual Self, with its branches:

4. Memory.
5. Will.
6. Imagination.
7. Desire.
8. Reason.
9. Animal being.

6. The Conscious Self of the Normal Man; thinking itself free, and really the toy of its surroundings.

9. The Unconscious Self of the Normal Man. Reflex actions, circulation, breathing, digestion, etc., all pertain here.

10. The illusory physical envelope; the scaffolding of the building.

The above quotations will give the Student food for thought, and should be carefully studied in the light of what has been written in the previous chapters.

The study of the numbers above Ten involves a great deal of work, and far too lengthy an explanation for this brief treatise. In the SEPHER SEPIIROTH (to be found in "The Equinox" Vol. 1, Number 8), we have a more or less complete Qabalistic Dictionary of Numbers and their corresponding Words. This book is quite invaluable. The Student, as time goes on and he advances upon the Path, finds CERTAIN NUMBERS are of peculiar importance to him, and these become so closely associated with his Work, that they form Keys to the innermost recesses of his being. These will not always be the same for each student, rather each must discover his own, sometimes by years of toil. The writer has found the Numbers 0, 1, 13, 31, 861 93, 111, 136, 141, 165, 300, 418, 419, 496, 620, 777, 913, 963, all very closely associated with his Work, besides, in a more general way, such great Numbers as 65, 78, 156, 666, etc.

It is not within the scope of this work to discuss the many wonderful things that have arisen in connection with the above Numbers, as far as the author is concerned, but in order to give the Student some idea of the Nature of the Sepher Sephiroth, and how words may be connected through their numerical value, I will take 31 numbers and their equivalents as an example. The first 24 of these numbers have been chosen simply on account of their close juxtaposition on the TREE of LIFE. The others, being of the Grand Scale, are interesting on that account. I commence with 12, since 1 and 2 are Kether and Chokmah, then 13, as 1 and 3=Kether and Binah, and so on.

12

He longed for, missed
AVH

He departed, went forth
AZD

A little book, pamphlet, letter; tools
GT

To multiply
DGH

A City of Edom
HBH

HE. (Heh Is referred to Mater, Vau to Pater, Aleph to Corona)
HUA

Vau; hook, nail, pin
VV

This, that
ZH

To penetrate, be sharp; (Ch.) one
ChD

13
A small bundle, bunch
AGDH

Beloved. Love
AHBH

Unity
AChD

Hated
AIB

Emptiness
BHV

Raised up
GHH

Chokmah, 42-fold Name in Yetzirah (See 777)
GI

Anxiety
DAGH

A Fisher
DVG

Thunder: to meditate; he removed
HGH

A city of Edom
HDD

Here; this
ZV

A locust
ChGB

He shall come
IBA

16
Hyssopus
AZVB

He seized, cleaved to
AChZ

Elevated, exalted, high
GBVH

(Verb. subst.) Injury, war, lust; fell
HVH

She
HIA

Alas! -Woe
VI

Like, equal to
ZVG

21
Existence, Being, the Kether - name of GOD
AHIH

But, yet, certainly
AK

Deep meditation
HGIG

Ah! -Alas!
HVI

Purity, innocence
ZHV

Vide Sepher Yetzirah
IHV

23
Parted, removed, separated
ZChCh

Joy
ChDVH

A thread
ChVT

Life
ChIH

24
He whom I love
AHVBI

He who loves me
AVHBI

A Mercurial GOD. His essence is AZ, 8
AZBVGH

Substance; a body
GVIH

A pauper
DK

Angel of 2 C.
HBBIH

Abundance
ZIZ

A water-pot, a large earthen vessel
KD

The Numbers of the Sephiroth of the Middle Pillar; 1. + 6 + 9 + 10
[Vide K.D. L.C.K. p. 273]
HVIH

26

Seeing, looking at

ChVZH

Sight, vision
ChZVH

TETRAGRAMMATION, Jehovah the Unutterable Name, the Lost Word
IHVH

Kebad, husband of the impure Lilith [K.D. L.C.K. 464]
KBD

31

How?
AIK

GOD of Chesed, and of Kether of Briah
AL

To go
HVK

A beating, striking, collision
HKAH

And there was. [Vide S.D.I. par. 31]
VIHI

K. of S. Fig. 31
IIAI

Not
LA

32

Coalescence of AHIH and IHVH Macroprosopus and Microprosopus. This is symbolized by the Hexagram. Suppose the 3 I's conceal the 3 Mothers Aleph, Mem & Shin and we get 358 q. v.
AHIHVH

Lord
BL

Angel of 5 W.
VHVIH

Copula Maritalis
ZIVVG

Was pure
ZKH

Zig-zag, fork-lighting
ChZIZ

Unity K.D. L.C.K. p. 432
IChID

Glory
KBVD

Mind, heart
LB

35
Agla, a name of GOD; notariqon of Ateh Gibor le-Olahm Adonai
AGLA

Boundary limit
GBL

He will go
IHK

45
Intelligence of Saturn
AGIAL

Adam
ADM

The Fool
AMD

Redemption, liberation
GAVLH

To grow warm
HM

Heaven of Tiphareth
ZBVL

Hesitated. [Vide no. 405]
ZChL

Spirit of Saturn
ZZAL

She who ruins
ChBLH

Tet. in Yetzirah
IVD HA VAV HA

Greatly, strongly
MAD

Yetzirah's 'Secret Nature' [Vide
MH

I.R.Q. xxxiv.]
46
name of GOD
ALHI

female slave; cubitus
AMH

Tin, the metal of Jupiter
BDIL

A dividing, sundering, separation
HBDLH

Angel of 7 S.
HHHAL

A ruiner
ChVBL

Angel ruling Taurus
TVAL

Levi, Levite
LVI

47
Foolish, silly. (Stultus)
AVIL

A weeping
BKIIH

Cloud; high place; waves; fortress

BMH

Angel ruling Virgo
IVAL

To clutch, hold
ChLT

54
A basin, bowl, vessel. [Ex. xxiv. 6]
AGN

Rest
DMI

A Tribe of Israel; to judge, rule. [Vide K.D. L.C.K. p. 37]
DN

Pertaining to summer
ChVM

My flame; enchantments
LHTI

A bed; stick, rod
MTH

To remove
ND

56
Dread, terror
AIMH

He suffered
ANH

Angel of 4 C.
HIIAL

Day
IVM

Beautiful
NAH

[Vide no. 4991
AHBIM

[Vide K.D. L.C.K. p. 69] An ear
AZN

Night Demon of 1st Dec. I
DAGN

My strength, power, might
ChILI

Love, kindness, grace; notariqon of Chokmah Nesethrah, the Secret Wisdom
ChN

Ruler of Water
TLIHD

Angel of 6 S.
IIZAL

Angel of 3 P.
LHChIH

[Vide K.D. L.C.K. p. 69]
NCh

[Vide K.D. L.C.K. p. 57]
AVNI

The Understanding
BINH

Night Demon of 3rd Dec. II
VINA

Zayin
ZIN

Debased
ZLL

To embalm
ChNT

Angel of 3 C.

IBMIH

69

A manger, stable; an enclosure
ABVS

Myrtle
HDS

L.A. Angel of Pisces
VKBIAL

There are 78 cards in the Tarot. The Mystic Number of Kether as Hua. The sum of the Key-Numbers of the Supernal Beard (Sum 1-12).

78
Angel of 10 W.
AVMAL

Angel of Ra Hoor Khuit
AIVAS

Briatic Palace of Chesed
HIKL AHBH

Angel of Mars
ZMAL

The breaker, dream
ChLM

To pity
ChML

To initiate
ChNK

Angel of 2 S.
IZLAL

Angel of 1st Dec. Taurus
KDMDI

Bread (P's. lxxviii. 25) = ChLM by metathesis. [K.D. L.C.K. p. 500]
LChM

Angel of 2 S.

MBHAL

The Influence from Kether
MZLA

Salt
MLCh

The name of a Giant
OZA

79
Boaz, one of the Pillars of the Temple of Solomon
BOZ

Die
GVO

Angel of 8 S.
VMBAL

Jachin, one of the Pillars of the Temple of Solomon
IACHIN

3rd Shin
SIT

Conjunction, meeting, union
ODH

87
[Vide K.D. L.C.K. p. 114]
ALVN

A cup
ASVK

Angel of 1st Dec. Pisces
BHLMI

Blasphemed
GDP

Standards, military ensigns
DGLIM

Determined

ZMM

White Storks
ChSIDH

Whiteness; frankincense; Sphere of Luna
LBNH

89

Shut up
GVP

Body
GVP

Silence
DMMH

Angel of 9 S.
MChIAL

(1-13). The Mystic Number of Kether as Achad. The Number of Paths in the
Supernal Beard; according to the number of the Letters, Kaph = 11, etc.

91

A tree
AILN

Amen. [Cf 741-1
AMN

The Ephod
APVD

The "IHVH ADNI" interlaced
IAHVDNHI

Angel of 4 S.
KLIAL

Archangel of Geburah
KMAL

Food, fare
MAKL

Angel
MLAK

Daughter, virgin, bride, Kore
MLKA

Manna
MNA

A hut, tent
SVKH

Pekht, "extension"
PAHH

111
Red. [Vide Gen. xxv. 25]
ADMVNA

A name of GOD
AChD HVA ALHIM

A thousand; Aleph
ALP

Ruin, destruction, sudden death
ASN

AUM
AOM

Thick darkness
APL

Passwords of (a certain grade)
IVD IHVH ADNI

Mad
MHVLL

Angel of Sol
NKIAL

Common holocaust; an ascent
OVLH

A Duke of Edom
OLVH

Title of Kether. (Mirum occultum)
PLA

222

Urias
AVRIH

"Unto the Place." [Ex. xxiii. 20]
AL HMQVM

Whiteness
HVVRH

Goodly mountain. [Ex. iii. 25]
HR TVB

Now, already; K'bar, "the river
KBR

Eliebar "; Day Demon of 3rd Dec.
I will chase
RAVIH

333

Qabalah of the Nine Chambers
AIQ BKR

Choronzon. [Vide Dr Dee, & Lib. 418, 10th Aire]
ChVRVNZVN

Snow
ShLG

444

The Sanctuary
MQDSh

Damascus
DMSHQ

555

Obscurity
OPThH

Sum of (1-36). Sun. The Number of THE BEAST.
Aleister E. Crowley
ALHISTHR H CROVLHI

666

Aleister Crowley [Rabbi Battiscomber Gunn's v.1.]
ALISTHR QRVLI

The number 5, which is 6 (HA) on the Grand Scale
ALP x HA

Qliphoth of Pisces
NShIMIRVN

Spirit of Sol
SVRTh

Ommo Satan, the 'Evil Triad' of Satan-Typhon, Apophras, and Besz
OMMV SThN

The Name Jesus
ShM IHShVH

777

The Flaming Sword, if the path from Binah to Chesed be taken as= 3. For gimel connects Arikh Anpin with Zaur Anpin.
One is the Ruach of the Elohim of Lives
AchTh RVCh ALHIM ChiIM

The World of Shells
OVLM HQLIPVTh

The foregoing will give the Student some little material to work upon, and to experiment with, in tracing out some of the correspondences for himself, though he needs "The Sepher Sephiroth" for reference and further research. Also he will find "The Essay on Number" in "The Temple of Solomon the King," Equinox Vol. I, Number 5, and "A Note on Genesis," Equinox Volume I, Number 2, of tremendous help and value.

We may now give an example of the way in which we may use the TAROT SYMBOLS for the interpretation of certain WORDS. The relation of these Symbols to the Letters of the Hebrew Alphabet, each spelt in full, has been ably shown in one of the articles mentioned above, but I do not know that any attempt has been made to interpret the Names of the 10 Sephiroth in a similar manner.

The Symbolism of the Tarot Trumps being Universal, many interpretations could be given representing different planes. Here is one, which came to me yesterday, which if deeply MEDITATED upon, may prove illuminating.

AN ATTEMPT TO INTERPRET THE NAMES OF THE SEPHIROTH FROM MALKUTH TO KETHER BY TAROT. Fra.'. Aleph June 12, 1922, E. V.

10. Malkuth. MLKVTh. The REDEEMER of the BALANCE of the FORCES OF LIFE is the HIEROPHANT of the UNIVERSE.

9. Yesod. ISVD. The SECRET of TEMPERANCE shown by the HIEROPHANT to the EMPRESS.-

8. Hod. HVD. The EMPEROR through the HIEROPHANT finds LOVE (The Empress).
7. Netzach. NTzCh. Transformation through DEATH awaits the STAR in the CHARIOT.
6. Tiphereth. ThPARTh The UNIVERSAL TOWER is Blasted by the FOLLY of the SUN of the UNIVERSE.
5. Geburah. GBVRH The HOLY LAW of MAGICK as taught by the HIEROPHANT of the SUN is applied by the EMPEROR.
4. Chesed. ChSD - The CHARIOT of TEMPERATE LOVE.-
3. Binah. BINH -The MAGICAL SECRET of DEATH transforms the EMPEROR.
2. Chokmah. ChKMh - The CHARIOT (or Balanced Control) of the LIFE FORCES, REDEEMS the EMPEROR.
1. Kether. KThR - In the "Hollow of the Hand " (Kaph) of the LORD OF THE FORCES OF LIFE is the UNIVERSAL SUN.

The Student should take his Tarot Cards and study them very carefully in connection with the above, and it may be well if he try to obtain other interpretations, say in the order from Kether to Malkuth, representing the Descent of the Light from above.

He should also study the Shape and Parts of the "Tree of Life" itself, and he will notice that the whole forms an ANKH or Egyptian Key of Life, which is again the symbol of Venus. It should be noticed how the "Tree" forms Three Pillars, those of Mercy and Severity, with the Pillar of Mildness between them. Again, the Hexagram is formed by the Upper Six Sephiroth, and the lines of the Pentagram may be drawn by connecting the upper Five. The "Tree" can be divided into Seven Planes, etc., etc. In fact, one cannot exhaust the possibilities of its study.

I should like to remark once again, however, that this is, after all, just a CONVENIENT MEANS OF CLASSIFICATION. Sometimes we desire to Symbolize ALL as Unity, and we should probably use merely a Circle or Point. Again, there is the DUAL Aspect. Then the Great THREE-FOLD DIVISION as the TRINITY. Then the FOUR-FOLD nature of the ELEMENTS can be expressed as a SQUARE or CROSS. But once we use the CROSS, there is the POINT OF INTERSECTION indicating the Hidden SPIRIT, so we adopt the Great FIVEFOLD classification of THE PENTAGRAM, Symbol of THE MICROCOSM, MAN. Again we wish to symbolize our correspondence to the MACROCOSM and we use the HEXAGRAM, or SIXFOLD STAR, upon which we place the Planetary Symbols and the Holy Seven-fold Name ARARITA, for this Star has a CENTRE which is attributed to The SUN and this makes it also a SEVEN-FOLD means of classification. Next comes our TEN-FOLD QABALISTIC TREE of LIFE, with all its possibilities of extension through the 22 paths, 4 Worlds, etc. and its TAROT ATTRIBUTIONS. These, again, can just as well be expressed in the form of a Great Wheel, with the TWELVE SIGNS of the ZODIAC on its rim, and it is from the Rulers of the Decanates that the Divinatory meanings of the Small Cards are obtained. Lastly, since this Wheel has a CENTRE it expresses THIRTEEN, and we may arrange our Zodiacal attributions on a GREEK CROSS of THIRTEEN SQUARES with SPIRIT at the CENTRE. So, you see, you must not think the Plans are fixed, they can always be interchanged, according to the Nature of that aspect we most desire to make prominent.

But remember, in all this diversity, is the One underlying UNITY, which itself arose from that which is NOT.

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CHAPTER NINE.
OF THAT WHICH WAS AND IS AND SHALL BE.

"The word of Sin is Restriction "

"Love is the law, love under will"

"Do what thou wilt shall be the whole of the Law."

These words may sound strangely in your ears who hear them for the first time; and what have they to do with the Qabalah and the Tree of Life?

This little treatise would not be complete without some mention of the wonderful Qabalistic correspondences to be found in LIBER LEGIS, The Book of the Law of the Aeon of Horus.

You may never have heard of this Book, yet since it is written therein "The Law is for all", it is well that I should give you a brief glimpse of this matter. In order to do so, I shall be obliged to make some explanation as to how I came to apply myself to the study of its manifold Mysteries, which have gradually been unfolded in such a marvelous manner.

On March 21st, 1904 E. V. occurred, what is known to the adepts as, THE EQUINOX OF THE GODS, that is to say, the advent of a New Aeon, and a consequent change of Office in the Great Hierarchy which is engaged in the Initiation of Humanity on this planet. The Old Order changeth and all things become New. About this time, under very extraordinary circumstances, Frater O. M. an Adept of the A.*. A.'. received a communication through, what appears to have been, a praeterhuman Channel. This communication is known as LIBER AL vel LEGIS, and consists of 220 verses, divided into Three Chapters. The 1st chapter contains instructions from NUIT, Lady of the Starry Heavens, the 2nd from HADIT, the inmost essential Self of All, and the 3rd from Ra-Hoor-Khuit, Lord of the Aeon. The full details of this communication, will be given to the world in the proper manner, time, and place and by the proper Authority.

In 1909, I - Achad - became a Probationer of the Great Brotherhood known as the A.*. A.*., and for some years I toiled at the Great Work, first under the guidance of one Fra.'. P. A. and later under Fra.'. O. M. Thus did I first contact this New Current. In 1916, at the Summer Solstice, I underwent a Great Initiation, which showed in a certain way I was destined to fulfil one of the prophesies in Liber Legis in a most unusual and unlooked-for manner. This was followed, IS months later at the Winter Solstice 1917 E. V., by a continuation of the Great Initiation on another Plane. The first dealt with the SEPHIROTH and the second with the PATHS of the Tree of Life. Both led to an extraordinary unification of the Whole Tree in my consciousness. The Initiation of 1917 (and by this I do not mean of the "Lodge Room" kind, but one directed entirely by the Masters of Wisdom from other Planes of Being), resulted, about a year later, when time had enabled me to get a clear perspective of the event, in my obtaining a certain Qabalistic Key to Liber Legis (as prophesied therein), and this Key was delivered to Frater O. M., who had by then become The Master Therion. This was the means of opening many of the doors of the Palace, and was accepted as sufficient proof that I had certain Work to do in connection with "Liber Legis" and the New Aeon. For myself, how could I doubt or avoid it, even if I would? I had aspired to the Highest, and this was the result of my aspiration, this close tie with events, which time will show to be of unimaginable importance to all Humanity. In "Liber Legis" there is much which is entirely strange, and at first repugnant. For five years Frater O. M., who received it, endeavoured to avoid His task of proclaiming the Law to All, yet such depths of Wisdom were hidden in this Book, such wonderful fore-knowledge of events, that it PROVED itself to be unavoidable. It is not my work to comment on this Book, - that has been wisely provided for in the Book itself, - but I do wish to point out that the Qabalistic implications are simply marvelous, both in regard to the depths of the concealed meanings, and the simplicity of the Cipher when they are brought to Light. Such statements as "Nothing is a secret key of

this law. Sixty-one the Jews call it; I call it eight, eighty, four hundred and eighteen. But they have the half: unite by thine art so that all disappear", become perfectly clear and lucid once the Key is found. And this is but one of its characteristic Qabalistic puzzles.

I point this out to show how my little study of the Holy Qabalah, proved of such great help when the time came and I needed to make use of it. I may remark that the Poise and Equilibrium which it gave me, proved my salvation time and again in the most terrible Ordeals, keeping my inner Being balanced and calm amidst a maelstrom of conflicting forces, and enabling me to coordinate them into an orderly Whole. Finally, it has led me to, what I believe is, the reconstruction of the Original Qabalistic Plan. It explains the Path indicated by the Child Horus in the First AETHYR of "The Vision and the Voice" obtained by Frater O. M. in 1909 E. V. I am dealing with these things in the Appendix to this little Book. How could I have guessed what the writing of it would lead to? I started with the idea of giving my Students an outline of the System I had been using for years, the system whereby I was led to Attain, by which - as has been amply proved - Attainment is possible. Yet, suddenly, without effort, I am led to discover, what appears to be a far simpler Road; on the same Tree, 'tis true, but by different Paths. A Road, the possibilities of which are yet to be discovered, but which may help Humanity to regain the Crown more easily than of yore. A System fulfilling the prophesies of the OLD as well as those of the NEW Aeon, as it is written in Liber Legis: "All words are sacred and all prophets true; save only that they understand a little."

Those who have faithfully endeavoured to live up to the instruction "Do what thou wilt shall be the whole of the Law!", have indeed found this to be the "Straight and Narrow Way". This means that we must discover, each for himself, the Will of God, the Creative Word, in the Depths of our own Being. By finding our True Purpose, and fulfilling it, and it alone - leaving others the Freedom to find and fulfil theirs-we live in Harmony with the Universal Will and Movement of Things, as Stars in the Body of Nuit, the Mother of Heaven.

As we follow this Way, we find our lives corresponding more closely with the Universal Life; we notice the Great Cyclic Laws operative in us, as in all else. Events begin to occur, which check up with Astrological conditions, we find ourselves more and more at one with Nature and Nature's Forces. Our Inner Being gives us LIGHT where-er we travel, and day by day we get closer to the Central Mystery of Being till we can truly exclaim "I and My Father are One." These are some of the things that the New Law has taught me, and for which I can never be too thankful to Him who proclaimed it.

There is no fixity and sameness in this Law. Each has a certain Purpose, a certain part to play in the Cosmic Drama. No two Wills are alike, let us see to it that we never again foolishly try to break the Will of another. The Beauty of Creation may only be understood through its great diversity. Never by trying to make all men express one set pattern or Ideal, can the Plan of Creation be realized. Nature insures Individual Freedom through Order; remember that. This Law does not lead to disorder and confusion, but to the only true Order, wherein each Unit, working according to the True Will of the Whole, makes his individual Work an expression of Himself as a unique part of that Whole. WILL is that which produces CHANGE which is LIFE. Stagnation or fixity, is DEATH. Therefore fear not CHANGE, but embrace it with open arms, for all change is of the nature of LOVE, which is the tendency of any two things to become ONE thus losing themselves in the process. We must learn to rid ourselves of the Illusionary idea of the little "self " as something distinct and separate from the Great Life around us. We must unite ourselves, through LOVE, with Larger and Grander conceptions, thus building up for ourselves that "House not made with Hands, eternal in the Heavens." But do we really build this? In a certain measure, yes, for it requires our Willing co-operation. But the Complete Temple is potentially inherent in the Substance of our own Being, and the Great Architect is in Every Temple Shrine, for He indeed is the Master Builder, and He Builds from within OUTWARDS. Thus we expand into the Body of our Lady Nuit, even as She contracteth and holdeth all the parts of our Temple firmly together.

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CHAPTER TEN. OF THE KINGDOM AND OF THE BRIDE.

The last chapter may have appeared rather like a digression from our main Treatise, but it may also prove a Door leading us to discover the Closed Palaces of The King and Queen.

I have little more to add to what I have already outlined in the earlier Chapters of this Book, for I feel that I have placed in the hands of true Students that which will enable them to obtain a grasp of the fundamental ideas of the Qabalah, without overloading them with details, which can be taken up later at the pleasure of the enquirer.

The "Path" is a long one, whichever way we travel; some say that it goes on forever so that "Only those are happy who desire the unobtainable." But Yesterday, Today and Forever are all included in the HERE and NOW. At least, even in normal consciousness, the Past is Past and we are the result of it. The Future, being determined by the PRESENT, let us act rightly NOW, and that will take care of itself.

If we would obtain the Fruits of the Tree of Life, we must be prepared to put in a little of this Present Time on the study of First Principles. When we have a grasp of these the rest will come in due course, for, as I explained before, The Hidden Influence FLOWS easily once the channels have been opened up.

Now a few further words in regard to the "Channels of Mezla" or "Paths" of the Tree of Life. I have hinted at another possible arrangement of these "Paths" for it is said "When the Great Serpent raised his Head unto Da'ath (Knowledge, the Child of Chokmah and Binah) his Head was BLASTED, therefore is all knowledge piece-meal". We obtain a hint from the earliest Qabalistic Treatise "The Sepher Yetzirah" or "Book of Formations" for it says "Ten are the numbers of the ineffable Sephiroth, ten and not nine, ten and not eleven. Learn this wisdom and be wise in the understanding of it, investigate these numbers, and draw knowledge from them, FIX THE DESIGN IN ITS PURITY, and pass from it to its creator seated on his throne" again Rittangelius gives "REPLACE THE FORMATIVE POWER UPON HIS THRONE" and Postellus states "RESTORE THE DEVICE OR WORKMANSHIP TO ITS PLACE."

So we see there appears to have been some mystery to be cleared up in order to restore the Temple of the Qabalah to its true Splendour.

Now let me give you a few hints from "Liber Legis. "

Chapter I, Verse 49 reads "Abrogate are all rituals, all ordeals all words and signs. Ra-Hoor Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Isa, who also are one. But they are not of me. Let Asar be the adorant, Isa, the sufferer; Hoor in his secret name and splendour is the Lord initiating."

50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the

highest; Thus ye have star & star, system & system; let not one know well the other." These are the words of Nuit, Lady of the Starry Heavens. Again She speaks in verse 57: "...All these old letters of my book are aright; but 'Tzaddi is not the Star. This also is secret: my prophet shall reveal it to the wise." The "old book," is of course The Book of Hermes or Tarot. The prophet did explain this change in His comment to Liber Legis.

Again Hadit speaks in Chapter II, Verse 2.

"Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit am the complement of Nu, my bride. I am not extended, and Khabs (meaning a Star) is the name of my House.

3. In the sphere I am everywhere the centre, as she, the circumference is nowhere found.

4. Yet she shall be known and I never.

5. Behold! the rituals of old time are black. Let the evil ones be cast away; let the good ones be purged by the prophet! Then shall this Knowledge go aright."

And again Verse 34.

"But ye, o my people, rise up & awake!

35. Let the rituals be rightly performed with joy & beauty!"

All this seems to point to a new order of things that will regenerate this Kingdom so that the Will of the Highest may be done on Earth as it is done in Heaven. But how shall this be brought about. How shall Malkuth the Daughter, be Raised to the Throne of the Mother and at last come to Understand?

It was prophesied through Frater O. M. in the "Vision and the Voice" 8th Aethyr. "UNTO HIM THAT UNDERSTANDETH AT LAST do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the mother and be brought to understand."

So we need have no fear, the way is to be made plain, for one has understood at last.

Therefore in the Words of Horus the Crowned Child of the Aeon (First Aethyr) will I point out the Way, for it is written:

" Thou shalt laugh at the folly of the fool. Thou shalt learn the wisdom of the wise. And thou shalt be initiate in holy things. And thou shalt be learned in the things of love. And thou shalt be mighty in the things of war. And thou shalt interpret the oracles. And thou shalt drive all these before thee in thy car, and though by none of these canst thou reach up to me, yet by each of these must thou attain to me. And thou must have the strength of the lion, and the secrecy of the hermit. And thou must turn the wheel of life. And thou must hold the balances of Truth. Thou must pass through the great Waters a Redeemer. Thou must have the tail of the Scorpion, and the poisoned arrows of the Archer, and the dreadful horns of the Goat. And so shall thou break down the fortress that guardeth the Palace of the King my son. And thou must work by the light of the Star and of the Moon and of the Sun, and by the dreadful light of judgment that is the birth of the Holy Spirit within thee. When these shall have destroyed the universe, then mayest thou enter the palace of the Queen my daughter".

Thus, gentle readers, are we shown the Way to the Palace of the Bride.

Set ye out upon that "Never-ending journey, each step of which is an unutterable

reward" and ye shall have naught to complain of, at THE BRIDE'S RECEPTION.

June 13th, 1922.

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APPENDIX

TO

Q. B. L.

OR

THE BRIDE'S RECEPTION

Note.

This Appendix has purposely been left in the form of Notes, made by the Author as certain new aspects of the Qabalah were revealed to him. No attempt has been made to put these into good literary form or to draw together all the various conclusions into a complete whole. The Student will find it necessary to use minute care in tracing out the different Paths indicated, and it may be well to adopt the advice of Chuang Tzu, as translated by Giles:

"Have no established mental criteria, and thus see all things as ONE. "

Q. B. L.

Or

THE BRIDE'S RECEPTION.

APPENDIX TO
CHAPTER TWO.

CONCERNING THE NATURAL BASIS OF CORRESPONDENCES
IN THE HEBREW ALPHABET.

It has been intimated to the Author that some Qabalists consider the Symbolic Names of the Hebrew Letters, taken in their natural order, conceal a description of the Creative Process or natural Cycle of Generation. I have never seen this written of, but one might perhaps attempt to verify the notion and see if it has any foundation in truth.

Aleph The Ox. The Male Generative Power of the Father.

Beth The House. That which shelters. The Womb of the Mother.
 Gimel The Camel. One who carries Water in its belly, therefore suggests that the Mother is with Child by the Father and that it floats in the amniotic fluid.
 Daleth The Door. Means of ingress and egress. Whereby the Child makes its entrance into the World.
 Heh The Window. Lets in Light from outside, suggests that the Child is brought to light.
 Vau The Nail. That which unites or joins. The Umbilical Cord.
 Zayin The Sword, That which severs the cord.
 Cheth The Fence. Suggests an outside enclosure around the field or garden of the Father (Ox) viz: The child lives within its parents estates until..
 Teth The Serpent. The sex-force awakes at Puberty.
 Kaph The Hand. A natural symbol after recognition of sexual desire.
 Yod The Palm (of hand). Obvious from last symbol.
 Lamed The Ox-goad. Desire goads him on towards the opposite sex.
 Mem Water. The Symbol of the Feminine.
 Nun Fish. Seed.
 Sameck Prop. Erection.
 Ayin Eye. Sees object of desire.
 Peh Mouth. Expresses desire by kiss.
 Tzaddi Fish-hook. That which wishes to draw forth fish. Desire aroused in mate.
 Qoph Back of Head. Suggests one lying on back of head.
 Resh Head. Suggests another head, countenance beholds countenance.
 Shin Tooth. Suggests "to bite". Woman crushes Serpent's head.
 Tau Tau. Egyptian Tau-cross. Instrument used to measure the depth of water in the Nile. Phallus in extension.
 Thus we see the Cycle complete. The Son acts as his Father - Aleph - did before him., the Daughter becomes the Mother. As it was in the Beginning, is now, and ever shall be. AMN.

The above is capable of development along other and slightly different lines, according to the grade to which the student belongs, and the aspect of the process to be symbolized. I have suggested the purely physical, since it would be a very natural one with the primitive peoples. The scheme is possible of interpretation on other planes, no doubt, but I have kept entirely to the Symbolic titles of the letters without using, for instance, their Yetziratic or Tarot Correspondences.

APPENDIX TO

CHAPTERS THREE AND FOUR

CONCERNING THE TWENTY-TWO PATHS AND THE ATTRIBUTIONS OF THE TAROT TRUMPS.

SECTION 1.

Having written as far as the end of the brief description of the XVIIth Trump called THE STAR, I noticed the time. and finding it already the small hours of the morning of May 31st E. V., I rested a moment from my labours on this my little book. My mind went back to the words I had just written and underscored, "The symbolism of the Paths is more important when considered from the BOTTOM TO THE TOP OF THE TREE." I went to bed, being right weary, but this thought kept recurring to me until, of a sudden, a glimmer of its tremendous importance illuminated my Understanding. I began mentally working on a plan which had never before been hinted at by any of the so-called Authorities. It seemed to have great possibilities, but I slept upon it and began further investigations in the morning.

The results of these investigations, which have been in progress until this morning, (June 2nd, 1922 E. V.) have proved so far reaching in their consequences that I have found it difficult to decide as to the best manner of dealing with this discovery, which at first sight seems to revolutionize the whole System.

I have decided, therefore, to present to you - and here I do not alone refer to new students but to ALL those of whatever Grade who have based their System of Attainment on the TREE OF LIFE - the first ideas of this revelation, but without dealing with the complexities which will occur to those who realize the consequences involved in making the further adjustments which appear to be indicated, or my own attempts to solve these problems.

This explanation will involve a matter which had not been fully discussed in the previous pages, viz:

THE SWORD AND THE SERPENT.

The Qabalists tell us that the SEPHIROTH were emanated by means of the FLAMING SWORD, or LIGHTNING FLASH, which descended from Kether unto Malkuth (as shown in the diagram in Chapter One.) They also say that this was followed by the ASCENT of the SERPENT of WISDOM who thus formed the PATHS. They showed his head at the top of the Tree, in the path leading from Kether to Chokmah, which is in turn the First Path of the FLAMING SWORD.

All the known authorities have then continued to number the remaining 22 of the 32 Paths of Wisdom, from Path 11 (joining Kether and Chokmah) to Path 32 (joining Yesod and Malkuth). Students have only to refer to such well known Authorities as Mr. W. Wynn Westcott, in his Introduction to the Study of the Kabbalah (Watkins 1910), Book 777 (London 1909), THE EQUINOX, Volume I, Number 2, which shows the attributions of Mr. Mathers and the Golden Dawn, etc., to prove this assertion to be a recognized fact.

One may now question how it was that the SERPENT who formed the Paths by ASCENDING The Tree, could possibly have started at the Top, and why previous commentators have never taken this vital idea into consideration.

Anyway, let us find out what would happen if we followed the SERPENT of WISDOM (NChSh = 358), which the Qabalists attributed to the Messiah (MShIch = 358), and, remembering that "The Wisdom of God is Foolishness with Men", start on our upward journey by the ELEVENTH Path leading from MALKUTH to YESOD and attributed to the Tarot Trump marked 0 = THE FOOL.

We shall then find by following exactly the Reverse Order of the Paths as they were numbered, keeping exactly to the Order of the Letters from Aleph to Tau, and adopting (provisionally) the attributions of the Elements, Planets and Zodiac, exactly as previously shown, that the Tree will take on the following aspect.

The ELEVENTH Path from Malkuth to Yesod, attributed to AIR, will be Aleph, = The Fool, = AIR.

The TWELFTH Path from Malkuth to Hod (the Sphere of MERCURY) will be Beth, the Magician = MERCURY (Note his four elemental weapons coming from Malkuth, the Sphere of the Elements).

The THIRTEENTH Path from YESOD (The Sphere of the MOON) to Hod, will be the High Priestess = Gimel = The MOON. (Note she holds the TORA or TARO on her lap and has the Moon under her feet.)

The FOURTEENTH Path from Malkuth to Netzach (the Sphere of VENUS) will be The Empress = Daleth = VENUS.

The FIFTEENTH Path from Yesod to Netzach will be The Emperor, (Consort of The Empress) = Heh = Aries. (Second Decan of Aries is Ruled by Venus according to Egyptian Astrology, though I am only provisionally content in regard to this Path.)

The SIXTEENTH Path from Hod to Netzach (the Sphere of VENUS) is the Hierophant = Vau = Taurus which is RULED by VENUS. (Note this position of the Hierophant in the centre of the Veil between the First and Second Orders.)

The SEVENTEENTH Path from Hod (the Sphere of MERCURY) to Tiphereth is the Lovers = Zain = Gemini which is RULED by MERCURY. (Note the Sun above their heads on card.)

The EIGHTEENTH Path from Yesod (the Sphere of the MOON) to Tiphereth is the Chariot = Cheth = Cancer which is RULED by the MOON. (Initiates will note the symbolism of this Card of the New Aeon uniting with that of The Hierophant, and how he has harnessed the Black and White Sphinxes, etc.)

The NINETEENTH Path from Netzach to Tiphereth (the Sphere of the SUN) is Strength = Teth = Leo which is RULED by the SUN. (Note the Lion Of the Sun or Leo and the Woman of Venus = Netzach.)

The TWENTIETH Path from Hod (the Sphere of MERCURY) to Geburah is THE HERMIT = Yod = VIRGO, the other sign (Besides Gemini) which is RULED by MERCURY.

The TWENTY-FIRST Path from Tiphereth to Geburah (the Sphere of MARS) is The Wheel of Fortune = Kaph = Jupiter. (Here we find something which does not seem to follow this wonderful plan of the Planetary Paths meeting their OWN SEPHIROTH and in this one instance I am going to indicate the nature of a change which might make a great deal of difference to the rest of our plan. There appears no valid reason why Kaph should be attributed to Jupiter and Peh to Mars. The letters are very similar in appearance, except that Peh has an additional TONGUE and means The MOUTH, while Kaph is THE PALM of THE HAND. On the other hand Jupiter is the Sphere of Authority from whence comes the Instructions for the Order and might be Peh, The Mouth, while Mars, (with its New Aeon implicits as the Lord of SILENCE and of STRENGTH) is perhaps better symbolized by the PALM of the HAND (which is empty) i.e. KAPH.

Making this provisional change we should find the TWENTY-FIRST Path from Tiphereth to Geburah (the Sphere of MARS) is the Blasted Tower = Kaph = MARS. (Also note that the " Palm of the Hand" is adjacent to the Path of Yod = The Hand.) The TWENTY-SECOND Path from Netzach (the Sphere of VENUS) to Chesed is Justice = Lamed = Libra which is RULED by VENUS.

The TWENTY-THIRD Path from Tiphereth to Chesed would be the Hanged-Man = Mem = WATER, and Chesed is attributed to WATER.

The TWENTY-FOURTH Path from Geburah (the Sphere of MARS) to Chesed, is Death = Nun = Scorpio RULED by MARS. Note that this forms the Second Reciprocal Path or VEIL OF THE ABYSS above which IDEAS ARE ONLY TRUE INSOFAR AS THEY CONTAIN THEIR OWN OPPOSITES.

PAST THIS VEIL I do not feel permitted to lead you at this time. You may trace up the correspondences for yourselves and will find that in some instances, according to the accepted order of things, there will be difficulties in making perfect adjustments. One will also discover some startling symbolism, such as the conjunction of the Sun and Moon, of the Letters O. and N. etc., but the whole matter is of such importance that I can make no attempt to disclose my further surmises. Enough has been said to establish the possibility of a PERFECT SYSTEM of CORRESPONDENCES worthy of THOTH who gave us HIS BOOK.

I need only add that it is worth noting that the Paths below Tiphereth are those of the UNITS in the Hebrew Alphabet, as this is THE FIRST ORDER. Those below the

Supernal Triad are the TENS corresponding to THE SECOND ORDER while the FOUR SUPERNAL PATHS are the HUNDREDS and their NUMERATION is ONE THOUSAND which is a Large ALEPH. Thus we have THE THIRD ORDER of the HOLY QABALAH.

SECTION II.

Those who are interested in the gradual working out and fulfillment of the Prophecies of "LIBER LEGIS " - the Book of the Law for the New Aeon - given to the world by THE MASTER THERION as a result of the EQUINOX OF THE GODS March 21st, 1904 E. V.- may note the following verses which may have a bearing on the matter just disclosed.

The Divinatory verses delivered by Therion as representing the present six-months, An. XVIII Sun's passage from Aries to Libra (or March 21st, 1922 E. V. to September 21st, 1922 E. V.) are from Chapter 111, Verses 70 and 71. I will quote the previous and following verses in addition.

69. There is success.

70. I am the Hawk-Headed Lord of Silence and of Strength; my nemys shrouds the night-blue sky.

71. Hail! ye twin warriors about the pillars of the world for your time is nigh at hand.

72. I am of the Lord of the Double Wand of Power; the wand of the Force of Coph Nia - but my left hand is empty, for I have crushed an Universe; and nought remains.

Without making comment on these verses I will quote one or two others which seem significant.

Ch. I. Verse 49. Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; ...

Verse 50. There is a word to say about the Hierophantic task. Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; (Note by Fra A.: Shin the old 31st Path.) let the fine be tried in intellect, and the lofty chosen ones in the highest; Thus ye have star & star, system & system; let not one know well the other.

(Note: FIFTY was the WORD of the last six months).

Verse 52. If this be not aright; if ye confound the spacemarks (Note. Paths between the Sephiroth?) saying: They are one; or saying, They are many, if the ritual be not ever unto me: then expect the direful judgments of Ra Hoor Khuit!

Verse 54. Change not so much as the style of a letter; for behold! thou o prophet, shall not behold all these mysteries hidden therein.

Verse 55. The child of thy bowels, he shall behold them.

Verse 56. ... solve the first half of the equation, leave the second unattacked. But thou hast all in the clear light, and some, though not all in the dark.

(Note: One meaning of this equation may be that the Sephiroth = the Paths. The Clear Light of the Lightning Flash, and the Paths but partially interpreted.)

Verse 57 is significant; the first part should be studied with care by those in possession of Liber Legis. I quote the latter part.

"All these old letters of my Book are aright; but Tzaddi is not the Star. This

also is secret: my prophet shall reveal it to the wise."

(He did, transposing The Emperor and the Star, thus bringing The Emperor to its present position. A.)

One should further note Ch. I, Verse 34, in which Nuit says: "the ordeals I write not: the rituals shall be half known and half concealed: the Law is for all. "

SECTION III.

June 2nd 1922 E. V. 6 30 P. M. (5.30 Sun time)

Since writing the above, other matters are becoming clear to me. As usual, The Book of the Law supplies the Key.

I remembered the verse from Chapter II wherein Hadit says "Come! all ye, and learn the secret that hath not yet been revealed. I, Hadit, am the complement of Nu, my bride", and I decided to look up the quotation and perhaps place it at the beginning of my Book "The Bride's Reception" for which it seemed suitable. I also intended to place at the beginning the words of Nuit, recently quoted "the gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest" thus giving a sort of hint at the secret of the Inner Order, and instituting a test of intelligence by some subtle means in the body of the book, which might lead others to make the same discovery without having read this appendix.

I had also obtained some light on Hadit's statement, for he being the SERPENT, might indicate the PATHS, while NUIT might in a measure represent THE SEPHIROTH, His complement, with possibly an additional Sephira to make ELEVEN, which is her Number.

On looking at Liber Legis I first noticed the words in Ch. 1, Verse 16 wherein Hadit states "I am the Empress & the Hierophant. Thus eleven as my bride is eleven" and the mystery of the new Path of Heh, immediately presented itself to my mind once more. Then in Verse 15, just above, "The Empress and the King are not of me; for there is a further secret". The Empress and King (or Emperor) are together in my present arrangement, but the Emperor seems wrong. What this further secret is, I have not yet tried to discover, as it involves the main question of making changes in the Paths, etc.

The next words that drew my attention were in Chapter II, Verse 2, (following those I first quoted). "I am not extended, and Khabs is the name of my House" I had of course attempted various interpretations of these words before, such as "not-extended " being the extension of NOT in a mystical way concerning LA which is Not. I had also stated that I believed Malkuth to be the House of Hadit (See Liber AVM), a Closed Sphere, etc. I had remarked too, that the sum of the numbers from 1 to 31 = 496, a Perfect Number which reduces to 13 (AChD= Unity) and the Numeration of Malkuth (MLKVTh), but I had never put these facts together so as to read "I am NOT (LA=31) extended (1+2+3 +31=496) and Khabs is the name of my House", therefore MALKUTH, The Kingdom, which I fancy contains all the sephiroth. This Number (496) is also that of LVITHN Leviathan, the Dragon or Serpent, which probably represents Hadit. Now it is written "The Perfect and the Perfect are one perfect and not two, nay are none". This is a Perfect Number and Nuit is THE BRIDE (Malkuth = The Bride) of Hadit, may it not be that Hadit and Nuit are united in Malkuth, and that in some way this is the Eleventh Sephira (if we put in Da'ath), and that "The Fool" was numbered Zero so as not to upset the THIRTY-TWO PATHS, which would otherwise be 33 viz: Two Knights on One Horse.

SECTION IV.

June 3rd 1922 E. V.

Last night, after writing the above, I was obliged to take a Class in "The

Vision and The Voice". We studied the 9th, 8th and 7th Aethyrs. During this study many illuminating ideas came to me, one I particularly remember in the 7th Aethyr (Eq. I. No. 5. Page 117) "The five and the six are balanced in the Word Abrahadabra, and therein is the mystery disclosed. But the key unto this gate (Daleth) is the balance of the seven and the four; and of this thou hast not even the first letter. " I remarked to myself how clearly the Mystery of 5=6 is shown when THE CHARIOT is attributed to the Path from Yesod to Tiphereth, as it is in my revised Order, but also that Libra the Balance is now between Netzach and Chesed the SEVEN and the FOUR.

Also I particularly noticed the relationship of AIWASS the Minister of Ra-Hoor-Khuit, to the Seer, and to ADONAI his Lord, who is again but the Viceroy of the Unknown King. (P. 114.)

Further I was struck by the words (Page 110) of the Angel of the Pyramid, "The light is come to the darkness, and the darkness is made light. Then is light married with light & the child of their love is that other darkness, wherein they abide that have lost name and form. Therefore did I kindle him that had NOT UNDERSTANDING, and in the Book of the Law did I write the secrets of truth that are like unto a STAR and a SNAKE and a SWORD.

"And unto him that UNDERSTANDETH AT LAST do I deliver the secrets of truth in such wise that the LEAST OF THE LITTLE CHILDREN OF THE LIGHT may run to the knees of the MOTHER and be brought to UNDERSTAND."

Many more points might be studied but I have not had the time. Particularly did I miss a point (noticed by Brother S. who asked me to repeat it, but I could not find the place) and it was (Page 104) "Until the Ibis be revealed unto the Crab, and the Sixfold Star become the Radiant Triangle" but this I have since been led to discover.

After arriving home at night, I picked out from the bookcase THE SEPHER YETZIRAH (Dr. Westcott's translation, limited to 100 copies, published by Robt. H. Fryar, Bath 1887) and noticed some interesting passages, as follows: "Ten are the numbers of the ineffable Sephiroth, ten and not nine, ten and not eleven." (Possibly warning me from the track I was following earlier in the evening.) "Learn this wisdom, and be wise in the understanding of it, investigate these numbers, and draw knowledge from them, FIX THE DESIGN IN ITS PURITY, and pass from it to its Creator seated on his throne." To this was appended the following notes:

Rittangelius gives "REPLACE THE FORMATIVE POWER UPON HIS THRONE" Postellus gives "RESTORE THE DEVICE OR WORKMANSHIP TO ITS PLACE."

The above are remarkable as proof that the restoration of the ORDER of the QABALAH is the main work. Also it may be that having attained in ASSIAH one goes on to the YETZIRATIC World and readjusts the SYMBOLS of FORMATION. I noticed, too, some of the remarks about the "Three Mother Letters," but could not quite see the points indicated.

This morning I took the "Sepher Yetzirah" with me, and on my way to the office, opened it at the following words:

"He created this universe by the three Sepharim, Number, Writing, and Speech." This gave me food for thought about the Three Mothers again. Then I turned idly to the middle of the book-which contains other tracts, among them "The Count of Gabalis." My eyes caught these words:

AN ORACLE.

"There is above the Celestial Fire, an Incorruptible Flame, always sparkling; the Spring of Life, the Fountain of all Being, the Original of all things! This Flame produceth all Things; and Nothing persisteth, but what it consumes. It makes it Self known by it Self. This Fire cannot be contained in any place: 'Tis

without Body, and without Matter. It encompasses the Heavens: And there goes out from it a little Spark, which makes all the Fire of the Sun, of the Moon, and of the Stars.

And again another Oracle - "There is in God an immense Profundity of Flame. Nevertheless, the HEART should not fear to TOUCH this Adorable Fire, or to be touched by it: It will never be consumed by this so sweet Fire; whose MILD and Tranquil Heat, makes the Binding, the HARMONY, and the DURATION of the World. Nothing subsists but by this Fire, which is GOD Himself."

This set me to thinking that the Path of SHIN must be the one from KETHER to TIPHERETH without any further shadow of doubt. Also is not this the 31st Path which Governs the SUN and MOON (Tiphereth and Yesod) which is the Origin-AL (=31) of all things wherein NOTHING (LA = NOT = 31) perisheth, but what it consumes. (Some of the words I have written Large to point out the Qabalistic ideas clearly.) By the time I had arrived at the office I had determined to set up a Tree of Life and to Place THE THREE MOTHER LETTERS on the MIDDLE PILLAR and on so doing, I again remembered the Words "He created this Universe by the THREE SEPHARIM, Number, Writing and Speech. Is not this the Work of Hermes the THRICE GREATEST, the Universal Mercury, and do not the Three Mother Letters thus arranged form the Caduceus; Shin above Mem above Aleph, on the Rod of the Middle Pillar, with The Winged Globe of Kether Chokmah and Binah above? Having therefore FIXED OUR MERCURY the next thing is to use WISDOM in the WISE UNDERSTANDING of the matter so as to FIX THE DESIGN IN ITS PURITY. This I decided to do by means of the Planetary and Zodiacal Symbols only, leaving the Elements FIXED in their proper place and not worrying with the Letters or the Trumps for the moment. I first placed the Symbols in the 10 Sephiroth. Then I noticed the connexion.

Shin = Number = Fire.

Mem = Writing which flows like Water.

Aleph = Speech which cometh from Air.

But also Shin is all these being SPIRIT so that its three flames are Water, Air, Fire indicating Binah the Root of Water, Kether the Root of Air, the Divine Breath, and Chokmah the Root of Fire these form the Winged Globe of the Third Order. Also the Tarot Trump "The Judgment" shows this, for we have the Air coming from the Trumpet, (The Music of the Spheres), the Figures arising in the form of Fire, and the Water in the background indicating the Waters of Death, the Path of Scorpio, which is the veil of the Abyss. Also notice that this Path of Shin is divided by the reciprocal paths into THREE, as is the Path of Mem into TWO while the Path of Aleph is SINGLE and alone.

To continue, after this digression, with the Paths of the Planets and Signs. As before Mercury joins Malkuth and Hod, The Moon joins Yesod and Hod. Venus joins Malkuth and Netzach. Now we need something Ruled by VENUS, in place of the Aries attribution, this is evidently CANCER since his Path has been given to MEM. Taurus, Ruled by Venus, unites Hod and Netzach. Gemini unites Hod and Tiphereth. Cancer has been disposed of. Leo unites Netzach and Tiphereth. Virgo unites Hod and Geburah. Libra unites Netzach and Chesed. Scorpio undoubtedly unites Geburah and Chesed. So far, up to the Veil of the Abyss, we have only two Paths unfilled. What about ARIES, Ruled by Mars, in which sign is the SUN at the VERNAL EQUINOX. This must join TIPHERETH and GEBURAH, where we had previously placed the Mars symbol. The other Path, from Tiphereth to Chesed, is not clear for the moment, so we proceed to put our certainties in order. Sagittarius, ruled by Jupiter, is tempting, but had better be reserved. Capricorn ruled by Saturn must either join Geburah to Binah, or Tiphereth to Binah, as before. The latter is undoubtedly correct for it shows "The Devil" connecting with the Sun, and AYIN uniting with NUN (Scorpio) forming ON = The Sun. This leaves but one path for the MARS Symbol, which must join Geburah and Binah. Now we must deal with AQUARIUS ruled by Saturn. There are but two vacant Paths, one from Binah to Kether and the other from Binah to Chokmah.

The Tarot seems to decide this. The Woman with the STARS above her head and the WATER at her feet evidently connects the Sphere of the STARS = Chokmah with the GREAT SEA = Binah. This leaves the SATURN Symbol for the Path from Binah to Kether. Now we come to PISCES ruled by Jupiter. What could be better than using our blank path from Tiphereth to Chesed, since we have used the one on the other side for ARIES, and PISCES, the last sign, might as well meet the Sun and represent the GRAND CYCLE of the ZODIAC, with the Sun Passing From Aries to Pisces, (as it is now passing into AQUARIUS, the old path from which we took Aries). Also The Tarot card "The Moon" shows KEPHRA Rising from the Pool and this Symbol again indicates the conjunction of Sun and Moon, which was Symbolized in the SECOND ORDER in a secret manner. This, combined with the fact that Pisces is Ruled by Jupiter, completes the evidence, in favour of our choice. We have now but three Symbols left, the SUN, JUPITER and SAGITTARIUS and we have Three Paths from Kether to Chokmah, from Chokmah to Chesed and from Chokmah to Tiphereth. If the SUN is to unite with Tiphereth, there is only one Path for it, that from Chokmah to Tiphereth. We still have JUPITER to arrange for, as well as SAGITTARIUS ruled by JUPITER. Obviously, since there is only one Path out of Chesed, we cannot give it to Two Symbols. I prefer to give it to Jupiter, though one of the Symbols has to be placed among the SUPERNALS and it might be this one. Anyway, leave Him there for the Present while we attempt to decide the important question of SOL and SAGITTARIUS. Can SAGITTARIUS be the Path from Kether to Chokmah? It does not seem likely, but it might be the ARROW across the ABYSS from Tiphereth to Chokmah, as it were Tiphereth's connection with the Star Universe.

The Tarot Card "Temperance" (= SAGITTARIUS) shows a figure who is pouring fluid from one vessel to another, and in the old cards one vessel is Red and the other Blue. Can this indicate the Red of the Path of Shin and the Blue of Chesed? This card should be Ruled by Jupiter, and this would indicate the connection, especially if we remember that the Waters of Death and the Waters of Life may contain an occult Mystery, and this path crosses Nun, or Scorpio. There can be little doubt of this attribution. This really leaves the disputed Supernal Path (from Kether to Chokmah), either to The SUN or JUPITER, and I had in my design this morning given it to the SUN, which makes the attributions wonderfully perfect. I now once more intend to change the arrangement, though tentatively, leaving this the final question to the Higher Powers. With Jupiter, The Father of The Gods, joining Kether and Chokmah, we should find THE WHEEL OF FORTUNE (representing the PRIMUM MOBILE or the BEGINNING of the WHIRLING MOTIONS, also the THREE PRINCIPLES and the CENTRUM IN CENTRI TRIGONO) producing the System of Revolving Orbs in CHOKMAH. Also in the "Heavenly Hexagram" Kether is attributed to Jupiter. In that case the SUN will be the Path from CHOKMAH to TIPHERETH (and this represents Him as taking up his work as THE LOGOS of the SOLAR SYSTEM) and the Path from CHESED to CHOKMAH will be SAGITTARIUS which is naturally Ruled by Jupiter. This Makes all the Signs of the Zodiac meet their Rulers perfectly. Also the 32nd Path is called the "Administrative Intelligence," and this is the office of Jupiter, although of course The Sun may be said to Rule the Planets. Anyway the Holy Spirit of the 31st Path governs the Sun and Moon without doubt and is Ruler under Kether of the Central Pillar.

Now I have only a few more remarks to make in order to complete my day's investigations. NUIT says "Change not so much as the style of a letter" and again "All these old letters of my book are aright, but Tzaddi is not the Star." I think this means that Tzaddi is NOT (= LA = 31) the Star, for She is combined with the Origin-AL Shin (Hadit) of the 31st Path, and is Herself the 29th Path which = 11. This was the 4th path of the Old System and $31=3+1=4$. I shall therefore leave all the attributions of Letters and Cards as they were, all that one has to do is to arrange them in their proper order, and BEHOLD. This is the Mystery of the THIRD ORDER of the QABALAH, it being the THIRD ORDER of the PATHS and it is for those who are to be tried in the HIGHEST viz: (the decision between the SUN and JUPITER). THE FIRST ORDER is for those who must PASS THROUGH FIRE, the SECOND ORDER is to try the INTELLECT, and THE THIRD ORDER for those who have COORDINATED their UNDERSTANDING.

Just a few more notes made this morning. HADIT says: "I am the EMPRESS and the HIEROPHANT, thus eleven, as my bride is eleven." Considering our new Plan we find the Hierophant, Taurus, on the Path from HOD to NETZACH and THE EMPRESS joining MALKUTH to NETZACH, while between them is CANCER on the Path attributed to the EMPEROR or KING in the SECOND ORDER. But CHETH (=418) should be the HIEROPHANT in the NEW AEON and therefore take the place of the Past Hierophant, OSIRIS, THE BULL. The Hierophant, in a certain sense, passes to the Path of Cancer and THE CHARIOT to the Path of TAURUS, without changing the marking of the cards in any way. Then we find the OLD HIEROPHANT taking the Place of the EMPEROR, or Heh, and the Hierophant, being Vau, unites the Son and Daughter, since CHETH the path of the THIRD ORDER is a letter like Heh, but CONNECTED at the UPPER LINE or HEAD, so that the letter is really like THE HEAD = Resh = The Sun connected with Vau the Son. These letters produce RV the Root of AIR (= the FOOL), also of ROTA the WHEEL. Also note that Cancer the CRAB goeth sideways, which is the move of the HIEROPHANT, or BISHOP, in CHESS. Thus also has the Past Hierophant gone sideways, for the old Aeon is passed away and all things are Ruled by the one in the CHARIOT who hath harnessed the BLACK AND WHITE SPHINXES and sits on the CUBIC STONE which is (YESOD) THE FOUNDATION of the UNIVERSE. HOOR in his secret name and splendour is the LORD INITIATING and HIS CHARIOT rolls STRAIGHT AHEAD.

AUMN.

SECTION V.

June 3rd 11.49 P. M. (Sun time 10.49) Liber Legis. Ch. I. Verse 49.

"Abrogate are all rituals, all ordeals, all words and signs. Ra-Hoor-Khuit hath taken his seat in the East at the Equinox of the Gods; and let Asar be with Tsa, who also are one. But they are not of me. Let Asar be the adorant, Isa, the sufferer; Hoor in his secret name and splendour is the Lord initiating. "

Note: ASAR = The Bull = Taurus, let him be, (that is remain) with ISA (The Hanged Man, = Mem), who also are one, viz: - their Paths cross on the Tree of Life (Third Order). HOOR in his secret NAME and SPLENDOR is the Lord initiating, viz: Hoor is to be considered as on the Path from Hod = SPLENDOR to Netzach, thus indicating him as the Victorious One, though his attributions to Cancer and the Path from Yesod to Netzach must remain the same. But there is much more than this, for Heh became the Path of Vau when the Bull symbolically passed to the place of the Past Hierophant, viz: - the Path of Cheth thus Vau-Heh were united, even as it is clear that The Daughter = "The World" = Tau has also been raised to the THRONE of the MOTHER, for Tau is now on the Path from Binah to Kether, where she was first tempted by the old Serpent, Saturn. Thus we obtain the idea HV, but we also found CHETH, the New Hierophant or Lord Initiating = Vau, combined with Resh, which is VR. Now then, these ideas combine into HVVR which is HOOR, or we can say that Heh is Resh and Vau separated, and obtain HRU or HERU. Also if the Vau be reversed and added to Resh, or rather combined with it, we get Tau = VT the letters shown on the old Tarot trump the Chariot. But we must not actually change the Unity of the arrangement as it stands, for we find the Triad Malkuth, Yesod, Netzach, joined by the Paths Aleph, Cheth, Daleth, which is Achad = Unity (and Ahebah, Love through 13) which is the mystery of the Uniting of the Son and Daughter.

Now HOOR spelt HVVR = 217 = 10, Malkuth or Kether or IO = Jove, etc., (see Mystery of Jupiter in the Supernal Triad). But spelt HOOR = 345 and this suggests the 47th problem of Euclid and Masonry. Now the Sephiroth 3-4-5

suggest these proportions on the Tree, then the "lost path" across the Abyss would be shown in this triangle. What do we obtain?

The Egyptian ISIS, OSIRIS, HORUS. Not that alone, however, but the Magic SQUARES of SATURN, JUPITER and MARS. Now note, the Supernal Paths are Saturn and Jupiter, did these two MALES give birth to the Idea of MARS, and thus, as we see indicated by the Mars square in diagram which covers the old path of Aleph, produce the Bastard of the Swastika (For the Swastika is 17 on the Square of Mars) thus causing the confusion of ideas in regard to the Old Path of Aleph, as representing the first creative Path, when this should have been the path of Shin, the Holy Spirit and the Universal Mercury. Herein is perhaps the Mystery of the THREE LOST FATHERS, Saturn, Jupiter and Mars (or Horus the Elder)

for they all got lost somewhere and are represented by the THREE MOTHERS, forming the Caduceus of the Universal Mercury, which represents both Male and Female in one.

Again referring to Cancer = 69 by shape = Sameck the Prop and Teth the Serpent. Not bad for the Serpent and Staff of Moses, and it may be that The Arrow or Prop will yet be the means of raising the Serpent to its true estate. 217 (HVVR) also equals the Hebrew word for AIR which is Aleph = 1 and these ideas combined give $69 + 1 = 70 = \text{The Eye}$. But the new Hierophant CHETH = 418, and 418 is the Numeration of HRU-RA-HA which is the WORD of this present Equinox (Sun in Aries). HERU, we have already explained. Ra may be THE SUN, or AR (Ch) LIGHT (of which $5+6$ or ABRAHADABRA = 418 is the KEY in the SECOND ORDER) then HA is perhaps Heh or some Mystery of the Third Order. I suggest that it has to do with ALEPH, whose change of POSITION was the KEY of the SECOND ORDER, and Heh which had to be changed and whose path was taken by CHETH (= 418) in the Third Order. The present arrangement of the paths gives A, Ch, D if read in one direction but D, A, Ch = 4, 1, 8, if we continue the cycle. Anyway the Initials of Heru-Ra-Ha = HRH = 210 which is a very significant number in the New Aeon.

Now note the 74th verse of Ch. III of Liber Legis. "There is a splendour in my name hidden and glorious, as the Sun of midnight is ever the Son." Does not this again suggest the SPLENDOUR and NAME of the Victorious One.

Again, in the next and last verse of the book. "The ending of the words is the Word Abrahadabra (= 418 = PARZIVAL = The FOOL. See Ch. I "And Abrahadabra. It shall be his child and that strangely".) The Book of the Law is Written and concealed. Aum (= 111 = Aleph the Fool) Ha. (= 6 = Vau = The Son and the Lord Initiating who is now CHETH = 418.)

Finally note 345 = Shin, Mem, and Heh. The last letter is the Breath of the Holy Spirit or Air, thus suggesting the arrangement of the Three Mothers in their true position.

SECTION VI.

Sun. June 4th.

Last night further Mysteries began to clear up in a wonderful manner. The Supernal Triad is now composed of the Three Sephiroth joined by the Paths of JUPITER, SATURN and AQUARIUS or The WHEEL, The UNIVERSE and The STAR. But it is written (although I explained this in another manner formerly) "TZADDI is NOT the STAR." But we had THREE paths that were difficult to adjust, all of which had a claim. One of these was RESH the SUN. Suppose we substitute this for TZADDI what should we see? THE THREE PATHS joining the SUPERNAL TRIAD would then be KAPH, TAU, RESH = KThR = KETHER the CROWN. But if Tzaddi is Not the Star then perhaps RESH is THE STAR as well as the LETTER of THE SUN. This would show the whole Mystery of the UNIVERSE, the WHEEL, the SUN, STARS, PLANETS and ELEMENTS, all in the SUPERNAL TRIAD, which is the STAR of the THIRD ORDER, the Three-fold Star. And look at the NUMBERS of the SEPHIROTH COMBINED, for the first Mystery of the SEPHARIM is NUMBER. $1 + 2 = 3$ The TRINITY. $1 + 3 = 4$ The Tetrad. $2 + 3 =$

5 The Flaming Star. 1 and 2 combined = 12 = HUA (Heh referred to Mater, Vau to Pater, and Aleph to Corona), etc. 13 - Achad, Unity and AHBH Love, etc. 23 = Joy and Life. 21= AHIH = Existence, Being, the KETHER name of God. 31 = AL = God and All, LA = Not. 31 is also the Key of the Book of the Law, etc. 32=AHIVH the 32-fold name in which AHIH and IHVH are coalesced which, if the three Hehs are taken for THE THREE MOTHERS, gives 358 = The Messiah and also the Serpent. There are many other important attributions. Thus all cometh from KThR the Crown, which containeth the Mystery of the three Fathers Jupiter, Saturn and Sol, and the Three Whirling forces of Life in The WHEEL, the SWASTIKA FIGURE in The STAR, and The ELLIPSE of The UNIVERSE.

There are other Mysteries about these alternative Paths, which may mean something, although they do not conflict with this truly wonderful Trinity in Unity. For had the ARROW = SAGITTARIUS (Ruled by Jupiter) been put in the place of Jupiter, and the Spirit, SHIN, been included in the CENTRE of the TRIAD we should have obtained the Numeration $60+400+200+300=960$ which plus the 3 Sepirot = 963 = AChD = ACHAD = UNITY (Spelt fully) also the Hebrew for Garland, Crown, a little wreath. May not this be the Crown of Victory on the head of 418 (as Cheth) in the midst of OIN the "Mist and Vapour" which concealed him in UNITY, which is ALEPH, which is THE PURE FOOL.

SECTION VII.

June 5th 1922

Notes.

Possible date of Plan of Qabalah indicated by SUN between ARIES and PISCES in Grand Cycle of Zodiac.

Note. Change in position of Heh places this path in connection with SUN = Son. Marriage of Daughter to Son.

Note. SWORD, SNAKE and STAR. Three Orders.

Note. Lion = Leo, lies down with Lamb = Aries.

Note. Horoscope for 31st, Mercury entering Cancer, is very remarkable and seems to indicate Aeon of MAAT.

Note. SUN of MIDNIGHT may indicate Resh attributed to STAR.

Note. KEYS of SUPERNALS XXI and X=31 also Path 1-2 = Three Principles on Wheel. 1-3 = Four Elements in World 2-3 = Flaming Star or Sun and Star combined. 1-6 = 31st Path. etc.

SECTION VIII.

June 5th Midnight (Sun time)

I have been making further considerations in the Light of a Colour Plan of the Third Order which I made to-day. (See Plate IV at end of section VIII.)

I perceive, (1) that the Paths of Gemini and Virgo should be interchanged in order to make the harmony more perfect (2) I began further investigation of the Supernal Triad according to the NUMBERS of the KEYS. I find that the Symbolism is indeed perfect if we substitute the actual Sun card for Aquarius, thus we obtain:

KThR = Kether The Crown (as before from LETTERS.)

XXI + X = 31.

XXI + X + XIX = 50, and it is written: "FIFTY are Gates of UNDERSTANDING," while SHIN, the Path from 1-6, = XX which. plus 50 = 70 = AYIN = THE EYE (in the TRIANGLE). Now Tzaddi is not the Star for the Star is THE EYE = Ayin. Therefore Ayin is the Star and Tzaddi the Devil.

Now 70, The Eye, plus the SPIRIT (= 300) = 370 is A'ASH = CREATION. The STAR should now be the Path from CHOKMAH to TIPHERETH thus Harmonizing the Sun and Zodiac. The Path of NUN, which intersects those of Ayin and Tzaddi, gives us N.O.X. = Night and the SHIN = The Light that shineth in darkness and the Darkness comprehendeth it not." Also the Swastika represents 4 L's = 30 x 4 = 120, that is 4-fold Justice, and ON the Key of the City of Babalon. Again Ayin & Nun, ON, are United since the Paths join. Also OTz = The Tree (of Life) and also suggests OX = Aleph. Now note "Twenty-two are the Mansions of My Father, but there cometh an OX that shall set his forehead against the house and it shall fall, for all these things are the toys of the Magician and the Maker of Illusions, that barreth the Understanding from the Crown." (See Vision and Voice Page 142).

Note also how "Love is the law, love under will" is clearly shown on the Tree, for Love (Venus) is the Law (Libra) love (Chesed) under (Sameck = Temperance) Will (Chokmah).

I notice also that this should be the emphasized statement for "Love IS the law" and "The Law IS for ALL." While "Do what thou wilt SHALL BE the whole of the law, " implies, in one way, the future, for this freedom must be won.

Note "Thou hast made MAN a little lower than the Elohim, (86), Thou hast Crowned him with Glory and Honour. The Paths of 666 now unite with Tiphereth and Hod, but 86 is AHIH ADNI.

SECTION IX. OF THE MYSTERIES OF THE BEGINNING

June 8th, 1922. Last night further mysteries were opened up to me. Firstly Kaph = 20 conceals the letter Yod (IVD), for this letter, spelt in full = 20. Again IVD is concealed in the shape of the letter Aleph. Therefore when it was written (Gen. 1. 1) "In the Beginning", this meaning "In the Head" or "In Wisdom", the word RASHIth (RASHITH, The Head) suggests Resh which is one of the Paths of the Supernal Triad, just as the Path of KAPH The Palm of the Hand, suggests Yod The Hand, as well as concealing it numerically as shown above. But the word RASHIth is all to be found in KThR, The Supernal Triad of the Crown, for the first letter Resh is the Path from Chokmah to Binah, Aleph can be traced through Kaph as above shown, Shin is the Holy Spirit in the midst, Yod is concealed in Kaph, and Tau is the Path from Kether to Binah. But the word used in Genesis is BRASHIth (B'RASHITH) which is "IN THE Beginning", but since Resh comes on the Reciprocal Path, or Horizontal line, we see that Resh with this line as the base, forms Beth. Thus the whole word may be traced to the Supernal Triad.

Again, Kaph is the Trump numbered X = Yod by numeration and Aleph, by shape. And as the Trumps XXI + X = 31 = AL the WORD of Kether, so also Kaph, since it conceals Yod, represents Peh, The MOUTH which utters the WORD of WISDOM or

CHOKMAH.

It is interesting to note the symbolism of the letters of the Supernal Paths when spelt in full.

Resh = Resh-Yod-Shin and we see this also conceals the Yod or tongue and the Holy Triple Spirit SHIN, and these Paths of Resh and Shin are conjoined. Again SHIN (Shin-Yod-Nun) conceals the Yod, (as it does THE THREE MOTHERS) and it terminates in NUN, which Path it crosses before it enters TIPHERETH = THE SUN, which was RESH in the Supernal Triad. And TAU = ThV and this conceals the VAU or Son as well as by SHAPE Resh and Vau, RU = The Divine Breath, or Ruach Elohim. This again is the Root of Rota the Wheel, which is shown in the Path of Kaph the Wheel of Fortune. But in Tau = "The Universe" we see the Ellipse, therefore is it suggested that The Whirling of the Primum Mobile (Rashith ha Gilgalim) was first about an axis, and then the Whole revolution took an elliptic Path. Notice also how Shin = 300 = Ruach Elohim, and again, that the Path of Shin, 300 united with Kether = 1 = 301 = ASH = Fire, while this number 301 is equal to "My Lord the Faithful King" who liveth and reigneth for ever and ever. Again Kaph conceals Aleph and Peh, The Air and the Mouth, since in full it is spelled KAP. Also it is written that God made a covenant with Abraham concerning the Number Ten (The Sephiroth, etc.) and that this refers to The Ten fingers of the Hands and the Ten toes of the feet and also to the Covenant of the Tongue and of Circumcision. Now Yod is the Phallus, and Tau is the Phallus in extension, and Resh is the Head of the Phallus, (with its concealed Eye) and Kaph is the Palm of the Hand which conceals the Yod, and as shown, the Yod and the Kaph = Peh, The Mouth which uttered the Covenant, and Aleph is His Holy Covenant. (See Vision and Voice and Sepher Yetzirah in regard to these statements.) And Resh, the Head, combined with the line forms BETH which is the House of God, in which SHIN, the HOLY SPIRIT is concealed. Also BETH is MERCURY, but this is THE UNIVERSAL MERCURY which conceals the THREE MOTHERS, which form the CENTRAL PILLAR OF THE TREE by which "One Ran and Returned, 9) as also, HE COMBINES in HIS SYMBOL, ALL THE PLANETS including the SUN and MOON. For HE represents the SUPREME INTELLIGENCE of the BEGINNING.

A few further considerations. The Sephiroth Kether, Tiphereth, Yesod and Malkuth = 1 + 6 + 9 + 10 = 26 = IHVH. Binah, Geburah and Hod = 3, 5, 8 = 358 The Serpent and the Messiah. And Netzach, Chesed and Chokmah = 7, 4, 2 = 742 = The Ark of the Covenant.

Also Binah, Chokmah and Tiphereth = 3, 2, 6 and 326 is IShVH = JEHESUAH, or the Descent of the Holy Spirit, Shin Into the Four Elements IHVH the Old Jehovah.

And the numbers of the Sephiroth - Binah + Geburah + Hod + Malkuth + Netzach + Chesed and Chokmah = 3 + 5 + 8 + 10 + 7 + 4 + 2 = 39 = The Eternal One, and together with those of the Middle Pillar 1 + 6 + 9 + 10 = 26 we obtain 39 + 26 = 65 = ADONAI. The Lord.

SECTION X.

Enough has been written in regard to THESE HOLY MYSTERIES, which are Mysteries no longer in the old sense of the word. Enough, at least, to prove without shadow of doubt the fulfillment of some of the prophecies of both the Old and New Books of the Law, to make possible the Plans for a Perfect Temple and a true Understanding of the, Holy Covenant. This Universal Temple is lit by the Holy Spirit of the One True God, so that in very truth, (as it was written by the Prophet of the New Aeon, 666 the Beast, in the "Vision and the Voice" in the 8th Aethyr)". To him that UNDERSTANDETH AT LAST do I deliver the secrets of truth in such wise that the least of the little children of the light may run to the knees of the great mother and be brought to Understand" For this Great Mother is MAAT the Lady of TRUTH of whom it is prophesied in Liber Legis in a veiled

manner Chapter 3, verse 34. (see comment Eqx. Vol. 1. .7) and also more openly in Liber A'ASH (=Creation) Equinox Vol. I, 6:- "Set is his holy covenant which he shall display in the great day of M. A. A. T. that is, being interpreted the Master of the Temple of A.*. A.*. whose name is Truth." For yet again notice that the Key Letter of the Change from the First to the Second Order is Aleph, and the changed letters in the Third Order are Heh, Resh, Vau, Mem, Cheth, Yod, Sameck, so that in all we have the one Secret Name

HRUMACHIS,

which is Three Hundred and Thirty, that is to say, THE HOLY SPIRIT of TRUTH and JUSTICE.

Finis

Transcriber's note: Further developments of Frater Achad's Tree of Life are described in his next book, The Egyptian Revival.

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The Egyptian Revival
or
The Ever-Coming Son
in
The Light of the Tarot
By Frater Achad

Transcriber's Notes

The text of this electronic edition is taken from the Samuel Weiser printing of 1974. The work is not copyrighted. It was originally published in a private edition circa 1923.

The formatting kludges of the previous ASCII edition have been removed; the formatting in the present edition is as close to that in the original as is possible in the context of the Web.

Benjamin Rowe
March, 1997

Preface

This little book has been written in the spirit of Suggestive Inquiry, and the writing of it has led to many illuminating ideas in regard to the Universal Tradition as disclosed by the Tarot Trumps.

Some months ago, I prepared a treatise entitled "Q. B. L. or The Bride's Reception," purporting to be a simple exposition of the Qabalistic Process and an explanation of "The Tree of Life" with its Correspondences according to the system I had studied and practiced for a number of years.

While writing it I obtained some "New" ideas which seemed to indicate the possibility of the Restoration of the Order of the "Paths" to their Original

form. These ideas I put down as they came to me, and included them as an Appendix to the main body of the book.

Briefly, the nature of the suggested change was as follows: The Qabalistic Tradition of the last few centuries is that the "Ten Sephiroth", or "Numerical Emanations", were formed by the "Lightning Flash" of Creation, while the "Twenty-two Paths" were produced by the Ascent of the "Serpent of Wisdom" from Malkuth to Kether.

The recognized Numeration of these Paths was from Number Eleven, transmitting the Influence from Kether to Chokmah, to Number Thirty-two, transmitting it from Yesod to Malkuth the Tenth and last Sephira.

I questioned this, since the Serpent is said to have Ascended, and suggested that the Eleventh Path should be from Malkuth to Yesod, and so on up the Tree in exactly the reverse Order.

Upon experimenting with this arrangement I discovered that although there seemed to be a decided improvement as regards the Paths below the Abyss, above it, all the symbolism became reversed and confused. Even so, there were some interesting combinations.

The main point was, however, that the new arrangement of the lower Paths suggested the possibility of a wonderful Astrological Harmony, since many of them were now united with their Planetary Rulers, etc., in the Sephiroth.

The next step was the discovery of the Symbolism of the Middle Pillar, when the Three Mother Letters of the Elements were attributed to the Three Paths which unite the Four Sephiroth which are in equilibrium. These, when placed in position, showed the Symbolism of the Universal Mercury under the form of a Caduceus and Winged Globe.

I decided, therefore, to adopt this arrangement of the Three Elements, and to try to place the Planetary and Zodiacal Signs in such positions on the Tree that the Astrological Symbolism would be perfect.

I discovered that this was possible. There was one variation, which, if adopted, disclosed some other valuable Qabalistic Symbolism in regard to "The Beginning". I explained this fully in the Appendix to Q.B.L. With my original notes left in their rough form, I published the complete book in a limited edition for Students of the Qabalah. This has met with a very good reception in all parts of the globe. I have received many encouraging letters, all of which express interest in the revised arrangement. The press reports have been favorable, and a conservative Magazine "The Occult Review" admits the importance of the discovery.

One great Authority, however, while admitting that many of the ideas are brilliant, says that he cannot accept this Reformed Order in the face of several hundred years of the old tradition, and maintains that the previous arrangement is the correct one.

While I realize that great changes in the recognized Systems of Initiation in certain Orders might be necessary if the Reformed Order of the Paths were adopted, and while recognizing the importance of the opinion of the Authority mentioned above, I still maintain that this New Arrangement is worthy of the most careful consideration and study. One would expect to find some reason for the arrangement of the Paths, and this present plan seems to me the most reasonable; in fact it suggests that there was an Absolute Reason in the Primitive Universal Tradition, though this became lost to view as time went on.

My aim is to discover the Truth insofar as that is possible to man, and to uphold what seems to me most true, until I am convinced of error; but, to change my viewpoint, if necessary, as soon as more Light is given me. If this "New" arrangement is correct, it will prove itself to be so in the minds of those who

study it in an unbiased manner. In any case it is of interest as one aspect of truth, and its right place may be found in due course. It may lead the Student to other important discoveries as it has in my own case. I am convinced that the inquiry is by no means exhausted.

The Tarot Trumps, being a sort of Universal Alphabet, may of course be interpreted in a variety of ways, but I shall discuss their Symbolism when arranged upon the Paths of the Tree of Life according to the Reformed Astrological Order given in the Appendix to Q.B.L.

If by this means we obtain "More Light on the Tarot Trumps" and the Universal Tradition, which transcends what we call Light and Darkness, becomes plainer to my readers, the book will not have been written in vain.

Before discussing the matter in detail, I am giving a brief summary dealing with the earliest traditions of Mankind and their effect upon the present day, or the New Aeon, the Cycle of Aquarius, in which we are not living.

I trust that this book will lead to further Light on the very vital issues of this present Age, and perhaps to a solution of some of the most perplexing problems. At least, I hope so.

-- Frater.Achad

Chapter I

Light on the Egyptian Revival

The more than ordinary interest displayed by all classes of people in the recent discoveries connected with the opening of the Tomb of King Tutankhamen, indicates, what may be termed, an Egyptian Revival.

This, to some, may appear quite unaccountable; in fact one of the popular writers in the daily papers has questioned just why the public should suddenly show such great interest in this particular discovery, while many similar ones have created little or no stir at all.

There may be a very deep underlying reason for this, and in order, if possible, to discover the hidden causes it will be necessary for us to make a brief survey of the Egyptian Current of Thought from the earliest times to the present day.

Again, we do not find the public interest centered alone in the treasures found in the tomb of Tutankhamen, but in nearly every instance reference is made to his immediate predecessor King Amenhatop IV, or to use his more familiar title King Khu-en-Aten.

King Khu-en-Aten is reported to have been the first King to attempt the establishment of a Monotheistic Religion in Egypt, and the Worship of the Aten or Solar Disk; whereas, after his death, Tutankhamen is said to have re-established the old order and the worship of Amen-Ra in place of that of Aten, or perhaps more properly Atum.

What was the cause of this controversy, and what is its bearing on the thought of the present day?

One of the immediate effects of the public interest in these matters has been the production of a charming little book by Robert Silliman Hillyer entitled "The Coming Forth By Day". This consists in a number of Hymns translated from the Egyptian "Book of the Dead", as it was erroneously called. But the chief item of interest is the introduction, giving a brief but sympathetic outline of The Egyptian Religion, which ends as follows: "For the mystics of the world have always, under all systems, escaped beyond the externals of faith, and held close to the Presence enthroned in the inner court of the temple; the same Presence in how many different sorts of temple! The God who walked by the Nile walks also

among men today; whether we call him Christ or Osiris, whether we see him betrayed by Set or Judas, he is always here, he is always betrayed.

Osiris was not the shadow cast before by the coming of Christ, nor Christ a remembrance of Osiris; they are the same, the same significance in different syllables over the earth. The machinery of religion changes, but whatever the modern man finds in his heart, that the Egyptian found also; for that is not the Christian Religion or the Egyptian religion; it is Religion, and the rest is merely an attempt to name that which is nameless."

We can hardly imagine a statement of this sort being made in a small, popular book a few years ago. It is surely a sign of the times and of the Influence of the Ever-coming Son, the Crowned Child, Lord of the New Aeon.

But Mr. Hillyer does not go back far enough into the past to throw the most truly significant light on the present and future. In order that we may properly understand the matter, we must delve deeply into the remotest times; somewhat in the way Gerald Massey did in the "Book of Beginnings." In fact his research work is invaluable, but unfortunately far too lengthy and recondite for the popular taste.

Let us then endeavor to piece together a few of the most vital and interesting fragments, so as to obtain, if possible, a bird's-eye view of the whole matter.

The beginning of mythology with the mother and boy is universal, and still survives in the Virgin and Child of Rome. The sonship preceding the fatherhood represents the most ancient form of belief, and when recognized in that light, is found to explain many of the early mysteries.

The first boy and his mother were called Sut-Typhon.

Sut means "The Opener", and this may be taken in the physiological as well as the astrological sense. The Child was the opener in the sense of being born of the un-mated Mother. The Sun is the Opener of the Day, while Sut as the Star-god was considered the Opener of the Year with the rising of Sothis, and on his rising was the Great Bear cycle founded.

The earliest conception of the great Mother was under the form of the Hippopotamus, the Devourer of the Waters. This led to that of the Water-Dragon, Typhon. But the Great Mother was She who brought forth the Starts, thus we find Her assuming the form of the Star-Goddess, Nuit of the Heavens, who is represented by a beautiful human form arched over the earth. Her change to this human form was portrayed as "Beauty and the Beast in one Image", and from this was the ancient fable derived.

We find the Child described from the very earliest times, as of dual type, so that he became known as Sut-Har or Sut-Horus. Later the idea of twins arose, and these became the Gods of the Two Horizons. Sut the Opener and Horus the one who Shuts or Closes. The earliest phenomenal form of these twins was as darkness (Sut) and light (Horus).

Har or Horus as the Sun was an earlier type than Ra who later became the principal Sun-god. Har, as the son of Typhon the Great Mother, became known as the earliest of the Pharaohs and rulers of Egypt.

Primarily the word Pharaoh is derived from Har-Iu, which means the Coming Son of a two-fold nature, and of the two (Iu) houses. This, again, was Har of the Shusen-Har or the Bar or Baal of the Heksus.

Now the rulers of the Shus were called Heks, and thus we may trace the early name of the God Hak which is a form of Harpocrates, the God of Silence, the Babe upon the Lotus; who is sometimes considered to be the twin of Horus, and concealed within him.

Har-Makhu was the Star-God of both Horizons. Sut-Har developed into the Solar Deity afterwards called Aten, or Atum. Thus we begin to see the Typhonian origin of the God Aten, and we shall learn from this something of the nature of the revival of Aten-worship under King Khu-en-Aten, the father-in-law of Tutankhamen.

But we first need some further links in our chain, and these may be supplied as follows:

As time went on there was mention of Four Suts, and the worship of the Mother Typhon and her son Sut began to fall into disrepute. A father was needed to account for the generation of all things, and gradually the idea of TUM the Old God of the Setting Sun arose, and he was said to be the Father of the Four Suts. (Thus the four Quarters were established, or perhaps the Equinoctial points and the Solstices). TUM then became known as ATUM, and the Solar Fatherhood was established. Also the twin Lion-Gods assumed the type of Sut-Horus in ATUM-RA.

The quarrel which rent the monuments arose on account of Sut-Horus (Sut as brother of the Sun) and the Egyptian Amen-Ra who was identified with the Greek Jupiter-Amen. An alliance was made between the Ammonians and the Osirians against the followers of Sut-Har, or Sutekh or Sebek, and the ancient genetrix Typhon.

The taunt flung by the Osirians at the Sut-Typhonians was "Orphan", intending to brand them as Fatherless in a religious sense because they worshipped only the Mother and the Child, who became looked upon as the Harlot and the Bastard.

This led to many unpleasant things being said on both sides, and we find a period when the followers of both forms of worship accused the others of every form of immoral practice.

We should now take up a slightly different angle of the situation. ATUM was the same as the first ADAM of the Hebrews. The Rabbis taught rightly that their typical Adam, of the same name as the monkey UDUMU, had carnal knowledge of every tame and wild beast that he could dominate, and was not satisfied until EVE was made for him.

ATUM as the Second ADAM represented the first purely Human Deity without any animal admixture. We now get a glimpse of one of the reasons for the strange half-animal half-human types found in the ancient doctrines. There is another explanation of this, however, which will be discussed later. At the same time we begin to see how it was that King Khu-en-Aten, who revived the early traditions, had many purely human figures made, quite unlike the other Egyptian Images, and that these came to light in the recent discovery of the Tomb of Tutankhamen, who preserved them.

We have made mention before of IU, which means Twin, or Dual being, male and female in one. As in the case of Pharaoh or Har-Iu, we again find IU as the root of the word Jew.

So, too, we find in Iu-Sif the origin of Joseph, of whom more anon.

We find in Unicorn, Sut the Sun and Typhon the genetrix, and how this type preceded the Bullock or Osiris.

Sebek (The Crocodile) was a form of IU-Sif, as well as Har-Makhu and Aten of the Disk, who were each the Iu of the two horizons, as Son of the Mother.

After the reign of King Apehpeh in Egypt, the religion again changed hands and there arose a "King who know not Joseph" i.e. who did not worship IU-SIF or the Coming Son.

IU, as the Genetrix, became IU-Pater or Jupiter; and IU the Son who Comes, became IU-Sus, or Jesus. The Ever Coming Son was the prototype of the Wandering

Jew, originally a symbol of Eternal Youth.

If there is any historical Joseph to be found in the monuments he is AIU. He was a protégé of Amenhetep III.

This King was of the Black Aethiopian type, son of a black mother, but he married a fair wife. He was the father of Amenhatet IV, who changed his name of Khu-en-Aten, or the Adorer of Aten. Amenhatet the IV's nurse was the wife of Joseph. On account of his parentage, Amenhatet IV was probably of a Reddish type, and the Aten whose worship he adopted was the Red Disk of the Sun. He may, however, have obtained a glimpse of the Concealed Father or Sun behind the Sun, and thus recognized that in one sense the old Sut-Typhonian tradition was nearer the truth than the prevalent worship of Atum Ra, or Amen Ra. He was of course misunderstood, most people thinking he had gone back to a dark and despised tradition. I shall endeavor to show, later on, how this confusion arose.

We must remember that ATUM was born as Horus or IU, child of the Mother and afterwards developed into Atum-Ra as God the Father. Hence he became the make of the Gods and men, the Begetter who succeeded his father Ptah. ATUM means "Created Man" or ADAM.

When the human soul had come to be considered as derived from the Essence of the Male instead of the Blood of the Female, the woman was naturally said to be derived from the man, as she is in the second of the Hebrew Creations described in Genesis. A soul derived from Atum was dual in sex. The soul was divided into Adam and Eve, the typical two sexes of the Hebrew legend.

Again it is recorded "When Horus had fulfilled the period of 2155 years with the Easter Equinox in the Sign of Aries, the birthplace passed into the Sign of Pisces, when the Ever-Coming One, the Renewer as the Eternal Child who had been brought forth as a Lion in Leo, a Beetle in Cancer, as one of the Twins in Gemini, as a calf in the Sign of the Bull, and a Lamb in the Sign of the Ram, was destined to manifest as the Fish, in the Sign of the Fishes. The rebirth of Atum-Horus, or Jesus, as the Fish IUSAAS, and the Bread of Nephthys, was astronomically dated to occur in Beth-Lechem -- the House of Bread -- about 255 B.C., at the time the Easter Equinox entered the Sign of Pisces, the house of Corn and Bread."

There had been a time when the two birthdays assigned to Horus of the Double Horizon, were allotted to the Child Horus in the Autumn, and to the Adult Horus at the Vernal Equinox; but when the Solstices were added to the Equinoxes, in the new creation of the Four Quarters established by Ptah for his Son Atum-Ra, there was a further change. The place of Birth for the Elder, the mortal Horus who was born of the Virgin Mother, now occurred in the Winter Solstice, and the place of Birth for Horus the Eternal Son was celebrated at the Vernal Equinox, with only three months between the two instead of six.

As above stated, the Entry of Horus into the Sign of Pisces occurred 255 B.C., and another period 2155 years added to this, brings us down to the year 1900 E.V. at which time Horus should astronomically be expected to appear in Aquarius. This is a purely Human Sign, the Sign of MAN, the Water-bearer or Bearer of the Waters of Life in his own person.

In the year 1904 the Law for the New Aeon was received by one of the Adepts, and the reign of Horus duly proclaimed as Ra-Hoor-Khuit.

Since then many changes have occurred on the earth, and few can fail to recognize the coming of Horus in one of his aspects as the Avenger of his Father Osiris, so plainly manifested in the great World War, and in other ways. But Harpocrates, his twin, is hidden within Him, and we may look for the Crowned Child to be born in every Heart, during the Coming Period.

I have given this brief sketch, which is not by any manner of means complete, in order to prepare the mind of the reader for the explanation of the Universal

Alphabet of the Book of Thoth, or the Tarot Trumps, in relation to their proper Paths on "The Tree of Life" of the Ancient Qabalah, as reformulated in my book Q. B. L.

I shall hope to show by this means that there is a still deeper meaning under all these things, that the Universal Tradition, long lost, may be revived to our great advantage in understanding not alone the Past, but the Present Period of the History of Mankind on this Planet.

But I shall first supply those who are unfamiliar with these ideas, with "The Essence of the Practical Qabalah," and even those who have read "Q. B. L." will do well to refresh their memories by a study of the brief outline which follows.

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The Anatomy of the Body of God
Being
The Supreme Revelation
of Cosmic Consciousness
by Frater Achad (Charles Stansfield Jones)
Originally published circa 1923

Transcriber's notes:
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I hope you will enjoy this remarkable work of Cabalistic Geometry.

Benjamin Rowe

February, 1997

PREFACE

Although the title of this short essay may seem, to some who have not read its contents, to be both presumptuous and unwarrantable, it is hoped that these will reserve their judgment until they have given due attention and consideration to the study of such an important subject.

We are living in strange times. Civilization seems rapidly to be breaking up, while yet some inner urge is at work towards a better and more balanced construction in many departments of life.

One of the results of the Great War has been to turn the minds of many people

from some of the narrower conceptions of life into wider channels. A spirit of enquiry has become apparent on the part of those who had previously been content to accept statements in regard to life's deeper issues on mere belief or hearsay. Many new Movements have arisen under the guidance of people who have obtained at least a partial glimpse of man's wider heritage, and there has been a corresponding falling away from what may be termed the orthodox or established order of things in the churches and elsewhere. Many countries have been making experiments of various kinds, most of which, however, being the outcome of "reform movements" of the narrowest sort, are quickly proving themselves to be unsatisfactory and inadequate. At present, amid all these indications, there seems to have been no complete solution in sight, and, so it might appear, very little comprehension, even on the part of those who are honestly doing their best under the circumstances, of the underlying principles involved. Those who should really be in a position to help, are unable to do so effectively for the same reason.

It may seem a far cry from the present world-conditions of a social and political nature to the Holy Qabalah, but help sometimes comes from quite unexpected sources.

The Jews, and the Jewish problem, represent very important aspects of the difficulty and its solution. A great proportion of the wealth of the world is today in the hands of the Jews, yet as a nation they have no place. As the "chosen people" they were an important nation, but the rejection of the Teacher in who they expected to find their Messiah, is usually considered to have been the cause of their becoming wanderers upon the face of the Earth. Yet the word "Jew" is derived from IU, the Ever-Coming Son, the Horus of the earliest Egyptian traditions, whose influence is not confined to the Christian Era but extends to all Ages, and of Whom all truly typical God-Men, such as Jesus, have been, and are, the representatives upon earth.

But the Jews have neglected the study of their own "Chokmah Nestorah," or Secret Wisdom Tradition, as transmitted in the Holy Qabalah, thus losing sight of their True Will as a nation and their essential Purpose in the Great Creative Plan. It has remained for the Gentile to rediscover some of the deeper mysteries of this Ancient Wisdom, and these are found to be the same in essence as those of Catholicism, Freemasonry, Pythagorean Philosophy, Hermeticism, and so forth; in fact there has always been a Universal Tradition which when known has led the Nations to the height of civilization, and when lost has heralded their decline and downfall.

The present world-crisis and breaking up of civilization is due to the necessity of a general "clean-up" preparatory to a wider and grander conception being presented to humanity than has been possible for many thousands of years. All thinking people realize that things are in a critical condition, and all should be prepared to grasp any reasonable opportunity of obtaining a solution which will be of permanent, rather than of temporary value.

Things cannot be put right without effort, and the question arises: "In what direction is effort most necessary?"

The solution lies with the individual; it is useless to talk of reforming others until we have reformed ourselves. It is equally useless to rely upon someone else to do for us what we are quite capable of doing and should do for ourselves. The soul of Man -- which is the plastic mediator between body and spirit -- has become distorted; he must learn to rectify its structure before he can obtain a clear outlook and a proper point of view.

Man's teachers have been largely responsible for distorting his mental vision, and they must cease from restricting his natural actions and impeding his natural growth, which would be normally proportioned if the Holy Spirit within were allowed to expand in the proper manner. Man's natural tendency is towards health of body and soul under the action of Spirit. Most of the present systems have led him to believe otherwise from his earliest childhood, thus handicapping

him from the start.

The child is, in one sense, the best example of the perfect man or woman, and if the child were allowed to develop Intelligence unhampered by false notions from outside, it would grow to be the true example of the God-Man or Man-God in the majority of cases. We have ruined our children before they have had a chance to come to maturity; our well-meaning, though ignorant, parents and childhood teachers have instilled into our subconscious minds most of the "complexes" which in after life we can only eradicate by bitter toil and bloody sweat.

Yet I thank God for a good mother, whose simple faith, transmitted to me, has given me the quiet courage and perseverance to unravel some, at least, of those ignorantly transmitted "knots" and kinks. But, for all that, humanity has complexes which need to be unraveled and straightened out before much real work can be done.

First, then, let me make an appeal on behalf of the children, even if in this New Aeon they do not so much need my support since they are showing an independence of spirit which is simply astonishing to their parents and guardians who were born and brought up under the Old Dispensation. I make my appeal to these same parents, not to foolishly try to break the Will of the child, for it is God's Will therein, and the only indication of the right course of action. Once this True Will is distorted, and the lower personal will brought out of alignment with it, the city is, so to speak, divided against itself and cannot stand. It is the interior conflict between the "personal" and the "True" Will in each of us, that is the cause of all suffering and all wrong action. There is but one remedy, discover the True Will and then DO IT, and our course is one with Destiny and the Will of the Universe in our regard.

The age of "mothering" children is past. The women of today failing to do so in regard to their offspring, or having no offspring to "mother" are doing all they can to "mother" the nation, particularly in America. Such "reforms" as Prohibition are largely due to this mistaken zeal for the good of others. What the "Mothers" need most is to learn to mind their own business and to correct their own distorted vision. Repression can never take the place of RIGHT USE on any plane. The Righteous are those who use rightly what they have, for their own good and that of Humanity from which they can never really cut themselves off. Man cannot live, or die, to himself alone. The same is true of Nations.

All things come from One Substance, and are actuated by One Spirit. Rightly used, any aspect of that substance may be taken into the body and soul of Man, and there transmuted into just the proper condition and proportions for the building up of his own particular being.

If, for instance, it were possible to eliminate the effects of wine from all the American people for two or three generations, they would go to the most terrible extremes and act as savages do whose systems have not been used to alcohol, as soon as the habit was revived, as it inevitably would be in the long run. As it is, insofar as their parents have been accustomed to the use of wine, they are comparatively immune while their normal appetites in this respect are not over-stimulated by the attempt at repression. Many of the most normal people drink more under "prohibition" than they ever thought of doing before. The best men and women are those of such varied experience on all planes that they are immune from every poison and every disease because they have found the proper proportion and balance of all that is called good and evil makes up the Perfect Man who is like unto his Father in Heaven, in Whom all things have their being.

Man must eat of the Tree of the Knowledge of Good and Evil before he comes to the Tree of Life in the Midst of the Garden. Only when he eats too much of one thing and not enough of another, does his body or soul become distorted. Every "Christ" and every Genius has been the friend of publicans and sinners, as well as of the "selected and exclusive." Idealism and Materialism must unite and go hand in hand if a new Civilization is to be built up. The Soul of Humanity is the connecting link. There is nothing to be ashamed of in our material bodies,

but they would not be of much use without the Spirit and Will which give them Life and motion. On the other hand we should not be so cowardly and selfish as to desire to be re-absorbed into Spirit, as if the whole Creative Plan were a waste of time, and had better never have been started. No! Let us give thanks in our souls for both body and spirit, using both rightly and to the full extent of our power. But how shall we learn the right proportions of each?

We must eat of the Fruit of the Tree of Life, and it will be found to nourish us perfectly and cause all the elements of our system to come to their proper proportion and fullness of stature. We must enter upon the heritage of Freedom that has been prepared for us in the Father's Kingdom upon Earth.

We have sacrificed the flower of Humanity, not alone in the Great War but in many, many ways, to our false gods. In the Name of the True and Living God, let us cease from bloody sacrifice, and start to build a "Living Temple, not made with hands, eternal in the Heavens"-upon Earth.

Introduction

On April the fourteenth, nineteen hundred and twenty-three E.V., having just completed the ms. of my treatise on "The Egyptian Revival" or The Ever-Coming Son, in which my endeavor was to show that the "Restored Order" of the Paths of the Qabalistic Tree of Life was likely to be the correct one, since it indicated the Universal Tradition as symbolized by the Keys of Hermes, I was rewarded by the opening up of an amazing further possibility in regard to the Design of "The Tree of Life" itself.

It was between 8:30 and 9:30 P.M. on the above date, that the "Tree" began to GROW, and proved itself, to my mind, to be the veritable anatomy of Ra-Hoor-Khuit, Ever-coming, between the two Infinities. This fresh revelation left me strangely silent; it seemed almost too wonderful to be true, but it has since-for I am writing this on April 17th-shown even greater possibilities, the most extraordinary of which was only revealed to me this afternoon, after discussing the matter with W.R.

I do not intend to write of the discovery itself for the moment, but merely to prepare a brief essay on the Qabalah by means of further Light I have so recently received. This will serve as an introduction to the more complete explanation of the whole matter which, in order to be comprehensible to my readers, will require a number of diagrams showing the different stages of its development. To begin at the beginning. As stated in "Q.B.L.," the Qabalists postulated the AIN or NO-THING as the Zero from which, in a mysterious manner, the Universe arose. Next, they say, the AIN SUPH, or Limitless Space, became the Nature of the AIN, and this conception was followed by that of the AIN SUPH AUR or Limitless Light of Chaos. It was not until this Limitless Light had concentrated Itself to a Center that the First Positive Idea arose, and this was called Kether and attributed to the Number One.

From this One there arose in succession the other Numerical Emanations or Sephiroth from Two to Ten, thus completing the decimal scale of Numbers. The Number 10 is said to represent the return of the One to Zero, thus completing the Cycle of Manifestation. These ideas may be found more fully described in "Q.B.L." and elsewhere, but I now desire to attempt a slightly different presentation, which will be developed in greater detail later on in this book.

The finite mind of man is unable to grasp the Infinite, except in a certain Mystical and Spiritual manner, but by the Light of the Spirit let us do our best to comprehend this great mystery of the Beginning.

Let us accept the term AIN as representing That of which Nothing is known, nor can be known, except through the positive manifestations which arise from It. When we attempt to imagine the AIN SUPH-Limitless Space-our minds tend to rush on and on, only to fall back before the Profundity of the Great Deep; yet we

have to admit the possibility of Infinite extension in space. In my opinion this is due to the fact that we are only able to extend the fine material substance of the mind to a certain limit, after reaching which there is NOTHING for Us unless we succeed in developing fresh Power to drive that limit further back and so to extend the actual substance of our being accordingly.

If Life is the Substance of Light, the Life itself is to be considered as the most subtle substance in our make-up, while it would follow that the more this substance is extended, the greater will be our Illumination, the further our range of vision, and the wider our Sphere of Consciousness.

With these thoughts in mind let us attempt to obtain a more complete Understanding of the Primal Process, which is still "going on" Here and Now.

When the AIN SUPH AUR became concentrated upon a Single Center, it compressed the Light into the Substance of Light, which is Life. Or, in other words, the Concentrated Light became an inconceivably powerful Force or Energy in the center of Kether. This Pure Being, or Living Substance, owing to its reaction from the Invisible Center, tends to expand towards Infinity. This gives us the idea of the Substance of the Universe ever expanding, ever occupying more and more of the Limitless Space of the AIN SUPH, while the Primal Centralizing Urge still continues to contract upon the Infinitely Small, or the AIN.

Kether is then the junction of these Two Infinities, but particularly represents the concentration of the Light to a Point on its way to the Infinitely Small, while Malkuth, the Tenth Sephira and Sphere of the Elements-which the Qabalists say is one with Kether-is the Substance which is ever expanding and, so to speak, gradually FILLING UP THE NOTHINGNESS of the AIN SUPH. So we may consider Kether as the Light and Malkuth as the Substance, while the complete Sphere is composed of LIVING SUBSTANCE. This represents the Macrocosmic Universe, but it is every BECOMING GREATER AND GREATER in extent, and driving back, so to speak, the Nothingness of Chaos. Man, being made in the Image and Likeness of God and of the Universe, has the same infinite possibilities of growth in Consciousness, as the Force of the Spirit extends the substance of his mind to wider and wider fields of thought.

Yet the whole existing Universe is the result of the One Thought of God, and it progresses according to the Order of Pure Reason, as indicated in the Qabalah. All the Sephiroth and Paths have their place according to this Order, within the Sphere of the One Substance, and represent the manifold possibilities of the action of the Life Force upon that Substance and the different manifestations of that Substance under the Influence of the Life Force.

In other words, WITHOUT [i.e. outside] the manifested universe is the Infinite Body of Nuit; at the CENTER of All is the Infinitely Small and unextended Essence of Life, or Hadit. The Contraction of Nuit upon Hadit and the Expansion of Hadit into Nuit are constant forces. The Finite Universe, or Ra-Hoor-Khuit, the Ever-Coming Son, is bounded by an EVER WIDENING CIRCUMFERENCE which is always exactly BETWEEN the Infinitely Great and the Infinitely Small. Kether and Malkuth-Spirit and Matter-together represent this Universal Sphere, while Tiphereth, the Central Sphere of the Tree of Life, must always correspond to Ra-Hoor-Khuit within them; a Sphere HALF-WAY between the Center and the Circumference.

In Nature we may consider the finite representatives of these two Infinities to be the smallest known particle of matter as the Center, the widest expanse of the Star Universe as the circumference, and the Central Sun as their child.

In Man we find all these possibilities, both infinite and finite. The true Center of his being is Hadit whose representative is the tiny Spark of Pure Spiritual Light; the substance of his Mental Body is only limited by the Bounds of the Universe, and these ever recede towards Infinity. His physical body is, however, quite small, while his heart, which regulates the life of that body, is in a mystical sense capable of comprehending the "Light in Extension" of the Sun

of his being, which is the soul.

Thus Man is composed of body, soul, and spirit, and the soul is the mediator between the spiritual and material.

The Universe is composed of Malkuth and Kether, with Tiphereth as the Mediator between them, while, in a still greater sense we may consider Nuit and Hadit, the Two Infinities, with the Whole Living manifested Universe of Ra-Hoor-Khuit, as their Ever-Coming Son, the Crowned Child and Lord of the Aeon.

Chapter I

In the Name of the One, by the Grace of God Triune, and by the Favor and Appointing of the Ever-Coming Son, I will now endeavor to expound that which has been revealed unto me.

First, let me state my conviction that this Universe is the Perfect Work of a Perfect Being, and that any apparent imperfections are due to the limitations of our finite consciousness, so that even these contribute to the larger Perfection of the Whole.

Secondly, I believe there is a Supreme and Perfect Order in all things, in spite of any apparent disorder which, again, is but the result of restrictions in man himself.

Thirdly, that the essence of Order consists in the perfect adjustment of parts in subservience to the ends of the Whole, so that that which is most complex is most perfect, but that this very complexity is due to the combination of a few Ultimate Ideas which go to make up the One Thought of the Supreme Being.

I am inclined to believe that the perfection of the existing Universe is Progressive, insofar as the Whole may be said to expand and become more and more complex and greater and greater in extent while still in accord with the One Order which prevails from its most minute atom to its inconceivably vast circumference. I incline to believe that the finite universe is not spherical, though tending ever to become so as its substance materializes. In other words that the Light precedes the Life which is its Substance, and the Life precedes the material which is its substance. Thus the rays of Light may spread out in the form of a Star, while the Ever-becoming Life and material substance tend to expand as a Sphere. The projecting rays, so to speak, drive back the primal chaos more easily than would a smooth sphere which expanded equally all over its surface. That such a conception implies at least a possibility, I shall presently endeavor to show.

There is another important point which should be mentioned. The Spiritual World of Ideas is in Perfect Order; the Material World of Substance is in Perfect Order; the Soul of the World, and of Man, which is the result of these, is capable of comprehending that Order perfectly.

But, again, the spirit of Man is perfect, his body is made in the Image and Likeness of God and of the Universe, but his soul, having within it the power of personal choice, or will, which alone enables him to progress in a free and intelligent manner, is at the same time liable to distortion if the personal will is ill-used or restricted. In that case the Eye of the soul sees things out of proportion and order, and this astigmatism must be corrected. Otherwise, man is under an illusion, self-created, which, however, in no way interferes with the Real Order of the Universe, but merely tends to confine him and to prevent him from enjoying his due heritage in all its fullness.

Thus the Great Work for Man consists in the adjustment of the soul, or Intellectual Sphere, so that it bears a perfect resemblance and correspondence to the Material and Natural Order of the Universe and at the same time exhibits its relation with the Supreme or Archetypal Order. This possibility of

distortion in the soul has led him into the direst troubles, but unless that soul were thus plastic it could not expand and take on the complex Design of the Greater Universe. Man's work consists in building up his soul by means of his personal will and creative imagination, under the guidance and direction of the Will of the Universe, into the same Archetypal Pattern which is to be found in the One Thought of God.

But how shall man discover this Design upon the Trestleboard of the Grand Architect? He may at least make an intelligent attempt to do so, as we shall endeavor to show.

Since perfect Order consists in a right relation, adjustment, and proportion of all the parts in subservience to the Idea of the Whole, we must first consider some of the necessary requirements of that Order.

The "Tree of Life" of the Qabalists has been called the "Minutum Mundum" or "Little Universe," and students of the Qabalah will have become aware that this system has great possibilities as a convenient means of classification in regard to every thing in the Universe, or idea in the mind of man. The Universe, for each one of us, consists of what we are able to comprehend of it. Some are content to feel themselves at one with a very limited part; others realize that if once they could obtain the true Design, all would become possible of comprehension in a spiritual manner. But this Design has been lost, or so it seemed.

In Book 4, Part III-still in ms.-we may read: "An excellent man of great intelligence, a learned Qabalist, once amazed FRATER PERDURABO by stating that the Tree of Life was the framework of the Universe. It was as if some one had seriously maintained that a cat was a creature constructed by placing the letters C-A-T in that order. It is no wonder that Magick has excited the ridicule of the unintelligent, since even its educated students can be guilty of so gross a violation of the first principles of common sense."

I may state that I have not the slightest idea who this excellent man was, and that I have a good deal of respect for the opinions of Frater Perdurabo, but, at the risk of falling under the same stigma as this "unknown warrior" I shall break a lance with Frater Perdurabo on this point, before this treatise is completed.

Meanwhile, let me refer Students of the Holy Qabalah to the various designs of the Tree of Life which may be in their possession, or readily available.

Let us examine, for instance, those shown in Westcott's "Introduction to the Study of the Kabbalah," Mather's translation of the "Kabbalah Unveiled," Pike's "Morals and Dogma," Inman's "Ancient Faiths," "The Equinox," Volume One, Number 2, page 243, Waite's "Doctrine and Literature of the Kabbalah," Ginsburg's treatise on the subject, the Frontispiece to Book 777, the oldest extant design in the British Museum, etc., and we shall notice one very striking thing: The all vary greatly in their proportions. Some, it will be seen, are long and thin, others short and squatty. 777 alone gives a well proportioned Tree.

It would seem that this important aspect of proportion has received little or no attention in the past. But let me once again refer you to the ancient "Sepher Yetzirah" (as I did in regard to the arrangement of the Paths in "Q.B.L."); in it we are told to "Fix the Design in its Purity," to "Replace the Formative Power upon His Throne," or to "Restore the Device or Workmanship to its Place."

Was the author of that old treatise using mere idle words, or did he mean what he said? It is possible he did not know how to do this himself, since the mss. of the "Sepher Yetzirah" contains no diagrams of the "Tree of Life"; but, in any event, we may at least attempt to follow his lead and try, if possible, to discover more Light from a study of the true proportions of the Tree.

The formation of the "Tree of Life" is entirely geometrical, and as might be

expected, we find the simplest elements of geometry as its basis: The Point, the Line, the Circle, the Triangle, and Right-angled figures.

The proper method of finding the correct centers of the Ten Sephiroth, and thus the points connected by the Paths, is as follows: Upon a vertical straight line of convenient length, describe with unchanged compasses four circles, the center of each being on the line, the point where the upper arc of the lowest circle cuts the line forming the center of the circle above, and so on. Thus:

The center of the top circle gives the central Point of Kether, the intersections of the first and second circles form the centers of Chokmah and Binah, [the intersections of the second and third circles form the centers of Chesed and Geburah,] the center of the third circle is Tiphereth, the intersections of the third and fourth circles indicate Netzach and Hod, the center of the fourth circle is Yesod, and the lower point of its intersection with the vertical line is Malkuth.

This method produces a perfectly proportioned Figure of the Tree of Life, and the connecting Paths can all be made by joining the various points, thus:

In Freemasonry, Geometry is referred to as the "first and noblest of the Sciences" and as "the head of all learning." One of the simplest figures is produced by the intersection of two circles, thus forming what is known as the Vesica Piscis.

The curious and marvelous properties of the Vesica Piscis and of the Rectangle formed on its length and breadth, have been subjects of profound speculation, and perhaps nowhere have they been better described than in the "Magister-Mathesios" by our learned Brother Sydney T. Klein. I am sure he will have no objection if I quote a few passages from his work, which has been one of the means of opening up before me such marvelous vistas.

After discussing the properties of the Masonic Square, obtained from the right angled triangle by means of mundane measures of 3, 4, and 5 units to each side, respectively, he points out that a wave of wonderful enthusiasm must have swept across the civilized world when they first discovered that the Geometrical way of creating a right angle as given in Euclid I, 11, was by means of an equilateral triangle, by joining the vertex with the center of the base. "This Equilateral Triangle" he writes, "was the earliest symbol, in connection with the Vesica Piscis, we know of the Divine Logos and, as the Bible declared that the Universe was created by the Logos (the Word) so the form of the Lodge which represents the Universe was naturally created by means of the Equilateral Triangle. A great mystery this must have appeared to those who, like the Hellenic philosophers, postulated that everything on earth has its counterpart in heaven, and who, in their religious mysticism, were always looking for signs of the transcendental in their temporal surroundings.

"But in what awe and reverence must they have held Geometry when they further found that the Equilateral Triangle was itself generated, as in the first problem of Euclid, upon which the whole Science of Geometry was therefore based, by the intersection of two circles.

"This figure was not only looked upon as a symbol of the Three Divine personae, but that part of the figure which is bounded by the arcs of the two circles and which takes to itself one-third of each of the two generating circles (making its periphery exactly equal with that remaining to each of the two circles, all three therefore being co-equal), and in which the triangle is formed, was naturally held from earliest times as the most sacred Christian emblem, namely that of regeneration or new birth. To how the extraordinary reverence and high value attached to this symbol, it is only necessary to remember that from the

fourth century onwards all Seals of Colleges, Abbeys and other religious communities have been made invariably of this form and they continue to be made so to this day. It was also in allusion to this most ancient emblem that Tertullian and the other early Fathers speak of Christians as "Pisciculi." It was called the "Vesica Piscis" (Fish's bladder) and named such no doubt for the same reason as led the learned Rabbi Maimonides in the twelfth century, when dealing with a similar religious subject, to command his hearers: 'When you have discovered the meaning thereof, do not divulge it, because the people cannot philosophize or understand that to the infinite there is no such thing as sex.'

"The Vesica Piscis is intimately connected with the discovery by Augustus Caesar, as narrated by Baronius, of a prophecy in one of the Sybilline books foretelling 'a great event coming to pass in the birth of One who should prove to be the true "King of Kings," and that Augustus therefore dedicated an altar in his palace to the "unknown God." ' "

Brother Klein then goes on to show how the Vesica Piscis was the true foundation of Gothic Architecture, and that its influence accounts for the sudden change from the old Norman style, which was based on the properties of the square rather than the triangle.

He then discloses some of the great wonders of the Vesica Piscis and points out: "The rectangle formed by the length and breadth of this mysterious figure in its simplest form has several extraordinary qualities; it may be cut into three equal parts, by straight lines parallel to its shorter sides:

and these parts will all be precisely and geometrically similar to each other and to the whole figure, strangely applicable to the Symbolism attached at that time to the Trinity in Unity, and this sub-division may be proceeded with indefinitely without making any change in the form; however often the operation is performed the parts remain identical with the original figure, having all its extraordinary properties, and no other rectangle can have this curious property. It may also be cut into four equal parts by straight lines parallel to the two sides, and again each of these parts will be exactly similar to each other and to the whole, and the process may be continued indefinitely, the equilateral triangle appearing everywhere:

Once more, if two of the tri-sub-divisions be taken, the form of these together is exactly similar geometrically to half the original figure, and the equilateral triangle again appears everywhere in both; as in figure V.

In Figure VII I have carried the tri-sub-division to the sixth degree, and to help the eye I have marked with darker lines one of the tri-sub-divisions of each degree; it is only owing to the above unique similarity that the equilateral triangle is again formed on every part of the base line. Again the diagonal is exactly double the length of its shorter side, which characteristic is also unique and greatly increases its use for plotting out designs, and this property, of course, holds good for all the rectangles formed by both species of sub-division, but perhaps its most mysterious property (though not of any practical use) to those who studied geometry, and to whom the figure was a Symbol of the Divine Trinity in Unity, was the fact that it actually put into their hands the means of trisecting the right angle. Now the three great

problems of antiquity which engaged the attention of geometers throughout the Middle Ages were 'the Duplication of a Cube', 'the squaring of the circle,' and lastly, 'the trisection of an angle,' even Euclid being unable to show how to do it, and yet it will be seen that the diagonal A-B of Figure IV and the diagonal A-E of the subsidiary figure, which is also the plumbline, actually trisect the angle D-A-C. It is true that it only shows how to trisect one kind of angle, but it was that particular angle which represented the Craft and was created by the equilateral triangle. All these unique properties place this figure far above that of a square for practical work, because even when the diagonal of a square is given it is impossible to find the exact length of any of its sides, or vice versa."

I have quoted Brother Sydney Klein thus fully in order to give him due credit for his detailed working on this most important matter, and also to supply the reader with a clear idea of the unique features of these symbols, as well as of their deep religious significance and the actual effect that their practical application produced on all the religious Architecture of the Gothic period. On this basis many of the most important Cathedrals and Churches were erected, and their Beauty is not to be denied. When we compare some of these beautiful Gothic structures with the Pyramid, for instance, we cannot but notice the difference; but after all the Pyramid is a truly Symbolic structure in every detail, while the Gothic Cathedrals only show part of the truth.

Imagine my overwhelming joy when I discovered that the ancient Qabalistic Tree of Life, with all its wonderful possibilities as a means of mental classification of every idea in the Universe-Natural, Human, and Divine- was in its entirety based upon the same fundamental principle of the Vesica Piscis, and was therefore not a fixed design but capable of indefinite progression towards the Infinitely Small or the Infinitely Great. For it can be so drawn that it appears with all its details and properties, repeating themselves indefinitely in every direction of Space to Infinity.

Imagine what it means to a Qabalist who has arranged all the ideas in his mind, in duly Balanced and Equilibrated formation, to discover a way of perpetuating in thought all these Ideas, and to be able to realize that the "Tree of Life" upon which they are based is a LIVING TREE, with its Roots in the Infinitely Small and its Branches and Fruits extending to the furthest Limits of the Universe.

This is the nature of the discovery, or revelation, which came to me on April 14th, and it will form the subject of our further studies and researches.

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CRYSTAL VISION

THROUGH

CRYSTAL GAZING

OR

THE CRYSTAL AS A STEPPING

STONE TO CLEAR VISION

A PRACTICAL TREATISE ON THE REAL
VALUE OF CRYSTAL-GAZING

BY

FRATER ACHAD

Author of

"Q.B. L. or THE BRIDE'S RECEPTION" and "THE CHALICE OF ECSTASY."

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Chicago

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Dedicated to Those

Who

Having Realized the Difficulties of the Path

Have Sworn to Overcome All Things

Transcribed and converted to HTML format by Benjamin Rowe, December 15, 1997

FOREWORD

The Purpose of this little volume is three-fold. (1) To give those who are interested in the art of Crystal-Gazing a clear and concise method of procedure, not alone in the practice of the work, but also in the preparation of the crystal itself, so that it becomes a true material basis or link with other planes. (2) To show that the Ancient Methods of Working -- if properly understood -- are more scientific than modern ones, since they were designed to insure a definite type of vision and to put the Seer in touch with definite Intelligences of a Higher Order. (3) To point out that there are other Crystalline Spheres besides the crystal ball at first used to contact them; and that eventually the practice may lead to very high results, if the necessary steps are taken to insure success.

With these objects in mind, the Author has done all in his power to make this book of real value to all who may obtain it.

In the hands of the beginner it may lead to a wider conception of the Nature and Powers of his, or her, own being. Those who have already traveled some distance along the Occult Path may still find help through the study of the more advanced, if less understood, methods of the Ancient Seers. Those who are seeking to make their own Vision more Perfect, so that the Light of Truth may focus itself within them, will also find hints as to the means of accomplishing their True Purpose.

Thus, it is hoped, all will be satisfied; and should their satisfaction be equal

to that of the Author at this opportunity to herald the Light -- however faintly -- of the Ultimate Crystalline Sphere, Whose nature is Light Itself, he will be more than repaid for his efforts.

FRATER ACHAD.

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or
The Ever-Coming Son
in
The Light of the Tarot
By Frater Achad

Transcriber's Notes

The text of this electronic edition is taken from the Samuel Weiser printing of 1974. The work is not copyrighted. It was originally published in a private edition circa 1923.

The formatting kludges of the previous ASCII edition have been removed; the formatting in the present edition is as close to that in the original as is possible in the context of the Web.

Benjamin Rowe
March, 1997

Preface

This little book has been written in the spirit of Suggestive Inquiry, and the writing of it has led to many illuminating ideas in regard to the Universal Tradition as disclosed by the Tarot Trumps.

Some months ago, I prepared a treatise entitled "Q. B. L. or The Bride's Reception," purporting to be a simple exposition of the Qabalistic Process and an explanation of "The Tree of Life" with its Correspondences according to the system I had studied and practiced for a number of years.

While writing it I obtained some "New" ideas which seemed to indicate the possibility of the Restoration of the Order of the "Paths" to their Original form. These ideas I put down as they came to me, and included them as an Appendix to the main body of the book.

Briefly, the nature of the suggested change was as follows: The Qabalistic Tradition of the last few centuries is that the "Ten Sephiroth", or "Numerical Emanations", were formed by the "Lightning Flash" of Creation, while the "Twenty-two Paths" were produced by the Ascent of the "Serpent of Wisdom" from Malkuth to Kether.

The recognized Numeration of these Paths was from Number Eleven, transmitting the Influence from Kether to Chokmah, to Number Thirty-two, transmitting it from Yesod to Malkuth the Tenth and last Sephira.

I questioned this, since the Serpent is said to have Ascended, and suggested that the Eleventh Path should be from Malkuth to Yesod, and so on up the Tree in exactly the reverse Order.

Upon experimenting with this arrangement I discovered that although there seemed to be a decided improvement as regards the Paths below the Abyss, above it, all the symbolism became reversed and confused. Even so, there were some interesting combinations.

The main point was, however, that the new arrangement of the lower Paths suggested the possibility of a wonderful Astrological Harmony, since many of them were now united with their Planetary Rulers, etc., in the Sephiroth.

The next step was the discovery of the Symbolism of the Middle Pillar, when the Three Mother Letters of the Elements were attributed to the Three Paths which unite the Four Sephiroth which are in equilibrium. These, when placed in position, showed the Symbolism of the Universal Mercury under the form of a Caduceus and Winged Globe.

I decided, therefore, to adopt this arrangement of the Three Elements, and to try to place the Planetary and Zodiacal Signs in such positions on the Tree that the Astrological Symbolism would be perfect.

I discovered that this was possible. There was one variation, which, if adopted, disclosed some other valuable Qabalistic Symbolism in regard to "The Beginning". I explained this fully in the Appendix to Q.B.L. With my original notes left in their rough form, I published the complete book in a limited edition for Students of the Qabalah. This has met with a very good reception in all parts of the globe. I have received many encouraging letters, all of which express interest in the revised arrangement. The press reports have been favorable, and a conservative Magazine "The Occult Review" admits the importance of the discovery.

One great Authority, however, while admitting that many of the ideas are brilliant, says that he cannot accept this Reformed Order in the face of several hundred years of the old tradition, and maintains that the previous arrangement is the correct one.

While I realize that great changes in the recognized Systems of Initiation in certain Orders might be necessary if the Reformed Order of the Paths were adopted, and while recognizing the importance of the opinion of the Authority mentioned above, I still maintain that this New Arrangement is worthy of the most careful consideration and study. One would expect to find some reason for the arrangement of the Paths, and this present plan seems to me the most reasonable; in fact it suggests that there was an Absolute Reason in the Primitive Universal Tradition, though this became lost to view as time went on.

My aim is to discover the Truth insofar as that is possible to man, and to uphold what seems to me most true, until I am convinced of error; but, to change my viewpoint, if necessary, as soon as more Light is given me. If this "New" arrangement is correct, it will prove itself to be so in the minds of those who study it in an unbiased manner. In any case it is of interest as one aspect of truth, and its right place may be found in due course. It may lead the Student to other important discoveries as it has in my own case. I am convinced that the inquiry is by no means exhausted.

The Tarot Trumps, being a sort of Universal Alphabet, may of course be interpreted in a variety of ways, but I shall discuss their Symbolism when arranged upon the Paths of the Tree of Life according to the Reformed Astrological Order given in the Appendix to Q.B.L.

If by this means we obtain "More Light on the Tarot Trumps" and the Universal Tradition, which transcends what we call Light and Darkness, becomes plainer to my readers, the book will not have been written in vain.

Before discussing the matter in detail, I am giving a brief summary dealing with the earliest traditions of Mankind and their effect upon the present day, or the New Aeon, the Cycle of Aquarius, in which we are not living.

I trust that this book will lead to further Light on the very vital issues of this present Age, and perhaps to a solution of some of the most perplexing problems. At least, I hope so.

-- Frater.Achad

Chapter I

Light on the Egyptian Revival

The more than ordinary interest displayed by all classes of people in the recent discoveries connected with the opening of the Tomb of King Tutankhamen, indicates, what may be termed, an Egyptian Revival.

This, to some, may appear quite unaccountable; in fact one of the popular writers in the daily papers has questioned just why the public should suddenly show such great interest in this particular discovery, while many similar ones have created little or no stir at all.

There may be a very deep underlying reason for this, and in order, if possible, to discover the hidden causes it will be necessary for us to make a brief survey of the Egyptian Current of Thought from the earliest times to the present day.

Again, we do not find the public interest centered alone in the treasures found in the tomb of Tutankhamen, but in nearly every instance reference is made to his immediate predecessor King Amenhotep IV, or to use his more familiar title King Khu-en-Aten.

King Khu-en-Aten is reported to have been the first King to attempt the establishment of a Monotheistic Religion in Egypt, and the Worship of the Aten or Solar Disk; whereas, after his death, Tutankhamen is said to have re-established the old order and the worship of Amen-Ra in place of that of Aten, or perhaps more properly Atum.

What was the cause of this controversy, and what is its bearing on the thought of the present day?

One of the immediate effects of the public interest in these matters has been the production of a charming little book by Robert Silliman Hillyer entitled "The Coming Forth By Day". This consists in a number of Hymns translated from the Egyptian "Book of the Dead", as it was erroneously called. But the chief item of interest is the introduction, giving a brief but sympathetic outline of The Egyptian Religion, which ends as follows: "For the mystics of the world have always, under all systems, escaped beyond the externals of faith, and held close to the Presence enthroned in the inner court of the temple; the same Presence in how many different sorts of temple! The God who walked by the Nile walks also among men today; whether we call him Christ or Osiris, whether we see him betrayed by Set or Judas, he is always here, he is always betrayed.

Osiris was not the shadow cast before by the coming of Christ, nor Christ a remembrance of Osiris; they are the same, the same significance in different syllables over the earth. The machinery of religion changes, but whatever the modern man finds in his heart, that the Egyptian found also; for that is not the Christian Religion or the Egyptian religion; it is Religion, and the rest is merely an attempt to name that which is nameless."

We can hardly imagine a statement of this sort being made in a small, popular book a few years ago. It is surely a sign of the times and of the Influence of the Ever-coming Son, the Crowned Child, Lord of the New Aeon.

But Mr. Hillyer does not go back far enough into the past to throw the most truly significant light on the present and future. In order that we may properly understand the matter, we must delve deeply into the remotest times; somewhat in the way Gerald Massey did in the "Book of Beginnings." In fact his research work is invaluable, but unfortunately far too lengthy and recondite for the popular taste.

Let us then endeavor to piece together a few of the most vital and interesting fragments, so as to obtain, if possible, a bird's-eye view of the whole matter.

The beginning of mythology with the mother and boy is universal, and still survives in the Virgin and Child of Rome. The sonship preceding the fatherhood represents the most ancient form of belief, and when recognized in that light, is found to explain many of the early mysteries.

The first boy and his mother were called Sut-Typhon.

Sut means "The Opener", and this may be taken in the physiological as well as

the astrological sense. The Child was the opener in the sense of being born of the un-mated Mother. The Sun is the Opener of the Day, while Sut as the Star-god was considered the Opener of the Year with the rising of Sothis, and on his rising was the Great Bear cycle founded.

The earliest conception of the great Mother was under the form of the Hippopotamus, the Devourer of the Waters. This led to that of the Water-Dragon, Typhon. But the Great Mother was She who brought forth the Starts, thus we find Her assuming the form of the Star-Goddess, Nuit of the Heavens, who is represented by a beautiful human form arched over the earth. Her change to this human form was portrayed as "Beauty and the Beast in one Image", and from this was the ancient fable derived.

We find the Child described from the very earliest times, as of dual type, so that he became known as Sut-Har or Sut-Horus. Later the idea of twins arose, and these became the Gods of the Two Horizons. Sut the Opener and Horus the one who Shuts or Closes. The earliest phenomenal form of these twins was as darkness (Sut) and light (Horus).

Har or Horus as the Sun was an earlier type than Ra who later became the principal Sun-god. Har, as the son of Typhon the Great Mother, became known as the earliest of the Pharaohs and rulers of Egypt.

Primarily the word Pharaoh is derived from Har-Iu, which means the Coming Son of a two-fold nature, and of the two (Iu) houses. This, again, was Har of the Shusen-Har or the Bar or Baal of the Heksus.

Now the rulers of the Shus were called Heks, and thus we may trace the early name of the God Hak which is a form of Harpocrates, the God of Silence, the Babe upon the Lotus; who is sometimes considered to be the twin of Horus, and concealed within him.

Har-Makhu was the Star-God of both Horizons. Sut-Har developed into the Solar Deity afterwards called Aten, or Atum. Thus we begin to see the Typhonian origin of the God Aten, and we shall learn from this something of the nature of the revival of Aten-worship under King Khu-en-Aten, the father-in-law of Tutankhamen.

But we first need some further links in our chain, and these may be supplied as follows:

As time went on there was mention of Four Suts, and the worship of the Mother Typhon and her son Sut began to fall into disrepute. A father was needed to account for the generation of all things, and gradually the idea of TUM the Old God of the Setting Sun arose, and he was said to be the Father of the Four Suts. (Thus the four Quarters were established, or perhaps the Equinoctial points and the Solstices). TUM then became known as ATUM, and the Solar Fatherhood was established. Also the twin Lion-Gods assumed the type of Sut-Horus in ATUM-RA.

The quarrel which rent the monuments arose on account of Sut-Horus (Sut as brother of the Sun) and the Egyptian Amen-Ra who was identified with the Greek Jupiter-Amen. An alliance was made between the Ammonians and the Osirians against the followers of Sut-Har, or Sutekh or Sebek, and the ancient genetrix Typhon.

The taunt flung by the Osirians at the Sut-Typhonians was "Orphan", intending to brand them as Fatherless in a religious sense because they worshipped only the Mother and the Child, who became looked upon as the Harlot and the Bastard.

This led to many unpleasant things being said on both sides, and we find a period when the followers of both forms or worship accused the others of every form of immoral practice.

We should now take up a slightly different angle of the situation. ATUM was the

same as the first ADAM of the Hebrews. The Rabbis taught rightly that their typical Adam, of the same name as the monkey UDUMU, had carnal knowledge of every tame and wild beast that he could dominate, and was not satisfied until EVE was made for him.

ATUM as the Second ADAM represented the first purely Human Deity without any animal admixture. We now get a glimpse of one of the reasons for the strange half-animal half-human types found in the ancient doctrines. There is another explanation of this, however, which will be discussed later. At the same time we begin to see how it was that King Khu-en-Aten, who revived the early traditions, had many purely human figures made, quite unlike the other Egyptian Images, and that these came to light in the recent discovery of the Tomb of Tutankhamen, who preserved them.

We have made mention before of IU, which means Twin, or Dual being, male and female in one. As in the case of Pharaoh or Har-Iu, we again find IU as the root of the word Jew.

So, too, we find in Iu-Sif the origin of Joseph, of whom more anon.

We find in Unicorn, Sut the Sun and Typhon the genetrix, and how this type preceded the Bullock or Osiris.

Sebek (The Crocodile) was a form of IU-Sif, as well as Har-Makhu and Aten of the Disk, who were each the Iu of the two horizons, as Son of the Mother.

After the reign of King Apehpeh in Egypt, the religion again changed hands and there arose a "King who know not Joseph" i.e. who did not worship IU-SIF or the Coming Son.

IU, as the Genetrix, became IU-Pater or Jupiter; and IU the Son who Comes, became IU-Sus, or Jesus. The Ever Coming Son was the prototype of the Wandering Jew, originally a symbol of Eternal Youth.

If there is any historical Joseph to be found in the monuments he is AIU. He was a protégé of Amenhetep III.

This King was of the Black Aethiopian type, son of a black mother, but he married a fair wife. He was the father of Amenhatet IV, who changed his name of Khu-en-Aten, or the Adorer of Aten. Amenhatet the IV's nurse was the wife of Joseph. On account of his parentage, Amenhatet IV was probably of a Reddish type, and the Aten whose worship he adopted was the Red Disk of the Sun. He may, however, have obtained a glimpse of the Concealed Father or Sun behind the Sun, and thus recognized that in one sense the old Sut-Typhonian tradition was nearer the truth than the prevalent worship of Atum Ra, or Amen Ra. He was of course misunderstood, most people thinking he had gone back to a dark and despised tradition. I shall endeavor to show, later on, how this confusion arose.

We must remember that ATUM was born as Horus or IU, child of the Mother and afterwards developed into Atum-Ra as God the Father. Hence he became the make of the Gods and men, the Begetter who succeeded his father Ptah. ATUM means "Created Man" or ADAM.

When the human soul had come to be considered as derived from the Essence of the Male instead of the Blood of the Female, the woman was naturally said to be derived from the man, as she is in the second of the Hebrew Creations described in Genesis. A soul derived from Atum was dual in sex. The soul was divided into Adam and Eve, the typical two sexes of the Hebrew legend.

Again it is recorded "When Horus had fulfilled the period of 2155 years with the Easter Equinox in the Sign of Aries, the birthplace passed into the Sign of Pisces, when the Ever-Coming One, the Renewer as the Eternal Child who had been brought forth as a Lion in Leo, a Beetle in Cancer, as one of the Twins in Gemini, as a calf in the Sign of the Bull, and a Lamb in the Sign of the Ram,

was destined to manifest as the Fish, in the Sign of the Fishes. The rebirth of Atum-Horus, or Jesus, as the Fish IUSAAS, and the Bread of Nephthys, was astronomically dated to occur in Beth-Lechem -- the House of Bread -- about 255 B.C., at the time the Easter Equinox entered the Sign of Pisces, the house of Corn and Bread."

There had been a time when the two birthdays assigned to Horus of the Double Horizon, were allotted to the Child Horus in the Autumn, and to the Adult Horus at the Vernal Equinox; but when the Solstices were added to the Equinoxes, in the new creation of the Four Quarters established by Ptah for his Son Atum-Ra, there was a further change. The place of Birth for the Elder, the mortal Horus who was born of the Virgin Mother, now occurred in the Winter Solstice, and the place of Birth for Horus the Eternal Son was celebrated at the Vernal Equinox, with only three months between the two instead of six.

As above stated, the Entry of Horus into the Sign of Pisces occurred 255 B.C., and another period 2155 years added to this, brings us down to the year 1900 E.V. at which time Horus should astronomically be expected to appear in Aquarius. This is a purely Human Sign, the Sign of MAN, the Water-bearer or Bearer of the Waters of Life in his own person.

In the year 1904 the Law for the New Aeon was received by one of the Adepts, and the reign of Horus duly proclaimed as Ra-Hoor-Khuit.

Since then many changes have occurred on the earth, and few can fail to recognize the coming of Horus in one of his aspects as the Avenger of his Father Osiris, so plainly manifested in the great World War, and in other ways. But Harpocrates, his twin, is hidden within Him, and we may look for the Crowned Child to be born in every Heart, during the Coming Period.

I have given this brief sketch, which is not by any manner of means complete, in order to prepare the mind of the reader for the explanation of the Universal Alphabet of the Book of Thoth, or the Tarot Trumps, in relation to their proper Paths on "The Tree of Life" of the Ancient Qabalah, as reformulated in my book Q. B. L.

I shall hope to show by this means that there is a still deeper meaning under all these things, that the Universal Tradition, long lost, may be revived to our great advantage in understanding not alone the Past, but the Present Period of the History of Mankind on this Planet.

But I shall first supply those who are unfamiliar with these ideas, with "The Essence of the Practical Qabalah," and even those who have read "Q. B. L." will do well to refresh their memories by a study of the brief outline which follows.

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Chapter II

The Essence of the Practical Qabalah

It is not our intention that this chapter should represent a complete exposition of the Mysteries of the Holy Qabalah, but rather to give a brief outline of some

of the principal doctrines which may lead the Student to a clearer conception of the value of the Qabalistic System as a method of drawing the Infinite within.

The Plan of the Ten Sephiroth, or Numerical Emanations, forms the basis of the Work, for, by erecting upon this foundation the scaffolding of our Temple, we may learn to restore our lost Equilibrium, thus canceling out the "Pairs of Opposites" which ordinarily obsess us.

Briefly, this process may be described as follows: Prior to any manifestation, the Supreme was NOT. This being inconceivable, may yet be slightly apprehended if we consider the Air Suph or Infinite Space, followed by the potential existence of Infinite Light.

Only when we conceive this Infinite Light as concentrated upon a Central Point, does the first positive Idea arise. This Concentrated Light is called Kether-The Crown-the First Sephira. From this all else proceeds very much in the same way that Light may be broken up into the Colors of the Spectrum.

The next highest Idea is that of Wisdom, represented by Chokmah, the Second Sephira or Emanation. This is equivalent to the idea of the Logos, the Word of Creation which was in the Beginning with God and which was God. This is the great Creative Word-the Divine Fiat-and represents the Highest Intelligence of the Archetypal World.

Next, co-equal with Wisdom, is Understanding, Binah the Third Sephira, the Highest Intuition which is capable of interpreting the Word correctly and of transmitting It to the lower Spheres. This is the Creative World of the Qabalah, the Great Mother Substance, energized by the Divine Will and Life.

These Three-Light, Life, and Substance-are the Supernal Triad, One and Indivisible. For Life is the substance of Light and the Second and Third Sephiroth are but aspects of the Living Substance which is Light Itself.

Next we come to the Formative World, composed of the following Six Emanations:

Chesed or Mercy, balanced by Geburah or Severity and forming thus Two Great Pillars which support the Arch of the Trinity. These balanced Ideas are harmonized in a third, the Sixth Sephira-Tiphereth-which equilibrates them and is Itself called Beauty or Harmony. Following this we find the triad of Victory, Netzach, the Seventh Sephira; balanced by Splendor, Hod, the Eighth Sephira; and equilibrated by the Foundation, Yesod, the Ninth Sephira.

All the above are summed up in the Material World, the Tenth Sephira which is called Malkuth or The Kingdom. This sphere is pendant to the others; it is In reality One with Kether for all proceedeth from the One and is within the One. Yet in order that we may learn to comprehend the Nature of Unity, we must first contemplate the diverse and apparently complex. The limitations of Time, Space and circumstance make this necessary to us at our present state of development.

But the ideal before us is to return to the Pure Conception of Unity, thus ridding ourselves of the Illusion of duality and accomplishing what is called The Great Work.

Had the Qabalistic Plan ended with the production of Malkuth the Kingdom or Material Universe, we should have been forced to admit that the creative process was one of degeneration. And so it Must appear to us from our limited viewpoint, until we have learned the Plan of Redemption and profited by it.

Chokmah, Wisdom or the Higher Will, is called The Father; Binah, Understanding or Intuition, represents the Great Mother; the next Six Sephiroth are centered in Tiphereth, The Son, and represent the Intellect; while Malkuth, The Kingdom or Animal Soul which perceives and feels, is called The Daughter.

The Daughter must marry the Son and so become the Mother, true mate of the

Father, before all is re-absorbed into the Crown of Light. In other words, by means of Intellect we may control our animal nature and eventually Understand through Intuition, which in turn is capable of receiving the Wisdom of the Father and thus making us true representatives of God upon Earth capable of doing His Will as it is done in Heaven.

The Qabalists further postulate a series of Graded Intelligences higher than Man. These are the Celestial Intelligences, the rulers of the Sephiroth. They reflect and re-produce the Divine Ideas, and also actively transmit them for the illumination of man and the control of Nature. Thus each is in itself both active and passive.

The Human reason is also active and passive. The reason proper is the active aspect, the passive side is usually termed intuition. This intuition is capable of absorbing truth from above and below. The active reason is capable of forming a thesis, antithesis, or synthesis in regard to the truths presented to it by the intuition.

The Nature-reason is to be found in the intelligibility and order of all natural things, according to their form and the material of which they are composed.

All corporeal things may be said to have a three-fold existence. They exist as Ideas in the Mind of the Logos. Materially they exist in themselves, and Spiritually in the minds of Created Intelligences. It is important that we should grasp this three-fold idea of existence, as it makes many things clear that would otherwise be obscure to us.

If, for instance, we perceive a table, we should remember that since we are of the Order of Created Intelligences, the table exists Spiritually in us. What a table is in itself we do not know. Nor are we able to comprehend with certainty its Nature as an Idea in the Mind of the Logos.

Thus things may appear imperfect to us, while in truth they are perfect but for our limited idea of their nature.

The Great Work consists in correcting our distorted vision, thus making us capable of perceiving all things in the White Light of Truth, unrestricted by the limitations of our narrow outlook.

This may only be accomplished by our obtaining what may be termed a world-view or vision, free from distortion. The aim of all the Great Teachings is to give us such a view of the whole Creation, so that we shall be enabled to cooperate consciously in the fulfillment of the Divine Purpose.

Every Celestial Intelligence is said to be interiorly united with all things and to contain them in a spiritual manner. Thus the Great Work is to unite the Microcosm with the Macrocosm.

It is also said that every mundane intelligence is capable of taking all things into itself in a spiritual manner, and that in proportion to the extent to which this is accomplished does it become one with them. Here we have the key to the use of "The Tree of Life" or Qabalistic Plan of the Sephiroth and Celestial Intelligences. As we travel up the "Paths" of this "Tree" we must gradually absorb and so become One with all things in the universe in a spiritual manner. This must be accomplished by gradual steps, represented by the Grades of the Great Order. Each step taken must be fully mastered, ere we proceed to the next.

We must learn to balance and equilibrate all things as we go, for there may be no false summits in our Mystic Pyramid, nor missing spokes in the Great Wheel.

The Daughter, the nature-will, must be united to the Son, the personal-will which makes man more than mere animal, and gives him the power of choice. What is more, the Intellect-or Son-is naturally above Time and Space and is capable of containing time and space and all that is within time and space.

Thus, by means of Dhyana, does the Mystic transcend these limitations and becoming one with them absorbs them into himself. But the little "self" is no more, for he comprehends the nature of the Higher Self or Holy Guardian Angel. This is what is meant by the destruction of the ego; not a lessening of the conception of self but a recognition of the Nature of Self in its wider aspect.

The little self sees Nature as extremely complex; there are so many things to know that the task seems endless and impossible. The Qabalah teaches us to group all ideas according to their fundamental nature and correspondences, thus as we proceed, we are able to know a greater and greater number of things in the light of a smaller and smaller number of ultimate ideas. The thirty-two Paths of Wisdom enable us to classify all things in the universe in terms of thirty-two; from that we go on reducing our ultimate ideas and increasing the field they cover, until Unity is reached.

The formula of $5 = 6$ (that of the Adeptus Minor in Tiphereth) is represented by the Pentagram and the Hexagram. Man, the Microcosm is symbolized by the Pentagram composed of the Four Elements Crowned by Spirit. The Solar System is summed up in the Hexagram with its Planetary Correspondences, and this represents the Macrocosm.

Man must learn to draw the Macrocosm into himself, to absorb spiritually the Ideas represented by the Planetary and Solar Intelligences; thus may this part of the Work be accomplished. He obtains the Knowledge and Conversation of the Holy Guardian Angel or Higher Self. Beyond this, again, is the great Star Universe, wherein every man and every woman is a Star. He must absorb the Ideas of this Sphere, and at the same time recognize that every atom is a star in his own being. Thus at last will he come to Understanding, the Throne of the Great Mother.

Then will he, who is called NEMO, absorb the Wisdom of the Father, the Logos, so that in turn he may not only Understand but Will and Create according to the Divine Plan. He will then become Illumined by the One Light of the Crown upon his head; yet this, too, he must absorb so that Selflessness becometh Self and the Final stage of the Solv formula of the Great Work is accomplished. This LIGHT must then penetrate deeper and deeper into Matter till the Plan of Creation is fulfilled.

Remember these words: Things exist because God knows them. Man knows things because they exist.

And again: Man ascends from things to ideas; God descends from Ideas to things.

Thus ye have the keys of the Great Gateway in your hands.

Now it is well that we should consider once again the very essence of the Qabalistic Process and the nature of its mystery of Number as the basis of all ideas.

If we can succeed in reducing our ideas to a numerical basis, we are better able to deal with them and to bring them back to Unity.

The Ten Sephiroth give us a basis of the decimal scale for all our main Ideas, which must be grouped accordingly. The Twenty-two connecting Paths, based on the letters of the Hebrew alphabet, which is itself numerical, enable us to link these ideas and to travel from one set to another with perfect ease and certainty. The Plan of the Four Worlds, The Archetypal, The Creative, The Formative, and The Material, enables us to increase the number of things known by considering the Sephiroth and Paths as existing in all of these simultaneously, yet at the same time to classify all Elemental ideas in terms of Four. These, crowned by Spirit, make the true Microcosm, Man the Pentagram. Our main Universal Ideas are to be summed up in the Hexagram as before said. Unite the Pentagram and Hexagram and an Eleven-pointed Star give us the Key of the

Aeon with its Word ABRAHADABRA as our Magick Formula. Thus we unite with the Word, the Logos, and finally with the Divine Breath which produced It.

Remember again the Qabalistic means of reducing all Words to their Numerical basis. For in Hebrew every word is also a number. Thus we may discover the Word and Number of our own being, and our place in the Creative Scheme. The correspondences between words of a similar numerical value will help us to form Galaxies of Stars, which are men and women, traveling in groups in a common direction, without friction, each in his proper orbit. Thus shall we come to comprehend the Mystery of the Starry Heaven, the Body of Our Lady Nuit. For as every atom in our bodies is itself a little solar system, so are we in the Body of the Mother of Heaven, and She is energized by the Invisible Point which is Not, yet which is the Life of All.

Remember too: The more universal ideas and reasons to which we attain, the nearer we approach to thinking the God Thought, which is the universe itself. There is but One true Thought, the ultimate Thought which is All Things. Normally, that which can be thought is not true, as the Hindus tell us, for until we reach the Smooth Point all things are but relative, and so is truth.

But: The Highest Reason, which is in God and which is God, is absolutely ONE. God knows all things by One Idea, which is identical with His Being.

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Chapter III

More Light on the Tarot Trumps

In the Appendix to "Q. B. L. or The Bride's Reception" I have shown the possibility of arranging the Twenty-two Trumps of the Tarot on the Paths of the Tree of Life so that the Astrological Attributions are in perfect order, and I shall now trace out the Symbolism of the Cards themselves, and attempt to show that this arrangement is the Original one, long lost in the mists of antiquity.

The Diagram of the Tree of Life, with its attributions according to this re-arrangement, forms the basis of our present study.

Kether, The Crown of Light, is called AHIH or Eheieh which means Pure Being, that which Is, prior to "existence" or the "standing out" or "coming forth" of the manifested Universe. It is also call The Concealed of the Concealed, and the Supreme and Concealed One which is therefore AMOUN. In Egyptian the hieroglyphic is two feathers, which represent AA. From this we obtain the idea of The One First and the One Last, similar to Alpha and Omega. This sign also represents the inherent idea of possible duality, or the apparent duplication of the One. But again it may be translated IU and is therefore the Root of "The Ever Coming One" of a dual nature. From this idea sprang that of IU-PATER or Jupiter as the Father, and Io, the root of Jove or Jehovah, which also symbolizes the Number Ten, or the Ten Sephiroth inherent in the Being of the One.

Kether is also called the Sphere of the Primum Mobile, the First Whirling

Motion. It represents the Living Substance; being potentially both Life and Substance in the Pure form of Light.

From Kether proceed the Ideas of the Father, Mother, and Holy Spirit or Son.

The First ray produced Yod, in Chokmah, the next He in Binah, and the third Vau in Tiphereth, and from this proceeded the final He, the Daughter, in Malkuth.

On the Path from Kether to Chokmah is the Tarot Trump called "The Wheel of Fortune," the Key of Destiny which is one with the True Will, and also, some say, with Chance. This is the Card of Iu-Pater, Jupiter the Father, and it symbolizes the Great Wheel of Life; the Whirling Forces of the Primum Mobile, which resulted in a System of Revolving Orbs, the Star Universe or Sphere of the Zodiac, in Chokmah.

This Card depicts the Three Principles of Alchemy, Mercury, Sulphur, and Salt; the Three Gunas, Satva, Rajas and Tamas; the three forms of Force, Radiation,

Conduction and Convection; the States of Peace, Activity, and Sloth. These are symbolized by the Sphinx, Hermanubis and Typhon upon the rim of the

Wheel; while the "Centrum in Centri Trigono" is concealed within.

This Life Force is active in the One Substance, which becomes differentiated into the Four Elements as symbolized by the Four Cherubic Beasts at the Corners or the Card. Also this is the birth of Tetragrammaton, the Word of the Elements, coming into Existence, or Becoming, as shown by the Letters Yod, He, Vau, He on the Wheel. On this we also find the letters TARO or ROTA and the suggestion of the Beginning of Law as THORA.

This Ray of Light is the Essence of Wisdom, the Higher Will or Purpose of the Universe, and as the Star Universe this becomes apparent in Chokmah, the Sphere of the Zodiac, the Second Sephira. It is the root of the Jupiter-Amount Tradition of the Fatherhood of God as a Supreme and Concealed Force, which on that account was little comprehended by those who accepted the Tradition of a Mother and Son, with the Son preceding the Father.

This Ray is the Essence of Light, but it becomes represented in Chokmah as Grey, a mixture of colors which partially concealed the Supreme Essence, thus causing the Root of Duality. From this Path cometh the Tradition of the Light as the Word or Logos, who was in the Beginning with God and who was God.

The Path from Kether to Binah is attributed to the Trump called "The Universe" corresponding to Saturn, Kronus, or Time. This represents the early tradition of SUT, who later became identified with Set or Satan. Here we have the beginning of the Tradition of the Fatherless Child and the Mother, the Sut-Typhonian Mystery, as we shall see more clearly later on.

The Card shows a Female Figure as the Mother of All Things, but this conceals a figure of Dual-Sex, or the Idea of the Two-Sexed Son, which afterwards became the Twin Horus, and later the Two figures Sut-Horus, as Darkness and Light, and the Two Horizons. The Ellipse shows the beginning of the Time Cycle, for Saturn or Kronus was the Devourer of his Children, the Hours. It also indicates how the Gods, the Tellers of Time, were to be born from the Elementaries or Elements, under which form the earliest ideas of the gods existed. The Card indicates the essential natures of the Four Elements in the Undifferentiated Substance from which they proceeded; or in the Womb of Time. The Four Beasts at the corners again show this clearly, and the Card itself is called "The Great One of the Night of Time." In this Path "The Light shineth in Darkness but the Darkness comprehendeth it not," for the Children of Time know not the mystery of the Here and Now.

This Card is the synthesis of the Elemental Forces; the Figure in the center directs the Positive and Negative Currents. It is attributed to Saturn and

symbolizes the Influence from the Crown which resulted in the formation of the Sphere of Saturn or the Sephira Binah, the Great Mother. The early tradition connected the idea of the Great Mother with Typhon the Mother of Sut.

Binah is the Sphere of the Substance of all things, and it balances that of Chokmah wherein is concentrated the Life Force. Together they represent Living-Substance, the Father-Mother from which all proceeds.

Binah is also called The Great Sea. All is said to have been produced from Water brooded over by Spirit.

Uniting Chokmah and Binah we find the Path attributed to "The Star" and the Sign Aquarius. This Sign is Ruled by Saturn, and it will be noticed that it is connected with that Sphere. But it also represents the mystery of the Star Universe, which symbolism is derived from Chokmah.

The old G.D. Ritual (although attributing this card to the wrong Path, as in the old order) states: "This Key represents a Star with seven principal and fourteen secondary rays, altogether twenty-one, the number of the Divine Name AHIH. (Notice AHIH is the Divine Name of Kether immediately above.) In the Egyptian sense it is Sirius, the Dog-Star, the Star of Isis-Sothis. Around it are the seven planets. The nude figure is the symbol of Isis, Nephtys, and Hathoor. She is Aima, Binah, and Tebunah, the Great Supernal Mother Aima Elohim pouring upon Earth the Waters of Creation. In this Key she is completely unveiled. The two urns contain the influence of Chokmah and Binah. On the Right springs the Tree of Life, on the Left the Knowledge of Good and Evil, whereon the bird of Hermes alights, therefore the Key represents the restored world."

This symbolism is so clear according to the Restored World Plan of the Paths that it would seem to need little comment. But there is much more that might be said.

The earliest calculation of Time centered in the revolution of the Serpent round the Dog Star. The First Mother is said to have given birth to the Seven Elementaries, who became the Seven Gods or Planetary Intelligences, the tellers of Time. I may go into this aspect more fully later on.

I have purposely made no mention of the Path from Kether to Tiphereth, as this will be better understood if we first deal with those from Chokmah to Tiphereth, and from Binah to Tiphereth.

According to the Tarot Keys these are "The Sun" and "The Devil"; the twins of Light and Darkness.

The Card of "The Sun" represents the Influence of Chokmah or the Star Universe upon Tiphereth. The old G.D. description may again be quoted, but how different it appears when the card is in its proper place. "The Sun has twelve principal rays which represent the Zodiac (Chokmah), these are divided into 36 Decanates, and again into seventy-two Quinaries. Thus the Sun itself embraces the whole Creation in its rays. The Seven Hebrew Yods falling through the Air refer to the Solar Influence descending. The Two Children, standing respectively upon Water and Earth, represent the Generating influence of both, brought into action by the Rays of the Sun. They are the two inferior and passive elements, as the Sun and Air above them are the superior and active elements of Fire and Air. Furthermore these two Children resemble the Sign of Gemini."

Now, if we place the "Key" in position on its proper Path, glancing for a moment at the complete diagram of the Paths, we shall be able to draw some further conclusions.

The Sun, as a Star from the Sphere of Chokmah, is seen descending to take up his Office in Tiphereth, as the Son of the Father. The symbolism of the Sun shows the corrected division of Time according to the Precession of the Equinoxes, viz.: the Osirian calculation of the 365 ½ days in the Year, instead of 365

according to the Sut-Typhonians whose calculations were made by the Dog-Star. Gerald Massey states "There is an Egyptian legend which relates how Osiris in the 365th year of his reign came from Nubia accompanied by Horus to chase the Sut-Typhonians out of Egypt. By this we may understand that the perfect Solar Year of 365 1/2 days was made to supersede the Sun and Sirius Year of 365 days. In the battle for supremacy Horus was aided by Taht, the Lord of the luni-solar reckonings."

The two Children, or Twins, represent the twin theories, and also the Horus Twins, and the Two Traditions, which resolve themselves in Tiphereth.

Also the Wall of Red with its Blue Top represents the Barrier and the Waters of Death. The Path attributed to the Key "Death" is that from Chesed to Geburah, and it crosses this Path of "The Sun." Again the Twins appear on the Path of Gemini, which runs from Tiphereth to Hod.

Rider's Pack shows a different symbolism. The Sun and Wall appear as before, but the Twins are replaced by a Child on a White Horse. This is the Crowned Child, the Son of the Sun, who has overcome Death and is the ruler of this Aeon.

Chokmah is the Root of Fire and this Card is called "The Lord of the Fire of the World" showing the Sun as representative of the Star Universe while ruling the World or Malkuth the Tenth Sephira.

This is the Path of the Tradition of Light.

We may now examine the Path from Binah to Tiphereth which is represented by "The Devil" and the Sign of Capricorn which is ruled by Saturn from whose Sphere it springs.

This Key is called "The Lord of the Gates of Matter, the Child of the Forces of Time," and it represents the Birth of Matter from the Great Sea, or Mother, the One Substance. This is the Way of the Children of Time, Saturn or Kronus. It is the Path of the Tradition of Darkness, the twin-brother of Light, of Lucifer, the Satanic Saviour who Fell from Heaven. This gave birth to the idea of the Sun as the Devil or Satan, for it represents the Sun in his material aspect, the Red Disk of Atum.

The Key shows the Twins chained by Time, while those of the "Sun" Card are Free, since they receive the influence of the Divine Will from Chokmah. The Italian Pack clearly shows The Devil standing upon the Sun, and so does Levi. This is the Card of Ayin, the Eye. It represents the Eye doctrine rather than that of the Head or Heart. The Sut-Typhonian calculation of Time was incorrect in representing the Year by 365 days.

Notice in this card there is also a Wall, but the color symbolism is reversed. This again indicates the Wall of "Death" whose path this one crosses in the same manner as that of the Sun on the opposite side of the Tree.

This Path of "The Devil" represents the Sut-Typhonian tradition of Set or Satan, as its ruler was afterwards called. The Path of "The Sun" represents the tradition of the Jupiter-Ammonians with Horus as its ruler. Horus of the Star is the reconciler between them.

Both the traditions of Light and Darkness as opposed to each other sprang from the Primal Idea of the Pure Spiritual Light of The Ever Coming Son, IU, the Holy Child of Kether. So we may now examine the Path from Kether to Tiphereth, that of the Influence of the Supreme and Concealed Father of All becoming Manifested in the Son in whom Glory and Suffering are identical.

This, by Tarot, is the Card called "Judgment" attributed to the Letter SHIN, the true Fire of the Spirit, and the progenitor of the Sun behind the Sun. This is the equilibrated Triple Flame of the Supreme Godhead, the Winged Globe of the Three Supernals, the Head of the Staff of the Universal Mercury, the Absolute

Reason of All Things.

The Influence of this Path causes the Dead to rise from their tombs in the Resurrection of the pure Spirit and the Regeneration of Matter. It passes through the Path of "The Star" as the Child of Chokmah and Binah which overcomes Death. It is the Path of the Ever-living One coming into Manifestation, it represents the Absolute and Universal Tradition of the Golden Age. "It is called the Card of Perpetual Intelligence because it regulateth the motions of the Sun and Moon (Tiphereth and Yesod) in their proper Order, each in an orbit convenient to it" (Sepher Yetzirah).

The Paths of "The Sun" and "Devil" merely suggest man's attempts to discover the true Motions and Order of the Universe, and to translate them into Time. This Path actually regulates these motions, therefore suggests, perhaps, the true calculation of the Course of the whole Solar System round the invisible Center of All.

It is said in the Old G.D. Ritual: "This card is a glyph of the powers of fire. The Angel crowned with the Sun is Michael, the Ruler of the Solar Fire. The Serpents which leap in the Rainbow are symbols of the Fiery Seraphim. The Trumpet represents the influence of the Spirit descending upon Binah (this according to my opinion should be Tiphereth), the Banner and Cross refer to the rivers of Paradise."

But in this Card we are able to trace the symbolism of the Divine Breath of Kether, not whispering the Work in Chokmah, but coming to us through the Trumpet of the Sun, ever proclaiming the Brightness of the Lord and Giver of Life to all men. And this Trumpet is the Horn that is exalted for ever. The Path combines the Mysteries of the Death and Resurrection as shown in "The Sun"; and the Erection and Re-erection of "The Devil" with the Generation and Regeneration of the Spirit.

As shown in "Q. B. L.," Shin represents the Roots of the Elements, the essences of Kether, Chokmah and Binah, concentrated in Tiphereth. It also represents "Number," the first of the Three Creative Sepharim of the Sepher Yetzirah.

Having dealt with the most direct influences descending upon Tiphereth, and we must next consider the supporting Pillars and the indirect influences through Chesed and Geburah.

Let us take the Path from Chokmah to Chesed, and then follow the one from Chesed to Tiphereth, thus completing the Right side first.

The Key to the Influence between Chokmah and Chesed is called "Temperance" and is attributed to the Sign Sagittarius. A Figure is seen pouring fluid from one urn to another. It represents "Preservation," as opposed to the "Destruction" of the Path of the "Blasted Tower" on the opposite side, while the equilibrated Path in the Center is that of "Creation" and "Regeneration" as before noticed.

Sagittarius is the Sign symbolized by the Archer who is half man, half horse. The Horse is said to be the gift to man of the Goddess of Wisdom, viz.: Chokmah. This Sign is Ruled by Jupiter and it receives the Influence of the Path of IUPATER through Chokmah. It is also connected directly with the Sphere of Jupiter or Chesed. This gives us some indication of the dual-symbolism of the Forces of Life in the two Urns held by the figure on the Card. We may also glimpse some idea of the Ascending and Descending Arrows of the AA or IU. Again we have the ascent and descent of the Wheel of Life or Zodiac which revolves, so to speak, as Chokmah, between the two Jupiterial influences.

The Figure is clothed in Red and Blue, for Chokmah is the "Root of Fire" and Chesed the "Sphere of Water." It stands on Water, or Chesed, but the Robe immediately above the Water is Red, for Sagittarius is a Fiery Sign.

In Rider's Pack we actually see a "Path and a Sun" to the left of the Figure,

just where the Path of the Sun comes in this arrangement. The Sign of Fire is on the Breast of the Figure, above which is faintly seen the Hebrew IHVH, the Word of the Father, Chokmah.

Chesed is the Sephira of Mercy (opposed to that of Severity, Geburah) and also that of Authority for it Transmits or reflects the Word of the Father or Logos.

The Path from Chesed to Tiphereth is that of "The Moon" by Tarot and is attributed to the Sign of Pisces, which in turn is Ruled by Jupiter. Through this Path came the Piscean Tradition of the Fish-God, another aspect of Horus as the Solar Deity or Son.

The Card itself is described in the old G.D. Ritual as follows (we should place the card in position on the Tree and study the symbolism carefully):

"It represents the Moon in its increase in the side of Gedulah (Chesed), it has sixteen principal and sixteen secondary rays. Four Hebrew Yods fall from it (4 = Chesed the representative of the Law of the Father). There are two Watchtowers, Two Dogs and a Crayfish. The Four Yods represent the letters of the Holy Name (transmitted from the breast of the Figure of Temperance). The Crayfish is emblem of the Sun (Tiphereth) below the horizon, as he ever is when the Moon is increasing above."

As we shall see later the Path of the "Sun" is that of the Setting Sun. The Moon God was known as "Sin" whose word is restriction, and this has been characteristic of the Piscean Age just passed. The true tradition of the Sun became clouded in that age.

The Moon transmits some Light even if it is but a reflector of the Sun. The Word of Sin being Restriction, we may notice how the influence of "Preservation" became that of "Repression" which is but a partial understanding of the idea.

On the other hand, we should next study the Path from Binah to Geburah and then the one from Geburah to Tiphereth. These represent the opposite tradition of Over Indulgence, or "Destruction" through Waste of Life.

The Path from Binah, the Primal Mother, to Geburah the Sphere of Mars, is by Tarot "The Blasted Tower" and it is attributed to the Planet Mars. Here we see another aspect of Horus as the God of War and Vengeance.

The G.D. Ritual says: "It represents a Tower struck by a lightning flash proceeding from a rayed circle and terminating in a triangle. It is the Tower of Babel. The flash exactly forms the Astronomical Symbol of Mars. It is the power of the Triad (concentrated in Binah, 3) rushing down and destroying the Column of Darkness (the Pillar of Severity, also the Dark Tradition). The men falling from the Tower represent the fall of the Kings of Edom."

"On the Right Hand side of the Tower is Light and the representation of the Tree of Life by Ten Circles, on the Left Hand is Darkness, and eleven Circles symbolizing the Qliphoth."

Here the tradition of Light and Darkness is clearly indicated. The fall of the Tower of Babel resulted in the loss of the Universal Language, since when confusion has prevailed. The Sons of Darkness for a time retrogressed, while the followers of the Tradition of Light were advancing. This is the result of the Positive and Negative Currents from the "Path of Saturn" through Binah the Dark Sphere.

The influence of Mars, passing through Geburah, the Sphere of Mars and of Severity, is transmitted to Tiphereth by the Path of Aries, or "The Emperor." Aries is Ruled by Mars and is the House of the Exaltation of the Sun. The Ram or Lamb was sacrificed as a substitute for Man, so this path represents "Substitution" as that of Pisces, on the opposite side, represents "Reflection." Both are partial truths. This Path also transmits the "Personal Will" of Geburah

to Tiphereth. When the Personal Will is substituted for the Divine or True Will trouble arises. In Tiphereth, The Heart, both the Personal and True Wills are harmonized, or apparently so.

Aries and Pisces are seen with the Sun, or Tiphereth, as reconciler between them, as in the beginning of the Great Cycle, with the Sun in His Natural place, unaffected by the Precession of the Equinoxes. In this position the Jupiter-Ammonian, and the Sut-Typhonian controversy is temporarily harmonized.

The Reciprocal Path from Chesed, Mercy, to Geburah, Severity, is that of "Death" the Great Transformer. The Sign Scorpio is its Yetziratic attribution, and this is Ruled by Mars the Destroyer. Death is both the enemy and the friend in one, for in truth there is no "death," but only a "Change of Life." The Card shows a Skeleton with a scythe, he is cutting down heads (one of which is crowned) but the "rise again" as soon as he passes over them, for the Influences of the Paths of "Resurrection," "Regeneration," and "Re-erection" all play upon this one. The Path of Shin, equilibrating Light and Darkness, rules over all, for this Path is that of the Influence of IU the Ever-coming Son, the true Horus whose appearance in Aries is as the Lamb, in Pisces as the Fish, or in the earlier Signs as The Lion, The Beetle, The Twins, or the Bull.

We have seen how the Influence of the Tradition of Light flows down into Tiphereth through two channels. The Paths of IU-PATER, Chokmah, and The Sun, and those of IU-PATER, Chokmah, Sagittarius, Chesed, and Pisces.

We have likewise traced the Tradition of Darkness through the Paths of Saturn, Binah and Capricorn, to Tiphereth; and also through Saturn, Binah, Mars, Geburah, and Aries, to the same Sphere.

The Universal Tradition which transcends both the Light and the Darkness, descends from Kether-Pure Being, by the Path of Shin or Spirit, through the Path of Aquarius, The Star of Hope, and that of Scorpio, Death and Despair, directly upon Tiphereth. This is the Line of Equilibrium between the Balanced Ideas of Good and Evil; Light and Darkness; Preservation and Destruction, etc. This is the Path of the Doctrine of the Heart, which unites with those of the Eye and the Head (Ayin and Resh) in Tiphereth the Sphere of the Heart, or the Son, wherein all things are Beautified and Harmonized.

It should be noticed that the Direct Influence of the Supernals upon Tiphereth comes from the Paths of Resh and Ayin uniting with those of Shin and Tzaddi. The Numerical Value of these Letters added to Tiphereth is $200 + 70 + 300 + 90 + 6 = 666$, the Grand Scale Number of The Sun, and of the Beast or Man. Again, the Descending Triad of the Sephiroth Binah, Chokmah, Tiphereth is 326 [i.e. by concatenating the numbers of those Sephiroth.-B.R.] the Numeration of ISHVH the Redeemer, the formula of the Descent of Shin into IHVH or of Spirit into Matter. 326 is also the Numeration of PARChVAL in the oldest form, which became PARZIVAL who is 418 in the New Aeon; thus connecting him with ABRAHADABRA, the Word of the Aeon, and the Reward of Ra-Hoor-Khuit; as will be more fully discussed later on. For the moment we should notice that The Beast, The Word of the Aeon, and Parzival are Harmonized in Tiphereth, as are all aspects of the Sun and the Son, although there may appear to be "division hither homeward."

The Sephiroth and Paths so far taken into consideration, form the great Heavenly Hexagram, the Center of which is Spirit, although this central point is not indicated by any Sephira, but only by the Path of Shin. In the Tarot Key "The Judgment" this Invisible Breath of Spirit proceeds from the Mouth of the Trumpet in the Center of the Card.

If we examine this Hexagram, we notice that the Hebrew Letters on the Paths forming the Hexagon, are as follows: Kaph, Samek, Qoph, He, Pe, Tau: or $20+60+100+5+80+400 = 665$ which is the number of BITH HRChM, meaning The Womb. This does represent The Womb of Creation, for these paths outline the Circle of the "Key of Life" or Ankh, upon which the Tree of Life is built.

We should notice also the peculiar arrangement of the Hexagram. There are four interior Paths, forming the bases of four similar Triangles. These Paths are those of "The Star," "The Sun," "Death" and "The Devil". They may be said to symbolically represent the Sun in the Four Quarters. Thus, "The Devil," although the basis of the Tradition of Darkness, represents the Rising Sun of the Eastern Horizon; for SUT is the "Opener" of the Day. This Dark Tradition gradually resulted in a Lurid Dawn. The Path of "The Sun" represents the Setting Sun, since the tradition of Light tended to become "Twilight." This is the Path of Horus, Lord of the Western Horizon, who closed the Day. Together they are Sut-Horus the Twin Lion Gods. The Path of "The Star" represents the Sun of Midday, at its height; thus "The One Star in Sight" during the Day. This position of the Sun has been called AHATHOOR, and in the Tarot Card we see that Goddess. But AHA is also a title of Horus, as is HAR and HAR-MAKHU, which means Horus of the Star. This is his Name as Opener of the Year, and it is His Influence which descends through the Path of Shin, as the Sun behind the Sun.

The Path of "Death" represents the Sun of Midnight, in the Underworld.

There came a period in Egyptian tradition when Four Suts were recognized as those of the Four Quarters, these were then called the Children of TUM, the Setting Sun, who became ATUM, and afterwards ATUM-RA, the Solar Deity as Father of All Things. This was the period when the Supreme and Concealed Father had been entirely lost to the followers of the Tradition of Light, while the Doctrine of the Mother and Child as First Cause had fallen into disrepute as representing the Tradition of Darkness. The Influence of the Supreme still descended upon Tiphereth, the Sun, through IU, but was only recognized by the few followers of the Universal Tradition of the Golden Age. All these traditions became merged in Tiphereth and there Harmonized, though the result was not an absolutely true one. An attempt to establish the truth was made by Amenhatap IV, or King Khu-en-Aten, who revived Aten Worship in place of that of Atum Ra, or Amen Ra; but he was ahead of his time, and it remained for the Present Aeon to re-establish the truth, as we shall endeavor to show more clearly further on.

We may remark, however, that the Universal Mercury is said to be "All present in Heaven and in Hell" so that we find the Ideas of Lucifer or Satan as the Sun, blended with those of the Sun of Light, and the Sun of the Universe, in the Heart of Man. Also we may notice how the Higher Will comes down to Tiphereth from Chokmah, and the lower or personal will through Geburah. These are both blended in Tiphereth, the Heart.

The "Circle" of the "Key of Life" having been formed; now follows the "Cross" which completes the Ankh. But at this point we shall notice a "Passover" or Crossing over of the dual Currents, for the "Middle Pillar" is the Caduceus, and the twin-serpents, while knotted together in Tiphereth, cross and re-unite lower down. This is symbolized clearly by the Three Mother Letters of the Elements, or the Three Sepharim of Number, Writing, and Speech; as explained in Q. B. L.

These are Shin above Mem, above Aleph. We have already dealt with Shin as IU, which it symbolizes perfectly, since if we place the "I" inside the "U," the letter Shin is formed. These are the letters of the Father and Son, who are united in Tiphereth.

Let us now trace the Currents as they "cross-over". The Influence from the Path of Aries, joining Geburah and Tiphereth, passes through the latter and emerges as a channel from Tiphereth to Netzach. This in the Tarot is the Key called "Strength" and it is attributed to the Sign Leo which is Ruled by the Sun.

The Card shows a Woman closing (or opening) the mouth of a Lion. This is clearly the Woman of Venus, or Netzach, united with the Lion of the Sun or Tiphereth. The Ram, or Lamb (another form of Horus) has been sacrificed as a substitute, and passes through the Solar Fire at the "Passover." In the City of the Sun it may truly be said that "The Lion lies down with the Lamb"; both are aspects of Horus, their paths are seen united in Tiphereth.

This Lion may be called "The Green Lion" where the Path meets Netzach (Emerald Green), and "The Red Lion" as he approaches the Sun. Again we find symbolism of the Twin Lions of Horus (as later they appear as the twin Sphinxes of the Charioteer). We see the "Strength" of Geburah, transmitted through the Ram and the Sun, to this Path, where its Animal Nature becomes subdued by the Pure Love of the Woman of Netzach. Thus the Dark tradition becomes purified through this process.

On the other hand, the Path from Chesed to Tiphereth ("The Moon" by Tarot, or Sign of Pisces) emerges from its Solar Bath, as the Path of "The Lovers" or Gemini, which unites Tiphereth with Hod. Gemini is Ruled by Mercury whose sphere is Hod. We may then trace the "Wisdom" from Chokmah, through paths of Light, as it flows into this reservoir of pure Reason, carrying with it the ideas of the "Pairs of Opposites" from "Temperance", "The Moon" (with its twin towers), and "The Lovers" or Gemini.

This Key, "The Lovers", depicts the Symbolism perfectly. The Card shows the Sun above the heads of the Figures, just as they are relatively to Tiphereth. Beneath it are the Twins, the same Children we saw in the path of "The Sun" transmitting the Tradition from Chokmah. They have overcome the illusion of the "Moon" with its restrictions. Cupid is seen with his Bow and Arrow (perhaps the Bow of the Moon and the Arrow of Sagittarius). Sometimes this card is shown as symbolizing a Man between two Women representing Virtue and Vice (so-called). He must learn to treat them both alike, and harmonize these ideas in the Light of Tiphereth, the Heart. This was a very necessary lesson for the followers of the White Tradition to learn, for the twilight had made their view narrow and restricted, therefore an elements of Sin (the Moon God) had entered, and the earlier Wisdom had been lost.

We may now consider the Influence of the Side Pillars. On the one hand we find "Justice" or Libra which is Ruled by Venus, bringing down the Mercy of Chesed to Netzach the Sphere of Venus. Here we see the Law of Love coming into operation under the Will of Chokmah, as it is written, "Love is the law, love under will". Love needs to be Balanced in Netzach, thus avoiding extremes. Opposite to this Path is that which transmits the Strength of Geburah to the Sphere of Mercury or Hod. The Influence herein operative is that of "The Hermit" or Virgo, which is Ruled by Mercury. One must be reasonable in regard to one's Virginity, but the Power of the Virgin is great.

Herein we find the Dark Tradition transformed into a wise Reserve or Secrecy. The Hermit merely conceals the Light in his Cloak, while he carries his Staff in his hand. This represents a better adjustment of the Life, which is the Substance of Light; the excess of the Path of the "Tower" is tempered down to a wise control. This refers also to the Control of Speech; the Tower was that of Babel, and its destruction caused the confusion of tongues, while here we see a re-adjustment as this path enters the Domain of Mercury, which contains the influence from Chokmah, the "Word" lost to the Dark Brothers for a time.

Few realize the secrets of the Tradition of the Widow's son, and the Substitute, and the Lost Word, as depicted in this Left Hand side of the Tree.

Uniting the Sephiroth Netzach and Hod is the Path of "The Hierophant", the Initiator into the Mysteries of Osiris the Bull. This Path is attributed to the Sign Taurus which is Ruled by Venus or Netzach. Venus and Mercury are herein united in a Wise and Initiated Love of a reciprocal nature. We see two Figures in this card, presided over by the Hierophant who is blessing them in the Sign of the Trinity.

There is yet another Path from Tiphereth to Yesod which crosses this one and influences it. This is the Path of "The Hanged Man" attributed to the Letter Mem, and the Element Water. It refers to "Writing" as the second Sepharim, and by means of Written Tradition have the true mysteries been transmitted, even though the "writer" may never have been recognized or known to men.

Here we see a figure of a Man suspended by one foot from a gallows, his head and arms forming a triangle, above which his legs form a cross. He is the Sun of the Sun, bringing down the Light as far as Yesod, the Subconscious Mind of Humanity. His body is reversed, as if reflected in the Waters, his Head is surrounded by Glory, the reflection of Tiphereth and Kether. His Head is thus in Yesod, the Sphere of the Moon which reflects the Sun upon the Earth, or Malkuth. The shape of the Figure in Rider's Pack perfectly symbolizes this position on the Tree.

His is the power of the Redeeming Love, usually considered as self-sacrifice, but more truly representing the Justified One, who says: "This is my body which I destroy, in order that it may be renewed." The Mysteries of the Rose Cross are transmitted through this Channel, the Initiation being attended to by "The Hierophant". Two other Paths exert their influence directly on Yesod, the Foundation, or Sphere of the Moon; one leading from Netzach, and the other from Hod. The Coils of the Twin Serpents fold back again here, the Current having absorbed the influences of the Paths of the Side Pillars through these two Sephiroth.

The Path from Netzach to Yesod continues the Influence from the Path of Leo united with that of Libra. By Tarot it is "The Chariot" which is attributed to the Sign Cancer, ruled by the Moon (Yesod). This is a very important card indeed. The Hebrew letter attributed to it is "Cheth" which is 418 the number of the Word of the Aeon ABRAHADABRA. The Charioteer is one aspect of the Lord of the Aeon, and he is in a certain sense the Initiator, for in this age the Influence of the Constellation of Taurus comes to use through the Sign Cancer according to the Precessional. He has harnessed the Black and White Sphinxes, the Traditions of Darkness and Light, and he uses them to draw his Chariot. He is under the Starry Canopy of Love. He is the Child of the Powers of the Waters, for he has descended by devious channels from the Great Sea; he is also the Lord of the Triumph of Light in its higher sense. He has the Strength of the "Lion" and the balance of "Justice" combined with the Power of Love.

Dual Moons are shown on his shoulders, for, as Cancer, he is closely connected with The Moon. The Lingam-Yoni and Winged Globe appear on his cubical Chariot which represents "The Foundation" or Yesod.

Opposite to him on the Tree is the Path from Hod to Yesod, that of "The High Priestess" or "Priestess of the Silver Star". This is attributed to "The Moon" with which Sphere it unites. This is the Channel of the Serpent of Light winding back from Hod and bringing with it the Influence of the Paths of Gemini and Virgo.

The High Priestess knows the secret powers of the "Lovers" and of the "Virgin". These she has under control in the same sense that the Charioteer controls the Sphinxes. She is truly his Counterpart. On her Lap is The book of the Law, the lost Thora of the Wheel of the Tarot, transmitted so wonderfully from the Path of IU-Pater through Chokmah, "The Sun", Tiphereth, "The Lovers", and Hod. Note that the Descent of this Law upon Tiphereth through Chokmah, was by the Paths of Kaph (20) and Resh (200) and that Liber CCXX is the Book of the Law; also that from Tiphereth, which is 6; representative of the Father 10 and the Mother 5 (as Wisdom and Understanding or IH) which make 15 and again through addition 6; it passed into the path of Zain (The Sword) 7 and to Hod 8, thus $15 = 6$ and through Gimel 3 ($6 + 3 = 9$) to Yesod 9, where it entered the Subconscious Mind of Humanity as a seed of the Aeon.

The "Priestess of the Silver Star" is the Pure Influence of the Higher Self on the Subconscious Mind, transmitting the secret of the Star Universe and of the Silver Star. She is the Initiator into the Mysteries of Nuit, as "The Charioteer" indicates those of Hadit.

Our work, so far, has led us to an understanding of how the Universal Tradition has been imbedded in the Subconscious Mind of Humanity; built into its very Foundation and Substance. It is our Great and Glorious Heritage from the Past, made up from the Universal experience of the Race. But all men are not yet aware

of this. It is still "Unconscious" in most.

Now we come to the final stages of our Journey, wherein these ideas are Manifested on the Material Plane. Malkuth, The Kingdom, is the Sphere of the Elements, and is saturated with the subtle influences, whereby the Fallen Daughter may become the Mother and bring forth Man as the Crowned Child of the Aeon.

The Path from Hod to Malkuth is by Tarot "The Magician" attributed to Mercury. This is the Wisdom and Will of the Father in Heaven brought down to the Kingdom of Earth. (Have we not prayed "Thy Will be done on Earth as it is done in Heaven" and has it not been answered "Do what thou wilt shall be the whole of the Law"). The Magician controls the Elements by means of his Four Elementary Weapons under the Direction of the Higher Will, as shown in the Card by the Wand, the Cup, the Sword, and the Pentacle. His is the Path of the Magic of Light and of Occultism. He is then the representative of the Great Father upon Earth, and his influence is within every father who realizes that he is a star.

The Path from Netzach to Malkuth is that of the "Empress" and of Venus. She represents the Love which regenerates the Kingdom when properly understood. The key shows her crowned with the Diadem of Stars. She Transmits the Understanding of the Great Mother. (So long misunderstood and thought of as the unmated and despised Woman of the Dark Sphere). Hers is the Path of Mysticism and Devotion, and of those who would be absorbed in the Absolute. She Represents the Great Mother upon Earth and is the Influence within every mother who knows Herself to be a Star.

Thus is this Kingdom supplied with Wisdom and Love, and lastly with Power, for we must finally consider the Path from Yesod to Malkuth, that of the "Pure Fool", and the All-Wandering Air, the Reconciler in all things. This is the Path of the Crowned Child of the Spirit who is in the Heart of all Humanity when he is brought to birth upon the Earth. This is the Path of those who follow neither the way of Magick nor of Mysticism, but the "Way of the Tao". These are the Masters of both Will and Love for they UNCONSCIOUSLY do the Work of the Father. Just as a Child naturally rules over his parents and is able to obtain his slightest desire, without effort, so must all Serve the Crowned Child the Lord of the Aeon.

This Path transmits the Universal Tradition of the Central Pillar-the Pillar of Mildness and Peace. This is the Pathway of the Light to be discovered amid the contending forces and the darkness of matter. This Path of the Holy Spirit of the Sun behind the Sun is that of the Letter Aleph. In it the two A's of the Beginning have become One. It is the Path of Air, the third Sepharim, or of Speech. But this is the Power of Speech in the Silence, of Harpocrates hidden within Horus. It is also the true Power, as it is written;

Unity uttermost showed,
I adore the Might of Thy Breath,
Supreme and Terrible God
Who makest the Gods and Death
To tremble before Thee,
I, I adore Thee.

This is the Path of IU, Horus-Harpocrates, the Ever Coming One, and of Har-Machis, Horus of the Star, the Opener of the Ways of Eternity. This is the Path of the Here and Now, transcending those of Time and Space. This is the Path of Truth, which Is Now, as It Was in the Beginning, and Ever Shall Be, MALKUTH without End. AUMN.

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Chapter IV

The Sun, The Devil, and the Redeemer

One of my aims in the foregoing chapter has been to show that this is the Aeon of the Foundation of the Kingdom upon Earth, characterized by the Incarnation of God in the Heart of every Man, Woman, and Child.

It is not so much a question of "Climbing the Tree of Life" as of recognizing how all things have been working together for good so that the Source of All might become manifest in Matter, here on Earth, and the Kingdom of Ra-Hoor-Khuit be established.

We have seen in tracing out the Traditions that there have been two Wills at work, the Divine and the Personal, and that through the Ages these have appeared in conflict. One is the Bright Star or Pentagram of Unconquered Will, the other the Dark Star of the Reversed Pentagram. These two Starts are symbolized by the hands of Man, or the Magician, one raised to Heaven in the Sign of Solve, the other directed downwards in the Sign of Coagula. When united they form a Tenfold Star, just as the hand of the man who has fallen may be grasped by the one who Raises him in the Grip of the Lion, which exactly symbolizes this uniting of the Rising and Setting Sun, or the Twins Sut-Har. For the Two Wills are Harmonized in Tiphereth.

But when we consider Malkuth, it is a question of Raising the Fallen Daughter, the Animal Soul, or Matter, to the Throne of the Mother, Understanding. That is a more difficult task, but we now have the Keys in our hands.

The Union of the two Stars as a Tenfold-Star in Malkuth is the Work before us, for this represents the Covenant God made with Abraham, as promised by the Rainbow of the old order. Having apparently lost this Symbol of the Rainbow through the alteration of the Paths, we may hope to find instead the Fulfillment of the Promise of the Covenant.

In the old order of the Paths we found Q, Sh, Th as the three influences descending upon Malkuth. QShTh is the Hebrew word for the Rainbow of Promise.

The Authority on the Qabalah, referred to in our Preface, rejected the reformulation of the paths of the Tree, partly on account of the fact of this symbolism being lost in the new arrangement. But what have we in its place? Wisdom, Love, and Power directly descending upon the Earth; the Paths of Magick and Mysticism, united by the "Way of the Tao". More than this, we have the direct influence of the Three Supernals upon the Kingdom. Kether, the Crown of Light, is upon the Head of the Crowned Child of the Path of Aleph, who wields the true Power of the Breath; the Wisdom of Chokmah is seen in the Path of Beth or Mercury, the Great Magician who represents the Father on Earth; while the Great Mother, Binah the Third Sephira, is translated into the Path of the Empress, the Woman of Venus, on the Path of the Mystic. So we find Father, Mother and Holy Spirit or Son, all prepared to raise the Fallen Daughter. Yod, He, and Vau once more symbolically united with the final He. Thus the Missing members of the Body of Osiris are all brought together again; the Lost Word is recovered; the Rulers of the Four Elements of Malkuth are shown in their respective offices; and in the midst is the concealed Power of the Spirit of Shin, IU, or IO, which is 10, the number of Malkuth, as well as Kether.

The same Authority objected the some of the Alchemical Symbolism was destroyed.

The Alchemists tell us that in order to make Gold, we must have Gold; and this the Gold of the Sun. What now makes Gold in our Revised arrangement? The influences descending upon Tiphereth, the Sun. We have shown how the principal Paths of Influence, which are all Solar in nature, give us 666 the Grand Number of the Sun in Tiphereth. The secondary influences are from Aries of the Golden Fleece, Scorpio the Path of "Death", or the Sun at the Dark Stage, and from Pisces which is by Tarot the "Moon". These together make the True Gold of the Sun. Again they tell us that the First Matter is the Soul of Man, and we have shown how the dual soul became divided as Adam and Eve, etc., so that you may work out this Alchemical Symbolism on other planes. But there is an even more important aspect, which this study may lead us to understand; the Inner Mystery of the Sun, the Heart of the Beast 666 which is MAN. Herein we may discover the answer to the riddle of the Sphinx, who with fixed gaze of impenetrable Mystery looks on at all the Changes of Life. Here, too, we may learn something of the Concealed Mystery of the Strange Baphomet of the ancient Templars, for all is made clear in the Reformed Order. If this is the Age of Horus the Revealer and Opener, there is nothing hid that shall not be revealed.

Let us turn our attention for a little while to what, to some, may appear the absurd idea of The Devil. Eliphas Levi, wisely states: He who affirms the devil, creates or makes the devil. But it has elsewhere been written: Since every idea, theory or doctrine must, in the very nature of things, have some truth as its basis, it happens that the more difficult, unreasonable, or even absurd, any idea seems to be, the more illuminative does it become when thoroughly understood; for only some very important truth could have availed to give currency to a teaching of extreme incredulity and difficulty.

Thus it is with doctrine of the devil, which, in one form or another, is found in almost every religion of the world.

The chief snare of the Devil is the Illusion of Time. Man is limited by the ideas of Time and Space, which are but modes of the human mind, as is now becoming scientifically recognized. The Black Tradition is based on Time. Saturn, the God of Time, and the Progenitor of the Devil, or Serpent of Time, is shown on the Path leading from Kether to Binah. This influence is further transmitted from Binah to Tiphereth by the Path of "The Devil" as explained before. The Hebrew letters of these Paths are Tau and Ayin, whose numerical value is 400 and 70. Ayin, Tau, or OTh is the Hebrew word for Time, or a period of Time, 470 is also the numeration of other Hebrew words meaning Eternity, or literally, a cycle of cycles. This should be sufficient evidence that the Paths are rightly placed. Taking into account the other two Paths influencing Tiphereth on this side of the Tree, which are Pe and He, or 80 and 5; we obtain $400 + 70 + 80 + 5 = 555$ which is the Numeration of the Hebrew word for OBSCURITY. This certainly proves that the Dark Tradition is operative in this part of the Tree, and it accounts for much of the confusion of the "Tower" of Babel.

We have shown how the Sut-Typhonian tradition arose, so that the Son was thought to have preceded the Father, and the Mother to have been the First Cause by means of Blood. One should note in passing, that the Reciprocal Path of "The Star" is that of Aquarius which Sign governs the Blood Stream.

This tradition as far as Time is concerned led to the calculation of the Year as 365 Days, based on the Sun and Sirius Cycle. We may also notice that the Sephiroth Numbered 3, 6, and 5, are those whose influence is here depicted. They form a Triad, linked by the paths we have been discussing, and the base of this Triad is the path of "The Devil", and of the Rising Sun.

We shall have more to say in regard to the Devil, but for the moment let us turn to the other side of the Tree, and examine the Channels of the Light Tradition.

We might have done well to call these the Traditions of Black and White, for Black is that which absorbs all colors, and White that which reflects them all. The True Light is Equilibrated and Concealed in that Darkness which is higher

than eyesight.

The Force of the Primum Mobile of Kether produced the Whirling motions of the "Wheel of Life" resulting in the Star Universe and Sphere of the Zodiac. Thus originated the illusion of SPACE, the other great limitation of the mind of man.

This Space became narrowed down till the idea of a Straight and Narrow Way limited all the conceptions of the followers of these Paths. The Light became but a Twilight, and a reflection of the primal Truth, as indicated by the Path of Pisces, and the Tarot Key "The Moon". The Primal idea of the Supreme as the Concealed Life of All was soon lost. Infinite Space, filled with the Infinite but Invisible Life, became 3rd dimensional space in the minds of men. The Paths of Influence are of interest; Kaph 20, and Resh 200, give us 220, the numeration of the Book of the Law of Thelema (Will), which will eventually redeem this narrowed conception and bring back the Truth. Will is Chokmah the Sphere of Wisdom and of the Word or Logos, which was not comprehended by the Children of Darkness. This being the 2nd Sephira, makes the complete Channel from Kether to Tiphereth 222, which is the Hebrew numeration of the word for "Whiteness", thus proving our earlier speculations Qabalistically.

Taking the Sephirotic Triad as before, we find the Base is the Path of "The Sun". This in the Twilight of the Setting Sun of the White tradition, they mistook for the Lost Father, formulating the idea of ATUM-RA as the Father of the Gods. The Sun is, of course, the center of the Solar System and Ruler of the Planets; He is truly the Father of this Earth, but He is NOT THE FATHER OF THE WHOLE UNIVERSE. That is where the followers of the White Tradition made an even greater mistake than those of the Black.

The Sephiroth Tiphereth, Chokmah and Chesed, as 6, 2, 4 or 624 give us a number equivalent to the Hebrew Word for "His Covenant". The Arrow of Sagittarius (which in the old arrangement of the Paths was said to be the Arrow that pierced the Rainbow, on account of its position below Tiphereth) is seen on one of the other Paths of influence connecting this triad, and the "Moon" or "Bow" on the other. If we take these Sephiroth in the order of 264 we get the numeration of Hebrew Words for "Footprints" literally "Foot's Breadth", and "A Straight Row" indicating the "Narrow" Way referred to before. Or as 246, we obtain "Vision" or "Aspect" denoting Space, as before indicated. This also seems good enough Qabalistic proof.

We may now better understand how the True Sun of a Bi-une Nature, became looked upon as SUT-HAR, and how the Traditions of the Sut-Typhonians and those of the Jupiter-Ammonians, were blended in Tiphereth.

The Influence of Har-Machis, Horus of the Star, was little understood owing to the limitations of Time and Space, though it descended as the Mediating Influence upon Tiphereth, and welded the Twin conflicting Ideas together. The Osirians of the Right Hand Path, examining Space with great care, discovered the more correct calculation of the Year as 365 1/4 days. The Four Quarters were established, the Four Suts arose, and these were accepted as the Children of the Father Atum-Ra. Ra became the great Sun God, and the IU was lost to view in such an apparently Harmonious arrangement. So he who was the Son, became looked upon as The Father, and the Supernal Triad was no longer taken into consideration. The Pillars of the Temple of the Sun were set up. Boaz and Jachin were established in strength, as Geburah and Chesed, Severity and Mercy, and the Sun was seen between them as the Sole Lord of Light.

Followers of the old Sut-Typhonian Tradition might still secretly Symbolize Him as The Devil; followers of the Osirian Cult, as The Sun of Heaven.

Let us now return to our discussion of the Devil, or Baphomet fairly depicted, but the Symbolism of Rider's Pack is wrong. Eliphas Levi drew him correctly, and also described him perfectly. Let me quote: "The name of the Templar Baphomet, which should be spelt Qabalistically backwards, is composed of three abbreviations: Tem., Ohp., Ab., "Templi ominium hominum pacis abbas", "the

father of the temple of universal peace among men." According to some, the Baphomet was a monstrous head; (Resh, the head, is the Sun); according to others, a demon in the form of a goat. (Capricorn is the Goat). A sculptured coffer was disinterred recently in the ruins of an old commandery of the temple, and antiquaries observed upon it a baphometric figure, corresponding in its attributes to the Goat of Mendes (Osiris) and the androgyne (two-sexed Horus) of Khunrath. It was a bearded figure with a female body, holding the sun in one hand and the moon in the other, attached to chains. Now this virile head is a beautiful allegory which attributes to thought alone the initiating and creating principle. Here the head represents spirit and the body matter. The orbs enchaind to the human form, and directed by that nature of which intelligence is the head, are also magnificently allegorical. The sign, all the same, was discovered to be obscene and diabolical by the learned men who examined it. Can we be surprised after this at the spread of medieval superstition in our own day! One thing only surprises me, that, believing in the devil and his agents, men do not re-kindle the faggots."

The was written by Levi in 1855; even today there are many people who refuse to see the light of truth; but we are progressing.

The Figure of Baphomet, or the XVth Key of the Tarot, depicts the Symbolism of Tiphereth perfectly, from the point of view of the combined Traditions of SUT-HAR, as shown on the Revised Tree.

The Flaming Torch between the Horns is the Holy Spirit of the Path of Shin, his Horns are the Paths of SUT-HAR or of Capricorn and the Sun. The female body shows the Tradition of the Mother, while the Legs of the Goat are crossed to indicate the Passover or Crossing of the Ways after this point, as explained before. His head is that of an Ass, showing that the followers of the "Head" Doctrine of the acceptance of the Sun as the Supreme Father were foolish, but that in Tiphereth, the Heart, all things might be Harmonized. He makes the sign of Solve and Coagula, thus indicating "That which is above is like unto that which is below, and that which is below is like unto that which is above, for the performance of the Miracle of the One Substance". This is the sole Hermetic Dogma of the Microcosm and the Macrocosm; their Equivalence is found in Tiphereth. This sign also indicates the two Currents of "Will" and "will", harmonized in the Heart. This Figure should be studied with care, and it will reveal many other truths. The Caduceus in his lap, for instance, clearly shows that the Central Pillar of the Tree of Life is the Staff whereon the Twin Serpents of Time and Space are Twined.

We have explained how the Sut-Typhonians first looked upon the Great Mother as of Animal Nature, afterwards assuming her into the Heaven as the Star Goddess, Mother of the Sun. In this latter assumption they were absolutely correct, but the Worship of Nuit is practically pre-Dynastic, as is Her Symbol the Crossed Arrows. In the Darkness the idea arose of half-human, half-animal beings as representing the earliest types. The Hebrew Tradition of the First Adam corresponds to this. The Universal Tradition of the Sons of God on Earth, was lost. Man, today, is the highest of the Animals, but the lowest of the Spiritual Beings. It is the personal will and power of choice, which makes him more than animal, for he has within him a spark of the Divine Intelligence which makes it possible for him to direct his own actions, though until he discovers the Divine Will in the darkness of his own being, and aligns the personal will with It, he cannot progress. The personal will transmitted to the Heart of man from the Sphere of Geburah, is harmonized with the Divine Will of Chokmah, to the extent to which the Channels of Light are Open. But Har, the Sun of the White Tradition, was "Closer" and the True Will was little realized and understood.

We can now see that Tiphereth is a perfect Image of THE BEAST, 666, as MAN. This aspect combines in itself all that is Animal with all that is Human and all that is Spiritual and God-Like. This is the Great Solar Image which all men have worshipped and all men will worship for a long time to come. Yet it is not the Highest Truth in itself, it is a Harmonious Combination and Synthesis of Light and Darkness. Only through this Synthesis may the Truth be arrived at, however,

as the Son of Man, Who was also the Son of God, has before remarked "No man cometh unto the Father but by Me". For the Son is always the visible Aspect of the Invisible and Concealed Father, who may never be known because He Is the very Essence of our Being.

The most truly representative MAN of his time is always THE BEAST, for he displays all the qualities of the Race of the Period in which he lives. We look at such a Man and see in him Ourselves, for we can only see what is within us. To some he appears an Angel of Light, to others the grinning Devil of Darkness. Thus is Genius always misunderstood and blasphemed by some, while recognized and praised by others. He is the Son, wherein Glory and Suffering are identical. He is always betrayed, always Crucified, as we see in the Path of "The Hanged Man" immediately below Tiphereth. This is the Path attributed to Water, and Water was the enemy of Horus. Why? Because his Mother was the Great Deep, and She was misunderstood and reviled as the Harlot because the true Father was invisible. Thus are Man's greatest enemies those of his own household. The Son must suffer on account of the fact that he is born of Matter, and the Soul within him is crucified, by those who see naught but Darkness, while that same Darkness conceals a Higher Light than their own.

See the proud followers of the White Tradition, whose Sun has the Head of an Ass. For Intelligence cometh from Binah the Great Mother of Understanding, and without Understanding the Way of Holiness is indeed Narrow. These are the people who are always Right, while the others are always Wrong in their sight. Their 2 day additional in the Year makes them too proud to perceive Wider and Grander Spaces and Cycles.

But, as I hope to show, the age of narrowness is passing, and for the first time in 25,000 years, Man has the opportunity of coming into his own.

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Chapter V

The Mystery of Babalon and the Beast

The Beast, or Man of the Sun, represents, as I understand it, the Soul of Humanity, or of Man, between Spirit and Matter, ashamed of neither since both are essential to His existence. The Substance of the Sun descends upon Tiphereth from Binah through the Path of "The Devil"; its Life is transmitted from Chokmah through the Path of "The Sun"; it exists as a Spiritual Idea through the Channel of "Shin" which descends from Kether. Kether is its Final and Efficient Cause, Chokmah its Formal Cause and Binah its Material Cause.

"ON" is the Ancient Egyptian Word for the Sun; as long as we are prepared to go ON, all is well since we are in line with the natural urge of Evolution. But we may rise above the ordinary idea of Evolution into a consciously free co-operation with the Divine Purpose.

The numerical value of ON is 120. This is said to have been the Age of Christian Rosencreutz at the time he passed ON.

Those who try to reverse the process of evolution, to retreat or retrogress,

saying "No" in their hearts, fall into Sin which is restriction, and therefore get themselves into trouble.

ON is formed of the Hebrew Letters Ayin and Nun, thus this idea arises at the junction of the Paths of "The Devil" and "Death".

People of the "No" type arose on the other side of the Tree, on the Path of the Setting Sun. No may be spelled Nun, Vau, or NU, who was called the Father of the Waters, the reflector of Nuit.

However, we may look for a reconciliation of these ideas in the Path of "The Star" which represents the Sun at High NOON.

It was at High NOON that Parzival wrought the Miracle of Redemption, when the Spear and Cup were re-united. This Path unites the Spear of Will and Wisdom, Chokmah, with the Cup of Understanding and Intuition, Binah. The Father and Mother being thus united, the "One Star in Sight", Har-Makhu, or Horus of the Star, is recognized in His True nature as the Spirit of the Concealed Light of Kether.

The Truth was never lost to the Supernal Triad, but the Supernals were lost to the sight of man. We may wonder how this could be, and the time is now ripe for its revelation. But before an attempt is made to explain this, it is best that we should glance at the remaining Paths of the Tree, below Tiphereth.

Let us consider the Path of "The Hanged Man", sometimes called the Redeemer. Exoterically this Tarot Key is said to signify: "Enforced and not voluntary suffering"; while Esoterically it means "Self-sacrifice", but not as usually understood.

ATUM or ADAM, as the first purely Human type or Soul, is said to have been Two-sexed until he became as Adam and Eve. Tiphereth is the True Son but the false Father.

When the representative Son at this stage became mistaken for the Father, many women followed Him, seeking redemption. Thus an embarrassing situation of "enforced and not voluntary suffering" might be supposed to have arisen. The only reasonable course of action would be a concealment of the facts and a teaching which might be inferred to imply "Chastity", Celibacy, and other doctrines of repression. This is merely the exoteric view, but it accounts for the mistaken zeal of some who failed to understand the true teaching.

The Physical Sun is just as impotent to fertilize the whole Universe, although He may be entirely capable of attending to His own Solar System. He is all right in His place in the Order of the Universe; only when we misunderstand that place, do we fall into error.

The same trouble might arise in the case of a man who preached a doctrine of promiscuous sexual intercourse to a following of women; even were he a regular Lion he would be unable to supply the needs of an unlimited number and therefore be liable to attempt to retract his teaching.

The above instances could only arise on account of the lack of a true interpretation of the Word of the Justified One, Osiris arisen from Ammenti. Destruction is essential or there can be no renewal, and IU the twin-sexed supplies the answer if interpreted by means of "The Hierophant" whose Path crosses that of "The Hanged Man" and shows a reciprocal current between the Spheres of Venus and Mercury.

We have noticed how the twin-serpents "crossed over" below Tiphereth, and have studied the Symbolism rather fully. Having separated they must again re-unite in Yesod-The Foundation-and continue as One to Malkuth by the Path of Aleph, the Pure Fool.

We may now consider Malkuth, the Fallen Daughter, who, according to the Qabalah, in order to be redeemed must Unite with the Son, be raised to the Throne of the Mother, re-awaken the Father so that all things are re-absorbed into the Crown.

This process has been much misunderstood, it has been thought to imply a return to the Crown. The Mystics have all wanted to be re-absorbed into the Absolute. The Magicians, on the other hand, have tended to keep going ON, and to attempt to usurp the Throne of God, which rightfully belongs to the Mother.

Both met with a terrible Abyss, while working on the old methods.

The Magician traveled up the "Tree" till he came to Chesed as an Exempt Adept who had built up a wonderful system of knowledge, only to find the whole structure must be broken in pieces in the Abyss, if he hoped to Attain to true Understanding and Wisdom. Few passed this Ordeal.

The Mystics, on the other hand, being of the negative type, opened their minds and souls to the "light" and often mistook false lights for the True One. Having a very limited basis of experience as a foundation of their Pyramid, the Apex was proportionately low, and the Light they saw at that point, they attributed to their own pet divinity as their savior and redeemer. The Dawning of Solar Consciousness (Dhyana) tended to come as such a shock that most of these Mystics lost their balance for a time, if not for the remainder of their incarnation. If they went further, they were literally flooded with the Dark Forces of the Abyss. Some of these truly saw the Devil, and believed in him, and preached his existence to their followers. They certainly never say God.

Many of these people lived a very holy and chaste life, according to the standards of their time, before reaching this stage. Afterwards, the ignorant believed in them as men of good reputation, and were even content to "believe" without further desire for actual experience.

So we find a line of "Theorists" arose, under the guidance of "Partly Disillusioned" people who feared to go further and so taught a doctrine of Fear which is the forerunner of Failure, a doctrine of implicit belief in the leader of the movement, amounting in some cases to a "blind faith" in Substitutes, Reflections, Vicarious Atonement, and anything else but the necessity of working out their own Salvation. Yet there is an element of truth even in such apparently absurd notions as Vicarious Atonement; just as we found an element of truth in the doctrine of the Devil. Every man and every woman who Attains, make it just that much easier for the rest of Humanity to reach perfection. The whole Race must eventually Attain, for it is bound together by the closest ties, so that the process cannot be finally complete in the individual until the Last has become as the First in the Kingdom of Heaven upon Earth.

We seem far from that issue, but the Way is now OPEN, as before it was Closed, for Horus the Opener has taken his Seat in the East at the Equinox of the Gods.

But, to return to Earth, or Malkuth, as the Fallen Daughter. The true teaching, as I see it, is this. Malkuth, the Sphere of the Elements, or Matter, has been mistaken for the Planet Earth in place of All the Material Substance of the Universe in manifested form. Matter, as we should know, is continuous.

The Sun is the God of this world, its Physical Father, and as such he is worthy of our utmost respect and reverence. We do well to salute and recognize Him as Ra in the four Quarters. We "see" Him in the Rising, the Middy, and the Setting Sun; we "believe" in Him as the Sun of Midnight, our "heads" tell us that He is Osiris of the Underworld.

These are the old doctrines of the "Eye" and the "Head" transmitted to our subconscious minds from the Paths of "Ayin" and "Resh". "Seeing is believing", is a saying that held sway until the Scientists showed us we could not believe in the testimony of our senses. But the whole doctrine of the Birth, Death and Resurrection of the Sun or Son, was based on this dogma.

Also, just as of old the Sut-Typhonians tradition became despised, so Woman has been despised and held down by Man, by the son who had usurped the place of the Father. In this Man is truly a beast, and it required a Greater Beast, a practical living example, to show him his error, folly and wrong-doing. But man misunderstands and fears the Beast, who after all offers him the Secret of the Solar Pathway to the Stars. Why does he fear? The old Dark Tradition in his subconscious mind, holds him back. He fears to enter the Darkness of Night, lest he lose what little light he has therein. But this is the result of his limited earth-bound conception, which is quite un-scientific and gross.

If we truly believe in Osiris (or Christ) why should we fear to descend with Him into the Underworld? Jesus is said to have done so, before he rose again in Spirit to His Father in Heaven, thus uniting His True Self with the Invisible Central Star of the Universe.

Day and Night only exist for us on this Planet; the Sun does not travel round the Earth for our convenience. We, on this Planet, travel round the Sun, revolving as we go. Thus his Light only reaches certain parts of the Earth at any one time, and the rest of the Planet is in darkness. The Sun is always Shining, and if we come to consider things from the point of view of the Sun, we shall begin to shine too.

But the Sun, although Father of this Planet, is but the Son of the Great Mother, the Star Universe. Where then is the True Father? This is the question that puzzled the old Sut-Typhonians in the earliest times. The difficulty arose through the original Illusions of Time and Space, which have kept the World in ignorance since the last Golden Age. The Universe is Infinite in the Here, but men have tried to circumscribe it. The Infinite is ever present in the Now, but Men have looked backwards and forwards as if time were a line. There are Two Infinities, or conceptions of the Infinite, the Infinitely Great and the Infinitely Small. The extent of the One escapes us, the Present Moment of Pure Being escapes us. The Infinitely Great, is Nuit, Continuous Matter, Mother of the Stars. The Infinitely Small and un-extended point, is Hadit, the Inmost Essential Self of All, the Flame that burns in every heart of man and in the core of every Star. Both these are invisible to our Senses and Minds.

Since these are the Infinite, the Center is Everywhere and the Circumference Nowhere. Every point in Space is equally the Center of the Whole, there being no Limit. The True Father is Invisible, but the Center of all. Men called him "Father Time" but he is Father "Now." The Now became extended as the Serpent of Time, Saturn, who tempted Eve, Matter, and caused the Fall but Now is the accepted Time, Now is the Day of Salvation. The Illusion of Space, on the other hand, made it difficult to imagine or find the Center; study the Stars as we would. Imagining a possible Limit, men failed to perceive how that Center could be everywhere present at the same moment of Time.

The Long Lost Father, Hadit, is the true Life of All, and the Eternal Energy of All. Matter and Energy can never be separated, one always merges into the other in a continuous and continual Marriage Union. The Universe, as we know it, or may come to know it through Spiritual Perception, is the Result of that Union, the Crowned Child in the fullest sense.

Men and women of this Planet may think of the Secret Father as the Sun, till they draw that Sun within the Heart, and look at things from His viewpoint. This is the Balanced and Harmonious conception of the Great Beast which is MAN. Then we realize that the whole Solar System revolves around Its Central Sun, and so on to Infinity. There is No Limit to the Expansion of Consciousness in the Here and Now, for Hadit, the true Father is Now in each one of us, veiled by the Light of the Sun of our being, His Manifest Son of Light. Truly the Kingdom of Heaven is within us, it will never be found outside amid the illusions of space and time. Those who have sought the Kingdom of Heaven within, have rejoiced therein; but that is an experience each must Attain for himself by Work. Let us then return to the general discussion of the subject.

We have said that Malkuth was mistaken for the Planet Earth, which she only is in a narrow sense. If united with the Son, or Sun, she begins to view the universe from His standpoint. Around her revolve the planets of the Solar System, of which Earth is one of the smallest. But it is said she must be raised to the Throne of the Mother from which she fell. She must be understood as the Original Substance, or pre-elemental matter. Also her throne is the Sphere of Saturn, the outermost of the (then known) planets. On reaching Solar Consciousness she must not imagine that she has arrived at the Goal. This is the mistake made by those who are obsessed by the results of Dhyana, the earliest Illumination. She must expand to the Rim of the Wheel, the Orbit of Saturn. She will gaze at the Great Zodiac, the Star Universe in Chokmah. She will seek to absorb this as the Father, her True Mate, and in so doing will Expand to Infinity as Nuit, The Ain, finding Kether, the True Father of Her Being, or Hadit, at Her Center, made Visible by the Extended Light of the Ain Soph Aur, which is Ra-Hoor-Khuit, the Lord of the Aeon. Having been assumed unto Heaven her effort will be to Contract upon the Center, and to Bring forth the Child. But she is Virgin, and the child is not born but "Ever Coming." The Force and Fire of the Universe ever Expands within Her. Thus we may conceive of the Two Infinites multiplied in the Crowned Child.

All these Mysteries may be discerned Spiritually by the Children of Earth who have within them the Light of the Crown. Man, the Microcosm, the Little Universe, is like unto God the Macrocosm. This is the great Mystery. The Soul, Malkuth, is capable of taking into itself, Spiritually, all that is in the Macrocosm, until able to think the One Thought of God, which is the Universe itself.

The Animal Soul is that which perceives and feels, without it we may not perceive or feel the Joys of the Universe. Despised as the Fallen Daughter, it is our greatest Treasure, for it is The Kingdom of Heaven upon Earth. We may now understand the Mystery of Revelation, of the Woman Clothed with the Sun, becoming great with Child. How the Beast, tried to Devour the Child, and stop further progress, in order that he might continue to be Worshipped as the Lord of Heaven. How the Woman escaped into Egypt, or expanded to the limits of the Mother of Sut, the Orbit of Saturn and so on till the True Child was brought to Light within Her and the light of the Sun and Moon were no longer needed, for there was the Crowned Child in the Midst of the Holy City.

So we may learn, through the expansion of our consciousness to the conception of Babalon and the Beast, to pass ON to the Greater Conception of Nuit and Hadit, and obtain our heritage of Cosmic Consciousness, as the Crowned Children of the New Aeon. This was prophesied by the Beast Himself, who made it his life work to teach; "First obtain the Knowledge and Conversation of the Holy Guardian Angel, the Higher Self, in Tiphereth the Kingdom of God in the Heart, and all things shall be added unto you."

Is it not written in the Qabalah: "Kether is in Malkuth, and Malkuth is in Kether, but after another manner"? This statement has been misunderstood owing to the limitations of our minds. Malkuth is NUIT, and Kether is HADIT, and when united RA-HOOR-KHUIT, their Son is in Tiphereth. Also Nuit has said "My number is Eleven, as are all their numbers who are of us." Kether is 1, Malkuth is 10, together Eleven, which is the Lost Sphere of DAATH, the Child of Chokmah and Binah. This is the Mystery of the Path of Aquarius, The Star, the Eleventh Sign of the Zodiac, brought to Earth at the Eleventh Hour, before Time had swallowed the Last of His Children, which shall be as The First in the Kingdom of the Here and Now.

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Chapter VI

Further Light on the Tree of Life

We should now try to understand the Mystery of "The Tree of Life which is one with the Tree of Knowledge." It is written: "The letter killeth and the Spirit giveth life."

The Structure of the Tree of Life as represented in our diagram is evidently a Divinely given Plan of the Multi-dimensional Sphere of the Universe, in Two-Dimensions. When we examine it superficially it means little or nothing; gradually, as we absorb the Divine Ideas reflected through its medium, our minds take on the Image and Likeness of God, and we are enabled to comprehend all in Spherical form.

The Qabalah teaches us to think of a greater and greater number of things, in the light of fewer and fewer Ultimate Ideas, as has been shown in the chapter on "The Essence of the Practical Qabalah." The highest Reason which is in God and which is God, is absolutely One. God knows all things by One Idea, which is identical with His Being.

The limitations of Time and Circumstance obsess us, and we are at first unable to grasp the Divine Plan. Tradition is the result of the Thought of Humanity in the "past" focused in the Present, the Here and Now. So it is in regard to what we term the "future." The Plan of the Tree of Life gives us an idea of the Unchanging Basis of the Here and Now, in time and space.

The Reformulation of the Paths has made this clear; we have seen how the past leads to the Present, and glimpsed a Vision of the Great Light of the Beginning, which will Dawn on Humanity in the "future." Those who are able to comprehend may obtain this Reward Now. Nuit has said: "I give unimaginable joys on earth, certainty, not faith, while in life upon death, peace unalterable, rest, ecstasy, nor do I demand aught in sacrifice." Or as Christ said to one of the two thieves (Time and Space), "This Day shalt thou be with me in Paradise"; and on another occasion; "Now is the Accepted Time, Now is the Day of Salvation."

Let us examine the Tree of Life again in order that we may further grasp its mystery, and how it comes about that the New Aeon is possible in Human Consciousness. We must use the language of time and space, but we shall be informed of the Spirit if our minds are open to the Truth.

Horus, the Ever-Coming Son, is said to have appeared under many forms, as the Great Cycle of the Precession of the Equinoxes progressed. The Complete Cycle is said to be 25868 years; though in more ancient reckoning it was 26000 years, when the year was taken to represent 360 days. 2155 Years represents one Sign on the Grand Zodiac, and every 2155 years Horus appears in a new guise. About 11,030 B.C. He would have appeared in the Sign of Leo, as the Lion God. If we examine the position of this Path on the Tree, we find it unites Tiphereth and Netzach. It is my opinion that the consciousness of Humanity during that period would be particularly influenced by that Path, and that the flower of the race could not have held conceptions above Tiphereth. They may have obtained a glimpse of the Sun as Ruler of the Elements. About 8875 B.C., Horus would be manifest through Cancer, as the Beetle, and the summit of Human consciousness would be lowered. Thus the age would seem one of retrogression, until Horus, dipping down into Yesod, re-ascended under the Moon's Influence thus entering Gemini. This seems indicated in the Tarot Trump "The Moon" where we notice the Beetle coming up from the Pool beneath the Moon. About 6720 B.C. He entered

Gemini and appeared as one of the Twins. Consciousness would balance that of the Leo period, and tend to ascend to Tiphereth. In 4565 B.C. Horus entered Taurus, appearing as a Calf. Moses seemed to consider the worship of the Calf a retrogression, and we see that the Path of Taurus is again below Tiphereth. In 2410 B.C. we find Him appearing in Aries, as the Lamb. This represented a distinct rise in the Race Consciousness, which however took on the Strong but Severe aspect of Geburah. This period was a Natural One, for the Constellation Aries, would coincide with the Sign of Aries in the Earth's Aura or Elliptic. This conflicting Time Cycles would be reconciled. Then, in 255 B.C. we find him as the Fish, the Path balancing that of Aries, and having the Influence of Mercy predominating. Thus it was till 1900 A.D. when He appeared to enter Aquarius. But what a startling change. Suddenly we find Him on a Path uniting the Supernals of Wisdom and Understanding, and Their direct Influence made possible in the Minds of the Race. Not since the previous Golden Age 25000 years ago had the Influence of this Path been felt. No wonder men looked to the Sun as the Father, and even in the Pisces period only understood the lower Aspect of Jupiter. Once again in this Aeon we are able to recognize the Great Mother of the Stars, and to discover the Secret of the Lost Father.

There is also a Trinitarian Cycle of Father, Mother, Child, running parallel, so to speak, with this Tradition of the Evercoming Horus. It is the Natural Formula of Isis, Osiris, Horus, and is of Solar Origin. From 2419 B.C. to 255 B.C. Isis the Mother was said to be the Predominant Aspect of the Trinity. Hers was the Office of Nature, She presided over the Natural opening of the Great and Little Years which both coincided. Then Osiris, Dead and Re-Arisen, was the predominant object of Worship till 1900 A.D., and self-sacrifice and Renunciation were the principal exoteric formulae. In this present Cycle Horus is doubly pre-dominant, so we see Him in his Dual Nature as Horus-Harpocrates.

It is also interesting to note the character of Horus as Apophis the Avenger. The Isis, Osiris, Horus arrangement is quite the natural one for the course of events. Isis (The Moon) having taken the place of the Great Mother Nuit. But what of the Formula IAO, as Isis, Apophis, Osiris? If we make a list of several repetitions of the series thus:

Isis
Osiris
Horus
Isis
Osiris
Horus
Isis
etc.

and trace them back, we find the order Isis, Horus, Osiris, etc.; or Isis, Apophis, Osiris. Horus appears as the avenger Apophis to those who try to GO BACK, or retrogress. He has to destroy them in order that they may be renewed. But as long as we go forward, we travel with the Ever Coming Son, who is after all our Destiny, since He is within each of us as the True Urge of our Being. This, then, is the secret of the Way of the TAO; step boldly out on the Path of Destiny, having aligned the personal with the Divine Will, and thus prepared oneself for the acceptance of that Destiny. Keep ahead of the urge from behind, and it will not fret us.

Then we become Free, Goers, Doing the Will of God upon Earth, Ever-Coming Sons of God.

But if we attempt to lag behind to carry out some personal whims and wishes, Destiny catches up with us and forces us on. To those who willfully turn back and seek to avoid cooperating with the Divine Plan, Horus is the Great Avenger. Has he not said "I am a God of War and of Vengeance. I will deal hardly with them."

Thus at his Coming in 1904 he found the Race in a state of definite

retrogression. "Civilization" met him as he advanced in triumph, and millions fell, without understanding what was happening. He still drives ahead in His Chariot, and millions more will feel his Force and Fire, until the Race recognizes that it must right about face, and cheer the Conquering Hero on. Then we shall have Peace and Rejoicing, and the Stern Warrior will seem as the Gentlest Child.

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Chapter VII

The Law of Thelema

To some, this book will come in the nature of a challenge, to others as the fulfillment of the Covenant symbolized by the Rainbow of Hope. Some will understand readily, some will desire to understand and seek further enlightenment, others will partly understand and try to forget what they have read, some may definitely disagree. But one thing is certain "The sin which is unpardonable is knowingly and willfully to reject truth, to fear knowledge lest that knowledge pander not to thy prejudices."

I have tried to avoid the unpardonable sin by keeping an open mind for all that seemed to express an aspect of truth, even where I failed to understand the full significance of the teaching.

Take, for instance, the statement of the Master Therion "Do what thou wilt shall be the whole of the Law," which has been much misunderstood by some people.

When I first heard this statement, many years ago, it shocked and surprised me; it did not seem possible that such a doctrine could be of universal application. But I did not reject it on that account.

When I read the "Message of the Master Therion," I found it clearly stated and explained that "Do what thou wilt" does not mean "Do what you like." What then does it mean? That I have tried to discover, by means of experiment, and I have found, as stated by Therion, that far from leading to "license" it becomes the "strictest possible bond."

One can hardly fail to realize that we have been living in an age of "restriction" which has led to most direful results. But the solution of the difficulty is evidently not to be found in a mad breaking away from all authority and order, a running wild with cries of "freedom" and "liberty" only to find ourselves more enslaved than before. What then is the solution of the difficulty? I will endeavor to tell you how this teaching has worked out in practice in my life and consciousness.

I considered the matter seriously and said "If do what thou wilt shall be the whole of the Law" it evidently applies to all mankind. In that case my own personal will is but a little part of the will of Humanity, and in doing it I must learn first of all to consider other people's wills more than anything else. If all the people come to do their wills, what is left to be done must be my will, and my course become clear. Therefore let me learn to mind my own business, cease to make any attempt to interfere with the will of another, and

see what results.

I found, as soon as I was less anxious to tell everyone else just what, in my opinion, they should do, I gained many true and devoted friends, who have never since deserted me, except through the change called death. People seemed to feel that I had no personal axe to grind, and gave me their brotherly and sisterly confidence. I, at the same time, found there was a great deal it was my will to do, which no one else seemed interest in undertaking, so that I continued very happily doing what I felt to be right, without coming into serious conflict with anyone. I did not feel that my will was in opposition to the laws of the Country, or the City, and so these in no way restricted me in a personal sense. I began to feel this was one of the chief rules of life, a good common-sense business proposition. It seemed so plain that I almost wondered why people had not adopted it before. Then I began to notice its effects on others who were also endeavoring to live it. In some cases their interpretation at first seemed to be "Do your will regardless of the other fellow," but they very soon found this did not work at all in their dealings with me, at any rate. If such came along and made a rough demand, or a stupid statement of what he would, or would not do to me, I simply said "Go ahead and do it but don't expect me to help you." The result was in every instance, since there was no opposition and I didn't really care one bit, that his ardor cooled and he changed his mind; some better way having occurred to him at once. Opposition and resistance in such cases would have been just the same as helping the other person to fulfill what was quite evidently a hasty choice of action, and had I followed that course, I should not alone have done something I did not feel to be right, but have aided him to do something he would afterwards have found to be wrong, and we might both have bitterly regretted the transaction.

I began to realize that the True Will of Humanity as a Whole was the same as the Will of God for Humanity at this particular stage of their development. Therefore by trying to help Humanity as a Whole, without distinction, as far as in me lay, I could learn to do the Will of God, or the True Will. I found this entirely satisfied my "personal will" for I realized that I was living for a greater purpose than I could personally formulate as a plan of action by means of the little "will." Herein then lay the secret of "Do what thou wilt shall be the whole of the Law," it was a divinely sent promise to encourage Humanity in its Hour of Darkness.

The more I endeavored to live up to this Law, the easier I found it became. It is very nearly the same as the Law of least resistance, for one takes advantage of the Inertia of the Universe.

There could be no turning aside, it became a Conscious and Free fulfillment of Destiny, a co-operation in the plan of the Great Architect. This Plan became clearer and clearer. Problems that had perplexed me for years, gradually solved themselves, without effort on my part. Things I had tried hard to do, by means of the personal will alone, became easy. I obtained all the personal pleasure of the fulfillment, without the effort to attain them. I learned to tackle each problem at the time it arose, and to clear it up while it was small. My "duty" became plain, and it was my Will to do it while I had the opportunity. I found I had just enough work to do properly, without time to spare to do anything for others they could better do for themselves; but there was always enough time to help another on a point I could obviously clear up, and on which he really needed my help.

I began to notice calls on my attention from "outside" and to give them prior consideration. That is to say, if something "came to me to do" I tried to do it with my might; but I curbed, as far as possible the tendency to "look for trouble" that would not otherwise come my way. Thus I am finding "Do what thou wilt" is helping me to find my particular place in the scheme of things. I am beginning to like all I do, which is much more satisfactory than trying to "do what I like."

This book is one of the results of my course of action. I spent many years as an

Accountant, which work I did without it being particularly congenial to me. I found it became possible for me to make a living in more congenial ways, so that I became happier, if not so well off financially, than I had been. At the same time I feel that the result of my researches, which have given me great pleasure and keen enjoyment, may be of real service to those whose work does not permit them to apply the same amount of time to preparation and study that I have been able to devote to it. More of my brothers and sisters may therefore profit by my work, than would have been the case had I continued with my profession as an accountant.

In the light of this book, in which, I hope, shines a glimmering of the Universal Tradition, the statement "Do what thou wilt shall be the whole of the Law" will be even plainer to humanity. It is literally the TOUCHSTONE of our lives. This one thing which makes Man more than animal is the power of will or choices of action; the power of Intelligent Purpose. The Black Tradition interpreted this power wrongly, and thought by "personal will" to usurp the Power of God. God was Invisible to them, they could see no reason why they should not do anything they liked, regardless of the other fellow, so long as they had the power or the money to carry out their ambition. The White Brotherhood, while receiving the Will of God, allowed their Interpretation of that Will to become so narrow, that they felt themselves alone to be Right and all others Wrong. Such are the reformers, however well-meaning. But the Universe is the Perfect Work of a Perfect Being. If we see wrong in it, it is owing to our own limited outlook.

THELEMA, or "Do what thou wilt," is a TOUCHSTONE in this respect. If we accept it and interpret it to mean the doing of the "personal will" only, we find Destiny steps in and stops us. If we still persist, willfully going against the Divine Will, against what is for the Good of Humanity as a Whole, against the Natural Urge of Evolution; trying to interfere with the will of others, and to usurp the Divine Right of every man and every woman to be THEMSELVES; we meet Horus the Avenger, and are deservedly smashed out of all recognition, ready to be made over again some other time when Nature has nothing better to do.

If we grudgingly submit to Fate and allow ourselves to be slowly pushed along by the Evolutionary process, we cannot expect much comfort or success. We are practically slaves, little better than animals.

If, on the other hand, we accept Divine Law, search our Hearts in the effort at all times to discover the Will of God within us, and to put our personal will in line with the Divine; we shall become Men and Women with a True Purpose. We shall step on the Road of Destiny, which is one with Free-will so long as it be God's Will, with a certainty and Courage which will be a living example and help to all around us. We cannot teach better than by example. Let us then seek constantly to do the Will of God which is our own True will, and we shall soon realize "There is no law beyond: Do what thou wilt!"

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Chapter VIII
The Tradition of the Golden Age

A great deal more might be said on this subject, in fact it is truly inexhaustible, for fresh Light is Ever Coming.

There are one or two points which seem of particular interest and importance, and these I should like to mention in the present treatise, so as to make it as complete and comprehensive as possible, as far as it goes.

I feel I have submitted fairly substantial evidence in justification of the Reformulation of the Order of the Paths, but I may point to some other interesting facts.

Firstly, the Path from Malkuth to Yesod is Aleph. Above Yesod and below Tiphereth we find the Paths of Vau and Mem, forming a Cross. These together are AUM, the word whereby we may prolong Dhyana, etc. But since M, the last letter is a closed sound and represents Death, we have been using the Word AUMN for some time, as this prolongs the Breath through the nasal sound of N, thus showing that Death may be overcome. We find the Path of Nun, N, or "Death" immediately above Tiphereth; so by this means we may be said to pass ON. This formula brings us directly in contact with the Channel of the Holy Spirit, or Shin.

I may say a new Ritual was revealed to us early this Year. I do not intend to describe it on account of its great Power. It might be a hindrance rather than a help to those unprepared for it. All I shall say is, that what we may term the 1923 Qabalistic Cross has the effect of Enlightening the Subconscious Mind by means of Wisdom and Understanding, thus enabling us, while on Earth, to ascend through the Power of the Breath, overcoming Water and Fire in the Light of the Spirit. Those who are ready will understand without further explanation. The Ascending Sign is that of Apophis as the Triple Flame.

While mentioning formulae we might also point out an exact correspondence to that of the Ritual of Mercury as indicated in the present arrangement of Paths. Taht, or Mercury, assisted Horus, be it remembered, in his struggle against the Powers of the Waters, by means of his Knowledge of the luni-solar reckonings. The Ritual states "The Sun is thy Father, thy Mother the Moon, the Wind hath borne thee in its bosom, and Earth hath ever nourished the changeless Godhead of thy Youth." In other words: The Sun (Tiphereth) is thy Father; thy Mother (Mem) the Moon (Yesod); the Wind (Aleph) hath borne thee in its bosom; and Earth (Malkuth) hath ever nourished the Changeless Godhead (Hadit) of the Youth (IU).

Now let us discuss a slightly different aspect. The Root of the word Qabalah is QBL, meaning "to receive." The Numeration of QBL is 132 which suggests the Supernal Triad. The word Qabalah is in Hebrew QBLH. The Final He suggests the Daughter, Malkuth. Kether, Chokmah, Binah, are the Sephirotic Roots of the Elements Air, Fire, and Water. Malkuth alone is attributed to Earth which is a compound of the other three. Therefore QBLH implies that Malkuth is "To Receive" the "Roots" of the Primordial Elements directly from the Supernals, and is composed thereof.

It has been shown how the Path of "The Magician" is directly representative of the Will and Wisdom of the Father in Chokmah, or of Yod of Tetragrammaton. Also how the Path of "The Empress" is directly representative of the Understanding of the Great Mother Binah, or of the He of IHVH. Again how the Path of "The Fool" transmits the Power of Vau, the Son, and of the Spirit or Shin. We find all these within the Daughter or final He, which becomes one with IHShVH, which, as 326, has also been shown to be the numeration of PARChVAL the earliest spelling of the Fool which is Aleph, the One who is in All. 326 is also indicated in the Descending Triad of Binah, Chokmah, Tiphereth; symbolizing that Tiphereth is also within Malkuth in the Complete Sphere, of which Malkuth or Nuit is the Infinite Circumference, Kether the Invisible and Infinitely Small Center, or Hadit; while Tiphereth, as Ra-Hoor-Khuit, is the Finite Universe, capable of being absorbed into the Heart or Soul of Man, half-way, so to speak, between the Infinities. The Sphere of the Moon, Yesod, is the Subconscious Mind of Humanity which absorbs the Solar Seed of Truth, and reflects it to the Individual Soul.

This can be shown in another manner. If we take Malkuth as the Planet Earth, the Air (Aleph) circles around it. Then comes the Orbit of the Moon. We may imagine Yesod circling round Malkuth with her reflecting surface always toward it. This orbit of the Moon may be fittingly taken for the Aura of the Earth, capable of receiving every impression and transmitting it to the Subconscious.

Malkuth and its Moon travel round the Sun, Tiphereth, and the elliptic is the Aura of the Earth in a larger sense; since the Signs of the Zodiac retain a fixed relation to the Earth as imaginary divisions of this elliptic, even though the actual constellations have changed their positions owing to the precession of the Equinoxes. This causes the actual Constellation to extend its influence through a different Sign. For instance, at present (since 1900), the Constellation of Aquarius exerts its influence upon the Sun, through the Sign of Aries, and this influence is transmitted to the Earth.

This Orbit of the Earth, is however a part of the Aura of the Sun, which may be said to extend to the Orbit of Saturn. (More properly Neptune in the light of modern discovery.)

Between the Earth and the Sun, as we look to Him as a Center, revolve the Planets Mercury and Venus. If, therefore, we worshipped the Sun as our main objective, we should find ourselves traveling to a false Center. So we must turn our backs to the Sun, looking at things from His point of view, while still on the Earth, and around us will appear the Orbits of Mars, then Jupiter and then of Saturn, outside which are the Constellations of the Zodiac, and so on. From this symbolical viewpoint we may begin to absorb all these within us, as before stated in a slightly different way.

Now the Sun is ever the Son of the Star Mother, but as Father of Earth He transmits the prevailing influence of the Starts to the Earth through the medium of the Moon's orbit. If, from Earth, we look up at the Sun at the Vernal Equinox, which opens the Year, we should see him with the first Degrees of the Constellation Aquarius as a background. The Sun's Aura is particularly affected by the Influence of this Constellation, during the 2155 Years it appears back of the Zodiacal Sign of Aries in the Earth elliptic. The Life-force from the Sun is therefore charged with this Influence, and all on Earth are accordingly affected.

The Breath, or Prana, of the Sun is transmuted in the Body of Man, and he tends to become the Type of the Aquarian Age. This is a purely Human Sign, of the Water-bearer who carries the Waters of Life fearlessly. Horus has overcome the terror of the Waters, his ancient enemy, and to him that overcometh shall be given of the Waters of Life freely.

One could draw many parallels from the Scriptures to show that this is the Age of Fulfillment; even the FULL-FILLING of MAN with the Water of Life. Readers may, however, be interested in tracing some of these for themselves in "Revelations" and elsewhere.

We should remember, however, that Horus is the Ever-coming Son. This is not merely His second coming, any more than the last manifestation was His first.

At the risk of repeating myself I want to point out once again, from the Tree of Life, what a very important Age we have entered. In the last period, the influence of the Path of Pisces being predominant, it was next to impossible to rise above the Sphere of Chesed. Jupiter was the Highest conception of the Father known to man. It was an age of Mercy, unbalanced, and tending to aid and abet evil, just as the period before that was Over-severe and cruel. Without tracing all these paths again, let me once more say that the Path of Aquarius (if our plan is accepted as the correct one) is the ONLY Path of a Reciprocal nature among the Supernals, and the only Zodiacal Path above the Abyss. Therefore the coming period of 2132 years, is the ONLY period in the Cycle of 25000 years, when Humanity has the advantage of the True Light of Wisdom and

Understanding. At the end of this period, we may expect another FALL, just as Lucifer Fell at one period, and Eve at another. Then the Influence will be in the Path of Capricorn, or "The Devil," and the Light will decline towards Tiphereth as the principal manifestation of God according to the "Eye" Doctrine.

We may now understand why it was that the Ancient Brethren of the previous Golden Ages, seeing all things clearly, and realizing the future as well as the past, made very effort to leave PERMANENT MEMORIALS and LANDMARKS for the guidance of Humanity who would arise during the twilight and dark periods that must inevitably follow HIGH NOON. Our endeavor during this cycle should be to leave just such a permanent record, in Living form if possible. The formation of the Twelve Tribes as Living representations of the Signs of the Zodiac was just such an attempt in the past. The Jews were the IUs, representatives of the Ever-coming Son, the Wanderer, and thus they were called the chosen people. They were the people to which IUsaas came, hoping to find they still had a recollection of the Universal Tradition. But they had lost it, and did not understand. So He had to be content with promising the Gentiles that He would Come Again, and that next time it would be at the Eleventh Hours, in the Sign of Aquarius, and that the Golden Age would be renewed for a period. "In my Father's House are many mansions," He said, "I go to prepare a place for you." In other words, "This limited and restricted Sign of Pisces is which I am now appearing, leaves much to be desired." He knew He must be misunderstood, that the IUs having failed Him there was no chance of reviving the Lost Tradition, that the World would have to fulfill its destiny. He tried to explain to a few disciples, making each of the represent one of the Signs, so as to form a new Circle corresponding to the Tribes. Most of these have misunderstood, as time has shown.

Now He comes as a Conqueror, not as a Slave; but his chief weapon will be His Childlike Simplicity and His failure to perceive anything but good in all around him. For He knows that the Universe is the Perfect Work of a Perfect Being, that Existence is pure Joy, that the sorrows are but shadows, they pass and are done, but there is that which remains.

Now, in conclusion, let us say a few words in regard to Hermes, He who has given us His Book, the Tarot, as a true token of remembrance, of Whom we have one indisputably authentic record in the famous Emerald Tablet; all that is left of the Wisdom of Hermetic Philosophy of Ancient Egypt. Hermes prophesied that Egypt would fall, and so She did. He say there would come an end to the Golden Age in which He lived.

What says the Emerald Tablet. "True, without error, certain and most true; that which is above is as that which is below, and that which is below is as that which is above, for the performing of the miracle of the One Thing (or One Substance); and as all things were from one, by the mediation of one, so all things arose from this one thing by adaptation; the father of it is the Sun, the mother of it is the Moon; the wind carries it in its belly; the nurse thereof is the Earth. This is the father of all perfection, or consummation of the whole world. The power of it is integral, if it be turned into earth. Thou shalt separate the earth from the fire, the subtle from the gross, gently with much sagacity; it ascends from the earth to heaven, and again descends to earth; and receives the strength of the superiors and of the inferiors-so thou hast the glory of the whole world; therefore let all obscurity flee before thee. This is the strong fortitude of all fortitudes, overcoming every subtle and penetrating every solid thing. So the world was created. Hence were all wonderful adaptations of which this is the manner. Therefore am I called Thrice Great Hermes, having the Three Parts of the philosophy of the whole world. That which I have written is consummated concerning the operation of the Sun."

May Hermes, Thrice Greatest, guide the earnest seeker in his study of this book. May He enlighten the minds of those who study the Emerald Tablet, comparing it with the teaching herein set forth, the Keys of the Tarot, and the Reformulation of the Paths. It is enough if I add that the Three Parts of the philosophy of the whole world, the Three Supernals, now directly exert their Influence upon the Earth, through the Channels of Wisdom, Love and Power, and that in very

Truth "That which is above is as that which is below, and that which is below is as that which is above, for the performing of the miracle of the One Thing" which One Thing is the One Thought of the Supreme and Concealed Father, as Manifested in the Ever-Coming Son.

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Liber QNA

Concerning Names of God.

Parzival on the Mystery of Sex
A private letter discussing sex in the context of Thelema.

The Conjuraton of Kronos
An invocation of Binah in the Golden Dawn style, thought to be written by Frater Achad.

Additional Notes on Liber Al vel Legis
Comments on Chapter 1, vv. 45-48.

Stepping Out of the Old Aeon Into the New
An astronomical metaphor.

New Aeon Test Questions
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The Anatomy of the Body of God
Being
The Supreme Revelation
of Cosmic Consciousness
by Frater Achad (Charles Stansfield Jones)
Originally published circa 1923

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I hope you will enjoy this remarkable work of Cabalistic Geometry.

Benjamin Rowe

February, 1997

PREFACE

Although the title of this short essay may seem, to some who have not read its contents, to be both presumptuous and unwarrantable, it is hoped that these will reserve their judgment until they have given due attention and consideration to the study of such an important subject.

We are living in strange times. Civilization seems rapidly to be breaking up, while yet some inner urge is at work towards a better and more balanced construction in many departments of life.

One of the results of the Great War has been to turn the minds of many people from some of the narrower conceptions of life into wider channels. A spirit of enquiry has become apparent on the part of those who had previously been content to accept statements in regard to life's deeper issues on mere belief or hearsay. Many new Movements have arisen under the guidance of people who have obtained at least a partial glimpse of man's wider heritage, and there has been a corresponding falling away from what may be termed the orthodox or established order of things in the churches and elsewhere. Many countries have been making experiments of various kinds, most of which, however, being the outcome of "reform movements" of the narrowest sort, are quickly proving themselves to be unsatisfactory and inadequate. At present, amid all these indications, there seems to have been no complete solution in sight, and, so it might appear, very little comprehension, even on the part of those who are honestly doing their best under the circumstances, of the underlying principles involved. Those who should really be in a position to help, are unable to do so effectively for the same reason.

It may seem a far cry from the present world-conditions of a social and political nature to the Holy Qabalah, but help sometimes comes from quite unexpected sources.

The Jews, and the Jewish problem, represent very important aspects of the difficulty and its solution. A great proportion of the wealth of the world is today in the hands of the Jews, yet as a nation they have no place. As the "chosen people" they were an important nation, but the rejection of the Teacher in whom they expected to find their Messiah, is usually considered to have been the cause of their becoming wanderers upon the face of the Earth. Yet the word "Jew" is derived from IU, the Ever-Coming Son, the Horus of the earliest Egyptian traditions, whose influence is not confined to the Christian Era but extends to all Ages, and of whom all truly typical God-Men, such as Jesus, have been, and are, the representatives upon earth.

But the Jews have neglected the study of their own "Chokmah Nestorah," or Secret Wisdom Tradition, as transmitted in the Holy Qabalah, thus losing sight of their True Will as a nation and their essential Purpose in the Great Creative Plan. It has remained for the Gentile to rediscover some of the deeper mysteries of this Ancient Wisdom, and these are found to be the same in essence as those of Catholicism, Freemasonry, Pythagorean Philosophy, Hermeticism, and so forth; in fact there has always been a Universal Tradition which when known has led the Nations to the height of civilization, and when lost has heralded their decline and downfall.

The present world-crisis and breaking up of civilization is due to the necessity of a general "clean-up" preparatory to a wider and grander conception being presented to humanity than has been possible for many thousands of years. All thinking people realize that things are in a critical condition, and all should be prepared to grasp any reasonable opportunity of obtaining a solution which will be of permanent, rather than of temporary value.

Things cannot be put right without effort, and the question arises: "In what direction is effort most necessary?"

The solution lies with the individual; it is useless to talk of reforming others

until we have reformed ourselves. It is equally useless to rely upon someone else to do for us what we are quite capable of doing and should do for ourselves. The soul of Man -- which is the plastic mediator between body and spirit -- has become distorted; he must learn to rectify its structure before he can obtain a clear outlook and a proper point of view.

Man's teachers have been largely responsible for distorting his mental vision, and they must cease from restricting his natural actions and impeding his natural growth, which would be normally proportioned if the Holy Spirit within were allowed to expand in the proper manner. Man's natural tendency is towards health of body and soul under the action of Spirit. Most of the present systems have led him to believe otherwise from his earliest childhood, thus handicapping him from the start.

The child is, in one sense, the best example of the perfect man or woman, and if the child were allowed to develop Intelligence unhampered by false notions from outside, it would grow to be the true example of the God-Man or Man-God in the majority of cases. We have ruined our children before they have had a chance to come to maturity; our well-meaning, though ignorant, parents and childhood teachers have instilled into our subconscious minds most of the "complexes" which in after life we can only eradicate by bitter toil and bloody sweat.

Yet I thank God for a good mother, whose simple faith, transmitted to me, has given me the quiet courage and perseverance to unravel some, at least, of those ignorantly transmitted "knots" and kinks. But, for all that, humanity has complexes which need to be unraveled and straightened out before much real work can be done.

First, then, let me make an appeal on behalf of the children, even if in this New Aeon they do not so much need my support since they are showing an independence of spirit which is simply astonishing to their parents and guardians who were born and brought up under the Old Dispensation. I make my appeal to these same parents, not to foolishly try to break the Will of the child, for it is God's Will therein, and the only indication of the right course of action. Once this True Will is distorted, and the lower personal will brought out of alignment with it, the city is, so to speak, divided against itself and cannot stand. It is the interior conflict between the "personal" and the "True" Will in each of us, that is the cause of all suffering and all wrong action. There is but one remedy, discover the True Will and then DO IT, and our course is one with Destiny and the Will of the Universe in our regard.

The age of "mothering" children is past. The women of today failing to do so in regard to their offspring, or having no offspring to "mother" are doing all they can to "mother" the nation, particularly in America. Such "reforms" as Prohibition are largely due to this mistaken zeal for the good of others. What the "Mothers" need most is to learn to mind their own business and to correct their own distorted vision. Repression can never take the place of RIGHT USE on any plane. The Righteous are those who use rightly what they have, for their own good and that of Humanity from which they can never really cut themselves off. Man cannot live, or die, to himself alone. The same is true of Nations.

All things come from One Substance, and are actuated by One Spirit. Rightly used, any aspect of that substance may be taken into the body and soul of Man, and there transmuted into just the proper condition and proportions for the building up of his own particular being.

If, for instance, it were possible to eliminate the effects of wine from all the American people for two or three generations, they would go to the most terrible extremes and act as savages do whose systems have not been used to alcohol, as soon as the habit was revived, as it inevitably would be in the long run. As it is, insofar as their parents have been accustomed to the use of wine, they are comparatively immune while their normal appetites in this respect are not over-stimulated by the attempt at repression. Many of the most normal people drink more under "prohibition" than they ever thought of doing before. The best men and

women are those of such varied experience on all planes that they are immune from every poison and every disease because they have found the proper proportion and balance of all that is called good and evil makes up the Perfect Man who is like unto his Father in Heaven, in Whom all things have their being.

Man must eat of the Tree of the Knowledge of Good and Evil before he comes to the Tree of Life in the Midst of the Garden. Only when he eats too much of one thing and not enough of another, does his body or soul become distorted. Every "Christ" and every Genius has been the friend of publicans and sinners, as well as of the "selected and exclusive." Idealism and Materialism must unite and go hand in hand if a new Civilization is to be build up. The Soul of Humanity is the connecting link. There is nothing to be ashamed of in our material bodies, but they would not be of much use without the Spirit and Will which give them Life and motion. On the other hand we should not be so cowardly and selfish as to desire to be re-absorbed into Spirit, as if the whole Creative Plan were a waste of time, and had better never have been started. No! Let us give thanks in our souls for both body and spirit, using both rightly and to the full extent of our power. But how shall we learn the right proportions of each?

We must eat of the Fruit of the Tree of Life, and it will be found to nourish us perfectly and cause all the elements of our system to come to their proper proportion and fullness of stature. We must enter upon the heritage of Freedom that has been prepared for us in the Father's Kingdom upon Earth.

We have sacrificed the flower of Humanity, not alone in the Great War but in many, many ways, to our false gods. In the Name of the True and Living God, let us cease from bloody sacrifice, and start to build a "Living Temple, not made with hands, eternal in the Heavens"-upon Earth.

Introduction

On April the fourteenth, nineteen hundred and twenty-three E.V., having just completed the ms. of my treatise on "The Egyptian Revival" or The Ever-Coming Son, in which my endeavor was to show that the "Restored Order" of the Paths of the Qabalistic Tree of Life was likely to be the correct one, since it indicated the Universal Tradition as symbolized by the Keys of Hermes, I was rewarded by the opening up of an amazing further possibility in regard to the Design of "The Tree of Life" itself.

It was between 8:30 and 9:30 P.M. on the above date, that the "Tree" began to GROW, and proved itself, to my mind, to be the veritable anatomy of Ra-Hoor-Khuit, Ever-coming, between the two Infinities. This fresh revelation left me strangely silent; it seemed almost too wonderful to be true, but it has since- for I am writing this on April 17th-shown even greater possibilities, the most extraordinary of which was only revealed to me this afternoon, after discussing the matter with W.R.

I do not intend to write of the discovery itself for the moment, but merely to prepare a brief essay on the Qabalah by means of further Light I have so recently received. This will serve as an introduction to the more complete explanation of the whole matter which, in order to be comprehensible to my readers, will require a number of diagrams showing the different stages of its development. To begin at the beginning. As stated in "Q.B.L.," the Qabalists postulated the AIN or NO-THING as the Zero from which, in a mysterious manner, the Universe arose. Next, they say, the AIN SUPH, or Limitless Space, became the Nature of the AIN, and this conception was followed by that of the AIN SUPH AUR or Limitless Light of Chaos. It was not until this Limitless Light had concentrated Itself to a Center that the First Positive Idea arose, and this was called Kether and attributed to the Number One.

From this One there arose in succession the other Numerical Emanations or Sephiroth from Two to Ten, thus completing the decimal scale of Numbers. The Number 10 is said to represent the return of the One to Zero, thus completing

the Cycle of Manifestation. These ideas may be found more fully described in "Q.B.L." and elsewhere, but I now desire to attempt a slightly different presentation, which will be developed in greater detail later on in this book.

The finite mind of man is unable to grasp the Infinite, except in a certain Mystical and Spiritual manner, but by the Light of the Spirit let us do our best to comprehend this great mystery of the Beginning.

Let us accept the term AIN as representing That of which Nothing is known, nor can be known, except through the positive manifestations which arise from It. When we attempt to imagine the AIN SUPH-Limitless Space-our minds tend to rush on and on, only to fall back before the Profundity of the Great Deep; yet we have to admit the possibility of Infinite extension in space. In my opinion this is due to the fact that we are only able to extend the fine material substance of the mind to a certain limit, after reaching which there is NOTHING for Us unless we succeed in developing fresh Power to drive that limit further back and so to extend the actual substance of our being accordingly.

If Life is the Substance of Light, the Life itself is to be considered as the most subtle substance in our make-up, while it would follow that the more this substance is extended, the greater will be our Illumination, the further our range of vision, and the wider our Sphere of Consciousness.

With these thoughts in mind let us attempt to obtain a more complete Understanding of the Primal Process, which is still "going on" Here and Now.

When the AIN SUPH AUR became concentrated upon a Single Center, it compressed the Light into the Substance of Light, which is Life. Or, in other words, the Concentrated Light became an inconceivably powerful Force or Energy in the center of Kether. This Pure Being, or Living Substance, owing to its reaction from the Invisible Center, tends to expand towards Infinity. This gives us the idea of the Substance of the Universe ever expanding, ever occupying more and more of the Limitless Space of the AIN SUPH, while the Primal Centralizing Urge still continues to contract upon the Infinitely Small, or the AIN.

Kether is then the junction of these Two Infinities, but particularly represents the concentration of the Light to a Point on its way to the Infinitely Small, while Malkuth, the Tenth Sephira and Sphere of the Elements-which the Qabalists say is one with Kether-is the Substance which is ever expanding and, so to speak, gradually FILLING UP THE NOTHINGNESS of the AIN SUPH. So we may consider Kether as the Light and Malkuth as the Substance, while the complete Sphere is composed of LIVING SUBSTANCE. This represents the Macrocosmic Universe, but it is every BECOMING GREATER AND GREATER in extent, and driving back, so to speak, the Nothingness of Chaos. Man, being made in the Image and Likeness of God and of the Universe, has the same infinite possibilities of growth in Consciousness, as the Force of the Spirit extends the substance of his mind to wider and wider fields of thought.

Yet the whole existing Universe is the result of the One Thought of God, and it progresses according to the Order of Pure Reason, as indicated in the Qabalah. All the Sephiroth and Paths have their place according to this Order, within the Sphere of the One Substance, and represent the manifold possibilities of the action of the Life Force upon that Substance and the different manifestations of that Substance under the Influence of the Life Force.

In other words, WITHOUT [i.e. outside] the manifested universe is the Infinite Body of Nuit; at the CENTER of All is the Infinitely Small and unextended Essence of Life, or Hadit. The Contraction of Nuit upon Hadit and the Expansion of Hadit into Nuit are constant forces. The Finite Universe, or Ra-Hoor-Khuit, the Ever-Coming Son, is bounded by an EVER WIDENING CIRCUMFERENCE which is always exactly BETWEEN the Infinitely Great and the Infinitely Small. Kether and Malkuth-Spirit and Matter-together represent this Universal Sphere, while Tiphereth, the Central Sphere of the Tree of Life, must always correspond to Ra-Hoor-Khuit within them; a Sphere HALF-WAY between the Center and the

Circumference.

In Nature we may consider the finite representatives of these two Infinities to be the smallest known particle of matter as the Center, the widest expanse of the Star Universe as the circumference, and the Central Sun as their child.

In Man we find all these possibilities, both infinite and finite. The true Center of his being is Hadit whose representative is the tiny Spark of Pure Spiritual Light; the substance of his Mental Body is only limited by the Bounds of the Universe, and these ever recede towards Infinity. His physical body is, however, quite small, while his heart, which regulates the life of that body, is in a mystical sense capable of comprehending the "Light in Extension" of the Sun of his being, which is the soul.

Thus Man is composed of body, soul, and spirit, and the soul is the mediator between the spiritual and material.

The Universe is composed of Malkuth and Kether, with Tiphereth as the Mediator between them, while, in a still greater sense we may consider Nuit and Hadit, the Two Infinities, with the Whole Living manifested Universe of Ra-Hoor-Khuit, as their Ever-Coming Son, the Crowned Child and Lord of the Aeon.

Chapter I

In the Name of the One, by the Grace of God Triune, and by the Favor and Appointing of the Ever-Coming Son, I will now endeavor to expound that which has been revealed unto me.

First, let me state my conviction that this Universe is the Perfect Work of a Perfect Being, and that any apparent imperfections are due to the limitations of our finite consciousness, so that even these contribute to the larger Perfection of the Whole.

Secondly, I believe there is a Supreme and Perfect Order in all things, in spite of any apparent disorder which, again, is but the result of restrictions in man himself.

Thirdly, that the essence of Order consists in the perfect adjustment of parts in subservience to the ends of the Whole, so that that which is most complex is most perfect, but that this very complexity is due to the combination of a few Ultimate Ideas which go to make up the One Thought of the Supreme Being.

I am inclined to believe that the perfection of the existing Universe is Progressive, insofar as the Whole may be said to expand and become more and more complex and greater and greater in extent while still in accord with the One Order which prevails from its most minute atom to its inconceivably vast circumference. I incline to believe that the finite universe is not spherical, though tending ever to become so as its substance materializes. In other words that the Light precedes the Life which is its Substance, and the Life precedes the material which is its substance. Thus the rays of Light may spread out in the form of a Star, while the Ever-becoming Life and material substance tend to expand as a Sphere. The projecting rays, so to speak, drive back the primal chaos more easily than would a smooth sphere which expanded equally all over its surface. That such a conception implies at least a possibility, I shall presently endeavor to show.

There is another important point which should be mentioned. The Spiritual World of Ideas is in Perfect Order; the Material World of Substance is in Perfect Order; the Soul of the World, and of Man, which is the result of these, is capable of comprehending that Order perfectly.

But, again, the spirit of Man is perfect, his body is made in the Image and Likeness of God and of the Universe, but his soul, having within it the power of

personal choice, or will, which alone enables him to progress in a free and intelligent manner, is at the same time liable to distortion if the personal will is ill-used or restricted. In that case the Eye of the soul sees things out of proportion and order, and this astigmatism must be corrected. Otherwise, man is under an illusion, self-created, which, however, in no way interferes with the Real Order of the Universe, but merely tends to confine him and to prevent him from enjoying his due heritage in all its fullness.

Thus the Great Work for Man consists in the adjustment of the soul, or Intellectual Sphere, so that it bears a perfect resemblance and correspondence to the Material and Natural Order of the Universe and at the same time exhibits its relation with the Supreme or Archetypal Order. This possibility of distortion in the soul has led him into the direst troubles, but unless that soul were thus plastic it could not expand and take on the complex Design of the Greater Universe. Man's work consists in building up his soul by means of his personal will and creative imagination, under the guidance and direction of the Will of the Universe, into the same Archetypal Pattern which is to be found in the One Thought of God.

But how shall man discover this Design upon the Trestleboard of the Grand Architect? He may at least make an intelligent attempt to do so, as we shall endeavor to show.

Since perfect Order consists in a right relation, adjustment, and proportion of all the parts in subservience to the Idea of the Whole, we must first consider some of the necessary requirements of that Order.

The "Tree of Life" of the Qabalists has been called the "Minutum Mundum" or "Little Universe," and students of the Qabalah will have become aware that this system has great possibilities as a convenient means of classification in regard to every thing in the Universe, or idea in the mind of man. The Universe, for each one of us, consists of what we are able to comprehend of it. Some are content to feel themselves at one with a very limited part; others realize that if once they could obtain the true Design, all would become possible of comprehension in a spiritual manner. But this Design has been lost, or so it seemed.

In Book 4, Part III-still in ms.-we may read: "An excellent man of great intelligence, a learned Qabalist, once amazed FRATER PERDURABO by stating that the Tree of Life was the framework of the Universe. It was as if some one had seriously maintained that a cat was a creature constructed by placing the letters C-A-T in that order. It is no wonder that Magick has excited the ridicule of the unintelligent, since even its educated students can be guilty of so gross a violation of the first principles of common sense."

I may state that I have not the slightest idea who this excellent man was, and that I have a good deal of respect for the opinions of Frater Perdurabo, but, at the risk of falling under the same stigma as this "unknown warrior" I shall break a lance with Frater Perdurabo on this point, before this treatise is completed.

Meanwhile, let me refer Students of the Holy Qabalah to the various designs of the Tree of Life which may be in their possession, or readily available.

Let us examine, for instance, those shown in Westcott's "Introduction to the Study of the Kabalah," Mather's translation of the "Kabbalah Unveiled," Pike's "Morals and Dogma," Inman's "Ancient Faiths," "The Equinox," Volume One, Number 2, page 243, Waite's "Doctrine and Literature of the Kabalah," Ginsburg's treatise on the subject, the Frontispiece to Book 777, the oldest extant design in the British Museum, etc., and we shall notice one very striking thing: The all vary greatly in their proportions. Some, it will be seen, are long and thin, others short and squatty. 777 alone gives a well proportioned Tree.

It would seem that this important aspect of proportion has received little or no

attention in the past. But let me once again refer you to the ancient "Sepher Yetzirah" (as I did in regard to the arrangement of the Paths in "Q.B.L."); in it we are told to "Fix the Design in its Purity," to "Replace the Formative Power upon His Throne," or to "Restore the Device or Workmanship to its Place."

Was the author of that old treatise using mere idle words, or did he mean what he said? It is possible he did not know how to do this himself, since the mss. of the "Sepher Yetzirah" contains no diagrams of the "Tree of Life"; but, in any event, we may at least attempt to follow his lead and try, if possible, to discover more Light from a study of the true proportions of the Tree.

The formation of the "Tree of Life" is entirely geometrical, and as might be expected, we find the simplest elements of geometry as its basis: The Point, the Line, the Circle, the Triangle, and Right-angled figures.

The proper method of finding the correct centers of the Ten Sephiroth, and thus the points connected by the Paths, is as follows: Upon a vertical straight line of convenient length, describe with unchanged compasses four circles, the center of each being on the line, the point where the upper arc of the lowest circle cuts the line forming the center of the circle above, and so on. Thus:

The center of the top circle gives the central Point of Kether, the intersections of the first and second circles form the centers of Chokmah and Binah, [the intersections of the second and third circles form the centers of Chesed and Geburah,] the center of the third circle is Tiphereth, the intersections of the third and fourth circles indicate Netzach and Hod, the center of the fourth circle is Yesod, and the lower point of its intersection with the vertical line is Malkuth.

This method produces a perfectly proportioned Figure of the Tree of Life, and the connecting Paths can all be made by joining the various points, thus:

In Freemasonry, Geometry is referred to as the "first and noblest of the Sciences" and as "the head of all learning." One of the simplest figures is produced by the intersection of two circles, thus forming what is known as the Vesica Piscis.

The curious and marvelous properties of the Vesica Piscis and of the Rectangle formed on its length and breadth, have been subjects of profound speculation, and perhaps nowhere have they been better described than in the "Magister-Mathesios" by our learned Brother Sydney T. Klein. I am sure he will have no objection if I quote a few passages from his work, which has been one of the means of opening up before me such marvelous vistas.

After discussing the properties of the Masonic Square, obtained from the right angled triangle by means of mundane measures of 3, 4, and 5 units to each side, respectively, he points out that a wave of wonderful enthusiasm must have swept across the civilized world when they first discovered that the Geometrical way of creating a right angle as given in Euclid I, 11, was by means of an equilateral triangle, by joining the vertex with the center of the base. "This Equilateral Triangle" he writes, "was the earliest symbol, in connection with the Vesica Piscis, we know of the Divine Logos and, as the Bible declared that the Universe was created by the Logos (the Word) so the form of the Lodge which represents the Universe was naturally created by means of the Equilateral Triangle. A great mystery this must have appeared to those who, like the Hellenic philosophers, postulated that everything on earth has its counterpart in heaven, and who, in their religious mysticism, were always looking for signs of the transcendental in their temporal surroundings.

"But in what awe and reverence must they have held Geometry when they further

found that the Equilateral Triangle was itself generated, as in the first problem of Euclid, upon which the whole Science of Geometry was therefore based, by the intersection of two circles.

"This figure was not only looked upon as a symbol of the Three Divine personae, but that part of the figure which is bounded by the arcs of the two circles and which takes to itself one-third of each of the two generating circles (making its periphery exactly equal with that remaining to each of the two circles, all three therefore being co-equal), and in which the triangle is formed, was naturally held from earliest times as the most sacred Christian emblem, namely that of regeneration or new birth. To how the extraordinary reverence and high value attached to this symbol, it is only necessary to remember that from the fourth century onwards all Seals of Colleges, Abbeys and other religious communities have been made invariably of this form and they continue to be made so to this day. It was also in allusion to this most ancient emblem that Tertullian and the other early Fathers speak of Christians as "Pisciculi." It was called the "Vesica Piscis" (Fish's bladder) and named such no doubt for the same reason as led the learned Rabbi Maimonides in the twelfth century, when dealing with a similar religious subject, to command his hearers: 'When you have discovered the meaning thereof, do not divulge it, because the people cannot philosophize or understand that to the infinite there is no such thing as sex.'

"The Vesica Piscis is intimately connected with the discovery by Augustus Caesar, as narrated by Baronius, of a prophecy in one of the Sybilline books foretelling 'a great event coming to pass in the birth of One who should prove to be the true "King of Kings," and that Augustus therefore dedicated an altar in his palace to the "unknown God." ' "

Brother Klein then goes on to show how the Vesica Piscis was the true foundation of Gothic Architecture, and that its influence accounts for the sudden change from the old Norman style, which was based on the properties of the square rather than the triangle.

He then discloses some of the great wonders of the Vesica Piscis and points out: "The rectangle formed by the length and breadth of this mysterious figure in its simplest form has several extraordinary qualities; it may be cut into three equal parts, by straight lines parallel to its shorter sides:

and these parts will all be precisely and geometrically similar to each other and to the whole figure, strangely applicable to the Symbolism attached at that time to the Trinity in Unity, and this sub-division may be proceeded with indefinitely without making any change in the form; however often the operation is performed the parts remain identical with the original figure, having all its extraordinary properties, and no other rectangle can have this curious property. It may also be cut into four equal parts by straight lines parallel to the two sides, and again each of these parts will be exactly similar to each other and to the whole, and the process may be continued indefinitely, the equilateral triangle appearing everywhere:

Once more, if two of the tri-sub-divisions be taken, the form of these together is exactly similar geometrically to half the original figure, and the equilateral triangle again appears everywhere in both; as in figure V.

In Figure VII I have carried the tri-sub-division to the sixth degree, and to help the eye I have marked with darker lines one of the tri-sub-divisions of each degree; it is only owing to the above unique similarity that the equilateral triangle is again formed on every part of the base line. Again the diagonal is exactly double the length of its shorter side, which characteristic is also unique and greatly increases its use for plotting out designs, and this property, of course, holds good for all the rectangles formed by both species of sub-division, but perhaps its most mysterious property (though not of any practical use) to those who studied geometry, and to whom the figure was a Symbol of the Divine Trinity in Unity, was the fact that it actually put into their hands the means of trisecting the right angle. Now the three great problems of antiquity which engaged the attention of geometers throughout the Middle Ages were 'the Duplication of a Cube', 'the squaring of the circle,' and lastly, 'the trisection of an angle,' even Euclid being unable to show how to do it, and yet it will be seen that the diagonal A-B of Figure IV and the diagonal A-E of the subsidiary figure, which is also the plumbline, actually trisect the angle D-A-C. It is true that it only shows how to trisect one kind of angle, but it was that particular angle which represented the Craft and was created by the equilateral triangle. All these unique properties place this figure far above that of a square for practical work, because even when the diagonal of a square is given it is impossible to find the exact length of any of its sides, or vice versa."

I have quoted Brother Sydney Klein thus fully in order to give him due credit for his detailed working on this most important matter, and also to supply the reader with a clear idea of the unique features of these symbols, as well as of their deep religious significance and the actual effect that their practical application produced on all the religious Architecture of the Gothic period. On this basis many of the most important Cathedrals and Churches were erected, and their Beauty is not to be denied. When we compare some of these beautiful Gothic structures with the Pyramid, for instance, we cannot but notice the difference; but after all the Pyramid is a truly Symbolic structure in every detail, while the Gothic Cathedrals only show part of the truth.

Imagine my overwhelming joy when I discovered that the ancient Qabalistic Tree of Life, with all its wonderful possibilities as a means of mental classification of every idea in the Universe-Natural, Human, and Divine- was in its entirety based upon the same fundamental principle of the Vesica Piscis, and was therefore not a fixed design but capable of indefinite progression towards the Infinitely Small or the Infinitely Great. For it can be so drawn that it appears with all its details and properties, repeating themselves indefinitely in every direction of Space to Infinity.

Imagine what it means to a Qabalist who has arranged all the ideas in his mind, in duly Balanced and Equilibrated formation, to discover a way of perpetuating in thought all these Ideas, and to be able to realize that the "Tree of Life" upon which they are based is a LIVING TREE, with its Roots in the Infinitely Small and its Branches and Fruits extending to the furthest Limits of the Universe.

This is the nature of the discovery, or revelation, which came to me on April 14th, and it will form the subject of our further studies and researches.

Chapter II

Before discussing in detail the events which led up to this discovery, and the further application of it to the Tree of Life, it will be well if we spend a little time in considering the Nature of the Trinity, and its fundamental relation to all Systems of Religious and Philosophic thought.

Hermes the Thrice Greatest, like Solomon, is highly celebrated by antiquity for his wisdom and skill in the secret operations of nature, and for his reputed discovery of the quintessential perfectibility of the three kingdoms in their homogeneal unity; whence he is called the Thrice Great Hermes, having the spiritual intelligence of all things in their universal law.

It is to be regretted that no one of the many books attributed to him, and which are named in detail by Clemens Alexandrinus, escaped the destroying hand of Diocletian.

But we have one truly authentic record in the famous Emerald Tablet, which contains the one sole dogma of Hermetic Philosophy: "That which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Things."

The Emerald Tablet, unique and authentic as it may be regarded, is all that remains to us from Egypt of her Sacred Art. A few riddles and fables, all more or less imperfect, that were preserved by the Greeks, and some inscrutable hieroglyphics, are still to be found quoted in certain alchemical records; but the originals are entirely lost.

There is little doubt that Ancient Egypt did at one time hold the true Key of the Mysteries. For what did Pythagoras, Thales, Democritus and Plato become immured there for several solitary years, but to be initiated in the wisdom and learning of those Egyptians? Yet Hermes himself is reported to have prophesied her fall, and the loss of her wisdom and learning; and this certainly was fulfilled. But, as I have endeavored to point out in my treatise, "The Egyptian Revival," there seems every reason to suppose that in this New Aeon, during this Aquarian Age, man will once more come into his own, and be directly informed by the true Spirit of Wisdom and Understanding in a way that has not been possible for many Ages. At least there seems every hope of the revival of the Universal Tradition of the Golden Age, despite the present world-crisis and the breaking up of the old civilization. But it is necessary that things should be destroyed in order that they may be renewed, as the Justified Osiris said in regard to His Body. So it is, perhaps, in regard to our pre-conceived ideas of the Body of the Universe, or of the Tree of Life, or some other pet theory; but so long as we receive something better in exchange for that with which we must part, what matter!

There is certainly no denying the importance of the "Three in One," as far as Hermes is concerned, for his very title of Thrice Greatest implies in what veneration such conceptions must have been held in his day.

In Alchemy we find three Principles-Sulphur, Mercury, and Salt; and Three great Stages of the Work - Discovery of the Formation of the Stone of the Wise, its Multiplication, and its Projection. These later stages have been very little understood.

In the Qabalah (from the three-lettered root QBL, meaning "to receive") we find mention of the Sacred Three Lettered Name of God IHV, implying Father, Mother, and Son. We find three Mother Letters in the Hebrew Alphabet, Aleph, Mem, and Shin, and these are in turn attributed to the Three Elements, Air, Water, and Fire, which correspond to the Alchemical Principles, and in admixture form Earth, or The Stone. We also find in the Sepher Yetzirah, the oldest Qabalistic

treatise, that the "One created the Universe by means of the Three Sepharim, Number, Writing, and Speech." These correspond to the Three Mother Letters and to the Three Paths of the Middle Pillar of the Tree, as I have shown in "Q.B.L."

The Hindus venerate the Three-lettered Word AUM as the most sacred Name of God; their Deity has Three Aspects as Brahma, Vishnu, and Shiva; the Creator, Preserver, and Destroyer. They postulate Three principles, Rajas, Tamas, and Sattva, or Activity, Inertia, and Peace.

The Christians believe in Three Persons in One God; The Father, Son, and Holy Spirit; in Three that bear witness in Heaven, and in Three that bear witness on Earth. That man is three-fold; Body, Soul, and Spirit.

In fact the Importance of the Number Three, and of the Triangle, is a well nigh inexhaustible subject.

Many of these three-fold Ideas are summed up in a Fourth, representing the Materialized or Manifested aspect.

The Sides of the Pyramid are Triangular, but its Base is Square. The Word AUM is made continuous in sound by the addition of the nasal N, forming AUMN. The Hebrew IHV, becomes IHVH through the addition of the final He, or the Daughter. The Archetypal, Creative, and Formative Worlds become Manifest in Assiah, the Material World of the Qabalah. The tripartite Word INR, becomes INRI. The Trinity of Triads of the Tree of Life are summed up in the single Sphere of Malkuth, the Kingdom. Sulphur, Mercury, and Salt produce the Gold of the Alchemist. Rajas, Tamas, and Sattva act on Prakriti.

Three and Four together make Seven, another Sacred Number, as everyone knows.

Seven and three are Ten, and this is said to be the most Sacred and Complete of all, since it represents a return from One to the Primal Nothing of the Beginning. We find Ten Sephiroth on the Qabalistic Tree. The Four letters of the Sacred Name IHVH, when arranged in the form of a Triangle, make 10, thus:

and this became the basis of the Tetractys of Pythagoras, a figure composed of Ten Unit forms or Yods,

But here we begin to approach the Central Mystery once more, for this Triangle, with its ten Dots, gives us the idea of the Division of the triangle into others, thus:

and so we begin to get back to our Equilateral Triangle and Vesica as the Basis of the Tree of Life. But there is another interesting fact, viz.: -- than an Equilateral Triangle, so divided, having a base of, say, three inches, will contain nine triangles, the sides of which will each be one inch. Whereas a Square, whose side is three inches, will also contain exactly the same number of one inch squares, viz.: nine.

Again the numbers 1-9 may be so arranged in the nine squares, that they will add to 15 vertically, horizontally, and diagonally. This forms the basis for the construction of the Magick Squares of the Planets, etc.

But all these ideas are symbolized in the Tree of Life itself, which we will next examine in further detail.

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CRYSTAL VISION

THROUGH

CRYSTAL GAZING

OR

THE CRYSTAL AS A STEPPING
STONE TO CLEAR VISION

A PRACTICAL TREATISE ON THE REAL
VALUE OF CRYSTAL-GAZING

BY

FRATER ACHAD

Author of

"Q.B. L. or THE BRIDE'S RECEPTION" and "THE CHALICE OF ECSTASY."

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Dedicated to Those
Who
Having Realized the Difficulties of the Path
Have Sworn to Overcome All Things

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FOREWORD

The Purpose of this little volume is three-fold. (1) To give those who are interested in the art of Crystal-Gazing a clear and concise method of procedure, not alone in the practice of the work, but also in the preparation of the crystal itself, so that it becomes a true material basis or link with other

planes. (2) To show that the Ancient Methods of Working -- if properly understood -- are more scientific than modern ones, since they were designed to insure a definite type of vision and to put the Seer in touch with definite Intelligences of a Higher Order. (3) To point out that there are other Crystalline Spheres besides the crystal ball at first used to contact them; and that eventually the practice may lead to very high results, if the necessary steps are taken to insure success.

With these objects in mind, the Author has done all in his power to make this book of real value to all who may obtain it.

In the hands of the beginner it may lead to a wider conception of the Nature and Powers of his, or her, own being. Those who have already traveled some distance along the Occult Path may still find help through the study of the more advanced, if less understood, methods of the Ancient Seers. Those who are seeking to make their own Vision more Perfect, so that the Light of Truth may focus itself within them, will also find hints as to the means of accomplishing their True Purpose.

Thus, it is hoped, all will be satisfied; and should their satisfaction be equal to that of the Author at this opportunity to herald the Light -- however faintly -- of the Ultimate Crystalline Sphere, whose nature is Light Itself, he will be more than repaid for his efforts.

FRATER ACHAD.

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CHAPTER I

THE LESSER CRYSTALLINE SPHERE

The study of Crystal Gazing without a Crystal would appear very much like the study of a "Bill of Fare" without troubling to obtain the material food described thereon. The mere reading of a book on a subject of this nature without an attempt to put into practice the processes described -- step by step -- from the very beginning, is futile and a mere waste of time.

The first consideration, therefore (if the would-be seer has not already attended to the matter), will be the choice of a suitable Crystal to form the material basis of his experiments and a stepping-stone to the development of his latent powers of clear vision.

In all probability the aspirant to this ancient art has already been attracted to a Crystal Sphere of this nature, for there is little doubt of the extraordinary magnetic attraction of objects of this kind whenever they are exposed to our view, and since the present interest in this fascinating subject has become apparent, we may see these Crystals displayed more publicly than has ever been the case in the past.

In olden times, and even up to the last few years, crystals were the cherished possessions of those well advanced upon the Path and kept by them from the eyes of the so-called profane. Only after having found the way, often with difficulty, to the presence of these Seers, did an opportunity occur to get even a glimpse of such a magical link with the invisible spheres. Fortunately for the modern aspirant, however, this difficulty has been removed and it has been found that more good may result by a proper study of this science so as to develop one's own latent powers, than ever a mere visit to a Seer could produce. Man has made a considerable advance on the road to Attainment. Self-development and self-initiation are beginning to play a much more prominent part than formerly. Man is no longer content to believe what he is told, he at last desires to know from his own experience. The Crystal is a stepping-stone towards Self-knowledge.

We should select our crystal with great care; the more perfect its quality, the more we should desire it as the means of our development. It should be neither too large, nor too small, and here our natural intuition should be allowed to guide us, but I may say that it is not well that the Sphere be less than two and one-half inches in diameter, and it is not necessary that it be more than four. We should choose this crystal, I might almost say, lovingly; at least, if a selection is presented to us we should take the one to which, after a moment of silent consideration, we feel most attracted; and this -- if possible -- regardless of the material consideration of its cost. We should not, however, purchase a globe which is far beyond our material means, so that other obligations would suffer thereby; otherwise, lurking at the back of our consciousness whenever we use it, may be the feeling of having acted wrongly in

that connection from the very start.

We must realize the importance of this advice, for the great attraction that the Crystal has for us is something more than the arousing of a mere idle curiosity on our part. It is no less than a desire -- subconscious it may be -- to attain the same purity of soul that we perceive in the Crystal before us, and, as a matter of fact the results we obtain by a study and practice of this Art will largely, if not entirely, depend on the purity of our desire and the quality and state of development of our inner nature.

That is why I am taking up the material consideration first of all, for after the crystal has actually come into our possession, our path lies away from such considerations, at least until we have attained the success which will surely attend our earnest efforts in the right direction.

Let us suppose then that the first step has been taken, a suitable Crystal has been obtained, and that the possessor has taken it into his own room -- the one he likes best and wherein he feels most contented and serene. The choice of this room is also of importance, though in this case we must make the best of what is at our disposal. If possible this room should be one wherein we have never had any particularly unpleasant experience, where there is nothing that we feel antipathy towards, and wherein are such objects as we love best of all our possessions. In such an atmosphere the soul of the seer will feel at peace, free from distractions, and consequently in the right mood to commence his studies.

The Crystal should first be taken in both hands and held for a few moments while we close our eyes and, calming the mind, raise our consciousness to the highest and purest Ideal of which we are capable. We should persist in our effort toward this state until we feel that holy calm and stillness, so well symbolized by the Crystal itself.

We should next turn our attention to the crystal, separating the thumbs slightly, thus allowing it to rest easily in the hollow of our hands. We should remember that we, too, rest thus in the Hollow of the Hand of the Almighty without Whose aid, our Work must come to naught.

As we look into the depths of this Globe -- material though it be -- we cannot but be impressed with ideas of Purity. It is almost as if we gazed into the eyes of a little child, and there are few who have not experienced a peculiar sensation, almost amounting to awe, certainly one of wonder, when so doing. The soul of the seer is very like that of a little child -- or should be -- and it is in order that we may regain the purity and perfection of this child-like vision that we set out on this path. Most of our material surroundings give us a certain feeling of grossness, few, if any, can compare with the lucid depths of the crystal now before us.

But, in entering this path, we are about to deal with ideas and forces, finer and less apparent to our ordinary senses than any we have yet known. Even the transparent crystal is not as yet entirely pure, though we may be unable to perceive one spot on its surface or within its depths.

It is charged with a certain subtle magnetism attracted to it from the surroundings in which it has been prior to the time we obtained it. It has passed through many hands before, for a few moments, it rested in our own while we turned our thoughts inward and upward towards the Highest. Even as our own aspiration at that moment was pure, so must we first purify this symbol of our Inner-self -- the Diamond Soul as it is sometimes called -- for purification is the first step in the process whereby Initiation may be obtained. We must pass this material thing -- inorganic and lifeless though it may seem to us -- through the same processes of Purification, Consecration and Initiation, through which we in turn desire to pass.

But how may this be accomplished? That is not so difficult as it might at first appear, but it is quite necessary for all that, and in order to impress this

necessity on your minds I must first devote a little time to an explanation of the process.

Every material object, including the physical body of man himself, is but the outward expression of certain finer forms of matter which interpenetrate it. Thus in the case of man, we may say he is composed of body, soul and spirit, the soul, in that case, being the plastic medium which enables the Pure Essence or Spirit to contact and communicate with the outer physical shell or envelope. This Soul of man -- and of the World -- is sometimes called "The Astral Light" or "Plastic Mediator", for unlike grosser substances it may be readily molded at will and without visible means. This Astral Light interpenetrates all objects, it is invisible to our physical senses, but its existence both in man and in all nature, makes possible the power of Clairvoyance -- Clear Vision -- as well as of Clairaudience and other powers the development of which does not come within the scope of the present treatise.

This subtle magnetic fluid is everywhere present, and reflected upon it -- as in a mirror -- may be found all the events or pictures of what has occurred, or what is occurring on this planet and even beyond this sphere. The Astral light absorbs every least impression, and so, even though not apparent to our normal and undeveloped senses, the astral counterpart of our Crystal Globe is still charged with impressions of all kinds that have accumulated within it since its material substance was first formed. It is because of its attracting these subtle influences that we wish to make use of it as a medium for bringing them to our own consciousness, but we must in the first instance demagnetize it, so as to banish all trace of the past influences which it still contains.

This may be simply accomplished as follows:

PURIFICATION

First place the crystal on a slender cup-like stand. (One may usually be obtained with the crystal in the first instance.) This stand should be placed on the surface of a small table, which has previously been carefully cleansed, and from which all other objects have been removed.

We may either stand or sit before this table, within easy reach of the crystal while we perform the first step towards the purification of our material basis. Next place the tips of the fingers of both hands together, the thumbs being also joined, so as to form a circle -- symbol of infinity but also of a limitation or boundary -- then concentrate the attention on this circle until you clearly imagine, or actually feel, a film of fine astral matter, like the film of a soap-bubble, formed of the fine substance of your own astral and etheric bodies, spreading over the hollow space between your hands. As in the former instance, when your whole attention was turned within, this film should represent to you the highest and purest of which you are capable. A film of such purity that it will have the effect of dispelling or banishing every lower influence it contacts.

Having concentrated your mind in this way for a few moments -- and the ease with which this is accomplished is a good test of your powers as a crystal-gazer -- you must now slowly move your hands until they are directly above the crystal on the table, and still keeping your mind firmly fixed on the idea of this pure film of astral matter, pass your hands down over the crystal, thus causing it, in its turn, to pass clear through the magnetized circle of your hands.

When your hands reach the table at the base of the stand, they should be drawn apart, thus breaking the "film" and leaving the crystal above demagnetized of all that is of a lower vibration than your own highest ideal. It is then like a blank talisman, or a thing without life. If this first step has been successfully accomplished, the crystal will now give an impression of perfect 'cleanliness,' or that is the best description one can give of the proper result obtained by the process of purification. It must on no account be touched at this stage of the work.

The next process is to charge it with your own magnetism, thus consecrating it to the Work you wish to accomplish.

CONSECRATION

If the best results are to be obtained the crystal must now be consecrated or dedicated to the special mission for which it is destined. This mission is a very important one, much greater than we at first imagined perhaps, for it is no less than that of representing to the seer his own Soul in the pure condition to which he aspires to bring it. For that reason, his material basis, the crystal, must never be used for any but the highest purposes. It is no longer an ornament that may be placed on the mantel-shelf, but something he is about to endow with his own life, to charge with his own highest Will. Thus it becomes something most sacred to him, no longer an object to be idly handled by the profane any more than he would allow his own innermost feelings and ideals to be thus roughly used by every passing stranger. This explains the attitude of the true Seer of the past; it is not so much that the Crystals they used became objects of superstitious mystery to the ignorant, as this sacred value to the Seer himself, which caused them to be so carefully preserved. Once we understand this, we shall adopt the right attitude towards our studies from the very start.

How then must we accomplish the Consecration of our Small Crystalline Sphere?

Leaving it just where it stands on the table before us we must next place the tips of our fingers and thumbs together, very much as before, but this time allowing them to form a perfect equilateral triangle. Our hands should be held in this position over the crystal, while we strongly concentrate our minds on the idea that a positive current is flowing from them down into the crystal. This current must again represent our highest aspiration in its purest form, but directed this time by our True Will. When we fairly feel this current flowing from our hands, they should be passed gently over the crystal -- still forming the triangle as before but gradually allowing the palms to encircle the globe, without actually touching it; then, when we feel impressed to do so as by an unseen force, we should gently but firmly grasp the crystal itself, lifting it from its stand, and allowing our hands to pass all over its surface. All this while the mind must be kept in the highest possible condition of pure aspiration, as if we were giving our very life to this object, as indeed we are, for it now becomes more than a mere symbol of dead matter, it lives, and we have brought it to birth as a child of our Will. Henceforth it must be treated as such, as a sacred instrument, dedicated and consecrated to the service of the Highest.

And here a warning is necessary, though it will not be needed by the aspirant to this Art who has followed the directions hitherto given in the right spirit. This warning was also given by an earlier writer on this subject, John Melville, he writes:

"A sure and certain law exists, viz: - That if the seer's purpose be evil when he or she uses the crystal or mirror, it will react upon the seer sooner or later with terrible effect; wherefore all are strictly cautioned to be good and do good only."

This may sound rather like Sunday-school talk, but when explained in the light of the principles I have set forth above, it becomes clear, for we thereby charge the body of our "child" -- the crystal -- with a force which must inevitably return to us as its creator, quite apart from any question of outside influence from "beings" on other planes.

But he again reminds us that "The aerial spaces are thronged with countless intelligences -- celestial, good, pure, true, and the reverse. The latter have force: the former possess power. To reach the good ones, the heart of the gazer must correspond, and they should be invoked with prayerful feelings. There are innumerable multitudes of the bad on the confines of Matter and Spirit. These

malign forces are many and terrible; but they can never reach the soul that relies on God in perfect faith, and which only Invokes the Good, the Beautiful, and True for noble purposes."

Here we have many fresh ideas that need to be dealt with more fully in their proper place, but the advice is good, and the warning necessary to those who, with the best intentions, may through ignorance of their own nature, and that of the Universe in which they live and move and have their being, imprudently attract to themselves forces of evil too great for them to withstand, thus bringing about obsession, madness or even worse, through use of wrong methods.

INITIATION

This stage in the process of the preparation Of our crystal has been partially accomplished in the previous section of the work. We have really CONSECRATED the object by determining to use it only for the one work before us and for no other purpose, and we have at least partially INITIATED it by charging it with our own Will and Life. Initiation means a beginning and we shall have made a good beginning If the above instructions have been carefully and faithfully followed. An elaborate ceremony might have been adopted, but since we are ourselves only making a beginning of the Work, such a Ceremony, even if described would have appeared cumbersome and unwieldy. As it is the merest novice has no excuse for neglecting the few simple rules laid down, which in the end, will be seen to have a far greater importance than is at first imagined.

If we start rightly we shall continue rightly, but a false start practically ruins our chances of success.

Enough has been accomplished for the moment, and the next step is to leave the crystal alone for a short time, not to start to use it immediately. This will be a test of patience, for one thing, and we shall need all our patience in order to succeed fully.

But, as with a new born babe, we must not leave our crystal unprotected. It should be carefully wrapped in a piece of silk obtained for the purpose and likewise dedicated to that end. Rose-pink is perhaps the best, as if to suggest our pure love of this "object" we have so carefully prepared. Outside that we might well place "grey" and finally "black" silk wrappings.

If this seems too elaborate, use a piece of pure black silk only, and whenever the Little Crystalline Sphere is used, first polish it carefully with this same silk wrapper.

Now put your crystal away, and read the next Chapter carefully before attempting to use it further.

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CHAPTER II

THE GREATER CRYSTALLINE SPHERE

We have given some consideration to the proper preparation of our Crystal, or, as we termed it in the last chapter, the Lesser Crystalline Sphere. We must now pay some attention to the necessary condition of our own Inner Being or what we

may term The Greater Crystalline Sphere.

The attitude of mind in which we approach the practice of the Art of Crystal-Gazing, will largely determine the results to be obtained therefrom. These may be little or great, as we ourselves look at the matter from a narrow or broad point of view.

Those who enter upon this study, actuated by a mere idle curiosity, after having attempted to satisfy it, may find there is apparently very little to be gained, while, on the other hand, even if in the first instance curiosity alone was our motive, it may give place to a genuine and lasting interest, leading to the highest results, if we are prepared to add to our original impulse enough energy to carry us through the very necessary preliminary practices by which alone, success may be assured.

There are two important factors entering into this proposition, The Seer or Gazer and the Crystal or object used to concentrate the gaze upon. The proper relation of these two is what brings about the desired result, viz: Clear Vision.

Now the clarity of our vision depends chiefly upon ourselves, not upon the crystal which is but a convenient means of acquiring this. We should now spend a few minutes in self-examination, in the same way that we did when we first examined the crystal or material basis of the work.

Why have we been attracted to the crystal. is just as important a question as why did the crystal attract us? In fact much more important, for our whole future may depend upon this curious meeting. Was it because we had been told, or that we imagined, that by some mysterious means we should thereby be enabled to peer into the future there to discover what lies before us on Life's Path, or what lies before those whom we hold dear as friends or acquaintances? Was it that we might perchance see the vision of one whom we had idealized in our imagination as a soul-mate, and hoped thereby to be assured of the actual existence of such? Was it that we might pry into the distant past, or even into the immediate past, of the lives of those with whom we are in daily contact, so that we might thereby obtain a knowledge of events that would at the same time put us in possession of a certain degree of power? Or was it as a stepping stone to really Clear Vision, a better understanding of Life itself, of our own being, and our true relationship with our environment in a larger sense than could be expected by mere physical means?

Probably our motives may have been compounded of some or all of these, and many more, and on that account be somewhat vague and uncertain. In that case we must at first expect a certain vagueness and uncertainty in our visions. In proportion to the clarity of our own conceptions, must our visions appear hazy or perfect in every way. "A true vision is to awakement as awakement is to a dream: and a perfect vision is so nearly perfect Reality that words cannot be found in which to translate it, yet it must not be forgotten that its truth ceases on return of the seer to the Material plane". This statement was made by one of the Great Seers, one who no longer needs the aid of a crystal, yet it holds good in this case also and will give the aspirant a glimpse of what may be expected provided we go to the trouble to thus perfect our instrument -- the Greater Crystalline Sphere.

A certain honesty of purpose is requisite to this Art, that is to say if it is our true desire to obtain the best results. The Good the Beautiful and the True are the natural desires of the human soul, any inclination towards the reverse, shows an imperfection in our Crystalline Sphere which needs to be eradicated. Fortunately the Soul of man is Plastic and unlike the Hard Crystal Globe, may be easily worked upon and remolded nearer to the heart's desire.

A certain honesty of purpose must also be apparent in the instructions we follow, and for that reason it may be well to say a few words about the "crystals" and books on Crystal-Gazing which may come into the hands of the

Student.

First then in regard to Crystals and "crystals". In all probability the crystal you have purchased, purified, consecrated, initiated and wrapped away so carefully, is not a real crystal at all. This news may come to you with a kind of sickening shock. But this shock will not last long if your own "Greater Crystal" the Inner Part of your being is true, and if you have faithfully carried out the preliminary instructions as directed. You have accepted this symbolic crystal as your "child", as something into which you have directed your highest aspiration and will. It matters little what the substance is composed of, so long as it has now become for you a sacred thing.

But how could you have been thus deceived if such were the case. Through ignorance of the real value of Crystal. In all probability the ball you purchased cost but a few dollars, whereas, had it been genuine Crystal, it would have been much beyond your means, or at least have cost more than you were prepared to risk on the experiment in hand. You have probably obtained a very carefully cut and polished sphere of glass, free from flaws and difficult and expensive to make. But it is a manufactured article, not a natural stone. It may be you could see little difference between it and a genuine stone, but the difference lies within, for the real crystal is built up by Nature on hexagonal lines, yet so clear and transparent is the stone that we do not see them. The one true test of all the crystal family is the fact that the angle of incidence remains the same in each species. Now the Hexagram symbolizes the Macrocosm, the Great Universe, or God. For the moment we have described the Soul of Man as our Greater Crystalline Sphere. In many cases this Soul has not attained to its greatest purity, and is little more than the Glass Sphere is to the Genuine Crystal.

Let this teach you your first great lesson in the Art, not to be deceived by, appearances, for it is written "The Devil himself may appear to us as an Angel of Light". Yet do not be discouraged by this discovery, let us examine the matter more closely. Crystals are comparatively rare, and while little in demand, and that only by the most earnest seekers and Seers who were prepared to "Buy their eggs without haggling", the supply was ample to fill the needs of those who sought after them. Today Crystal-Gazing has taken a more popular aspect, and attracts -- in many instances -- less serious people, or those who are not prepared to pay very highly for the fulfillment of their desires. Consequently a demand has arisen for "something very like the real" -- just as good perhaps for the majority of persons -- but, what is more serious, there is likely to be a corresponding decline in the value of the practice, for less care may be taken in the methods used, and so on, till -- like many other studies -- it fails to be understood and thus falls into disrepute.

Fortunately the matter is not irreparable when understood in its true light, and greater reliance placed upon the inner powers of the Seer than on the objects at which he gazes. He cannot change glass into crystal in the case of the globe before him, but he may change Glass into Crystal in the case of his own Inner Being, and the latter is far the most important consideration after all.

Next, in regard to books on the subject of Crystal-Gazing, we find the Art mentioned here and there in a great many Ancient and Modern treatises on Occult matters, but there are few books of a serious nature devoted entirely to this subject. What we do see are usually produced in such a catch-penny style that they are immediately associated with 'fortune-telling' and 'dream-books' of the lowest order.

There is one little book, however, that is well worthy of notice as it is evidently an earnest effort on the part of the Author to set forth the main principles, as far as known to him, in a truly helpful manner. I refer to "Crystal Gazing and Clairvoyance" by John Melville. Published London 1910 by Nichols and Co. in a new and revised form. I shall refer to this little book again from time to time, meanwhile I should tell you that it is out of print and not available in America in that form. I may remark, however, that it has been

copied almost word for word by a person who, claiming to be an occultist, should know better. The book was Copyrighted in England in 1896, but apparently no American protection was secured by the Author or Publisher. In that case it may be just within the scope of legitimate business to publish an American Edition without permission of the author or his agents, but in the case I refer to even the Author's Preface was copied word for word and signed by the impostor with his own name as being author of the whole treatise; acknowledged references in the book itself to other contributors were deliberately deleted and so changed that credit was no longer given to original sources, and in addition Copyright was claimed by the plagiarist, not alone in America but even in England and other Countries covered by the original Copyright. A warning was added that the contents of the volume must not be copied in any way without written permission, disregard of which would subject the offender to the penalty provided by law. This seems to me to add insult to injury and, whether the laws of the Country overlook such things or not, the Law of Karma must in the long run deal with anyone who steals another man's work and calls it his own and then foists it upon the public, making everyone who purchases the book, whether ignorant of the truth or otherwise, what can scarcely be other than a receiver of stolen goods.

[Transcriber's note: The person being referred to above is L.W. de Laurence, a notorious literary thief.]

From an occult point of view these circumstances practically bar the serious student from any benefit he might otherwise have derived from a study of the book itself, but fortunately, that is not essential as after all the treatise leaves much to be desired.

You may learn a further important lesson from what has just been recited, viz: Don't be content to rely upon appearances, and when you obtain a message from whatever source don't be too sure that the source is the same that it purports to be, or that you imagine it to be. In Crystal-Gazing, and all similar practices this is of vital importance, for neglect of this warning, may lead you far astray from the true Path. St. John knew his business when he said: "Test ye the spirits, whether they be of God." (Good). And this testing of your sources of information, as well as of your own motives is of primary import.

To return, however, to John Melville's little book, it is cast in the following form. First the composition of Beryls or Crystals is taken up; but for reasons mentioned earlier in this chapter, this aspect is of no great importance to the modern enquirer. Then the derivation of the name is discussed and certain other matters of a hypothetical nature are enquired into. The Ancient Methods of Ceremonial in connection with the Art are summarized, and a few practical directions for the modern student follow. This concludes the first part of the book dealing particularly with the matter in hand. The second part is by another author, and entitled "Hygienic Clairvoyance", the title being a most unfortunate one in my opinion, although there are some interesting hints in regard to "Induced Clairvoyance" towards the end of the book. But there is no connected and systematic thread to guide the student through the various stages that may be necessary for him in order to attain a complete knowledge and experience of the whole matter. For that reason, having been requested to prepare a new and original account of the processes involved, I have decided to start at the very beginning, and lead the student by gradual stages to a comprehension of the larger outcome of the Work.

But it is now time for us to consider the early stages of the practical work, taking up the thread from where we left it at the end of the last chapter.

Therefore take your crystal and polish it carefully placing it upon its stand near you, while you pay attention to the following directions.

In the first instance your desire is merely to cultivate a certain degree of clairvoyant power by the regular use of this globe. By this means what are called "visions" of things or events, past, present or future may appear clearly to the inner sight or eye of the soul.

No great harm can come from this practice, provided that the inner motives of the Seer are kept pure and no attempt is made to prostitute it to undesirable ends. Looked upon as a process of self-development leading to concentration of the powers of the mind, and a widening of the mental horizon, the practice of this art may be recommended to almost everyone.

The rules laid down by John Melville for this stage of the work are clear and concise, and leave little to be desired, I shall therefore quote them practically in full, adding my own comments, where necessary, in parentheses.

(1) "Select a quiet room where you will be entirely undisturbed, taking care that it is as far as possible free from mirrors, ornaments, pictures, glaring colors and the like, which may otherwise distract the attention.

"This room should be of a comfortable temperature in accordance with the time of year, neither too hot nor too cold. About 60° to 65° Fahr. is suitable in most cases, though allowance can be made for natural differences in the temperaments of various persons. Thus thin, nervous, delicately organized individuals, and those of lymphatic and soft, easy-going, passive types, require a slightly warmer apartment than the more positive class, who are known by their dark eyes, hair and complexion, combined with more prominent joints and sharper development of what phrenologists term the Perceptive region of the forehead. Should a fire, or any form of artificial light be necessary, it should be well screened off, so as to prevent the light rays from being reflected in, or in any manner directly reaching the crystal.

"The room should not be dark, but rather shadowed, or charged with dull light, somewhat such as prevails on a cloudy or wet day.

(2) "The crystal should be placed on its stand on a table, or it may rest on a black velvet cushion, but in either case it should be partially surrounded by a black silk or similar wrap or screen, so adjusted as to cut off any undesirable reflection.

"Before beginning to experiment, remember that most frequently nothing will be seen on the first occasion, and possibly not for several sittings, though some sitters, if strongly gifted with psychic powers in a state of unconscious, and sometimes conscious degree of unfoldment, may be fortunate enough to obtain good results at the very first trial.

"If, therefore, nothing is perceived during the first few attempts, do not despair or become impatient or imagine that you will never see anything.

"There is a royal road to crystal vision, but it is open only to the compound password of Calmness, Patience, Perseverance. If at the first attempt to ride a bicycle failure ensues, the only way to learn is to pay attention to the necessary rules, and to persevere daily until the ability to ride comes naturally.

"Thus it is with the would-be seer. Persevere in accordance with these simple directions, and success will sooner or later crown your efforts.

(3) "Commence by sitting comfortably with the eyes fixed upon the crystal, not by a fierce stare, but with a steady, calm gaze, for ten minutes only, on the first occasion. In taking the time it is best to hang your watch at a distance where, while the face is clearly visible, the ticking is rendered inaudible. When the time is up, carefully put the crystal away in its case, and keep it in a dark place, under lock and key, allowing no one but yourself to handle it."

(The importance of this latter instruction will be clear to those who have studied the first chapter of this present treatise, and who have actually prepared their crystals in the proper manner. Strange magnetism will of course have its effect on the crystal globe, and again render necessary some such

process of Purification as already described.)

"At the second sitting, which should be at the same place, in the same position, and at the same time, you may increase the length of the effort to fifteen minutes, and continue for this period during the next five or six sittings, after which the time may be gradually increased, but should in no case exceed one hour."

(The first instruction in the above paragraph, relative to place, time, etc., is given in order that the student may take advantage of certain Cyclic Laws, which make the repetition of an act under similar circumstances, easier with each attempt, on account of the fact that he has begun to form a habit of working.)

(4) "Any person, or persons admitted to the room, and allowed to remain while you sit should (a) keep absolute silence and (b) remain seated at a distance from you."

(The presence of any other person is of course a handicap to concentration of mind, and should be avoided at first. Any movement in the room may reflect in the crystal, and thus disturb the vision.)

"When you have developed your latent powers, questions may, of course, be put to you by one of those present, but even then only in a very gentle, or low and slow tone of voice; never suddenly, or in a forceful manner."

(It is far better to make the whole practice one of self-development, and not to have people around who will ask a lot of idle questions. Again, the soul of the seer is to some extent thrown open during the practice, so as to make impressions from the Higher Spheres possible, and it is quite another matter to let other, probably ignorant, people, pump the mind of the seer full of suggestions of a lower order, while in that condition. Therein lies the danger of the practice.)

(5) "When you find the crystal begins to look dull or cloudy, with small pin points of light glittering therein, like tiny stars, you may know that you are commencing to obtain that for which you seek - viz: crystalline vision. Therefore persevere with confidence. This condition may, or may not, continue for several sittings, the crystal seeming at times to alternately appear and disappear as in a mist. By and by this hazy appearance will in its turn give place quite suddenly to a blindness of the senses to all else but a blue or bluish ocean of space, against which, as if it were a background, the vision will be clearly apparent."

(The above is practically all the instruction necessary to the desired result, the rest is practice on your part. Yet here are a few further hints for your guidance:)

(6) "The crystal should not be used soon after taking a meal, and care should be taken in matters of diet to partake only of digestible foods, and to avoid alcoholic beverages. Plain and nourishing food, and outdoor exercise, with contentment of mind, or love of simplicity of living, are great aids to success. Mental anxiety, or ill health, are not conducive to the desired end. Attention to correct breathing is of importance."

(A long comment might be added on the necessity of correct breathing, it will perhaps find a place later on in this treatise.)

(7) "As regards the time at which events seen will come to pass, each seer is usually impressed with regard thereto; but as a general rule, visions appearing in the extreme background indicate time more remote, either past or future, than those perceived nearer at hand, while those appearing in the forefront, or close to the seer, denote the present, or immediate future."

(This question of 'time' is an important one, and it is unfortunate that it

should largely depend on the 'hunch' of the seer. Time on other planes is differently conditioned, or rather since time is a mode of the human mind, and our mind is at a different state of vibration when examining a vision, the question arises as to the ability of the seer to translate one set of time senses into another corresponding to a different plane. Time in the long run, is discovered to be an illusion after all. There is much in the warning, previously given, that however perfect a vision may appear, it is untrue when brought down to the material plane. More may be said on this matter later.)

(8) "Two principal classes of visions will present themselves to the sitter (a) The Symbolic, indicated by the appearance of symbols such as a flag, boat, knife, gold, etc.: and (b) Actual Scenes and Personages, in action or otherwise."

(In the former instance much will depend on the ability of the seer to translate the symbols correctly, and in the latter there is always liable to be deception by elementals masquerading as the persons that appear to the seer. Remember our warning about the faked book.)

"Persons of a Positive cast of organization, the more active, excitable, yet decided type, are most likely to perceive symbolically or allegorically; while those of a Passive nature usually receive direct or literal revelations. Both classes will find it necessary to carefully cultivate truthfulness, unselfishness, gratitude for what is shown, and absolute confidence in the Love, Wisdom and Guidance of God Himself."

So ends Mr. Melville's instruction, and he displays his wisdom in thus warning the reader of the necessity of cultivating purity in his own Larger Crystalline Sphere and in relying on nothing but the highest as his ultimate Guide. We shall understand this more clearly as the work progresses, meanwhile enough has been given to enable the would-be seer to start without further delay-his actual practice of the Art.

Follow the above instructions carefully, and perform your first ten-minute practice now, before you go any further in the study of this treatise. Then make up your mind to do the practice regularly every day till you have proved for yourself the possibility of obtaining some results by this means.

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CHAPTER III

THE UNIVERSAL CRYSTALLINE SPHERE

There is little doubt of the possibility of developing the power to "see things" of an unusual and unlooked for nature, if a certain course of action is persisted in. The drunkard proves this possibility beyond shadow of doubt. But as to the value of what is then perceived, and even the value of what we may perceive as a result of our concentrated attention on the crystal, that requires further consideration, and a careful decision on the part of the would-be seer, as to what he is prepared to accept as truth, and what he is willing to reject

as valueless, despite -- perhaps -- its fascinating appearance.

Here we find ourselves in much deeper waters, but it will be well worth while to give the matter careful consideration, for it is written: "What shall it profit a man if he gain the whole world, and lose his own soul?"

We cannot afford to take any chances of exchanging The Soul -- our Greater Crystalline Sphere -- for any lesser consideration that may fascinate us by means of reflection in our Glass Globe or Lesser Crystalline Sphere.

Mr. Melville, while pointing out in his little book that the ancient and more elaborate methods of using the Crystal involve a great deal more preparation, and possibly more danger on account of the fact that in olden times the Seers did not use the Crystal so much as a means to personal clairvoyance, as in order to compel the actual presence of certain genii or spirits in the crystal, and to obtain therefrom answers to such questions as might be propounded by the querent rather discounts the value of the more practical application therein implied.

He says "That as the ordinary experimenter of today has no desire to compel the presence of a spiritual being in the crystal, it is quite unnecessary for him or her to draw magic circles, or to go to the trouble and expense of acquiring and using special or costly apparatus, with the exception of the crystal itself." But, after all, let us pay a little attention to what we are doing, before we accept too readily the statement that a certain degree of trouble and expense are unnecessary and the assurance that we can place reliance on the results obtained by the simple method of gazing into the crystal and taking a chance as to what we see presented to our inner vision. The Ancients, generally speaking, were not half so easily deceived as many moderns who dabble in arts and sciences with very little real knowledge as to what they are undertaking or expect as a result.

I can do no better than quote a brief article which appeared in an American Magazine, written by The Master Therion, on:

THE OUIJA BOARD.

"Suppose a perfect stranger came into your office and proceeded to give orders to your staff. Suppose a strange woman walked into your drawing room and insisted on being hostess. You would be troubled by this. Yet, people sit down and offer the use of their brains and hands (which are, after all, more important than offices and drawing rooms) to any stray intelligences that may be wandering about. People use the Ouija Board without taking the slightest precautions.

"The establishment of the identity of a spirit by ordinary methods is a very difficult problem, but the majority of people who play at Occultism do not even worry about this. They get something, and it does not seem to matter what! Every inanity, every stupidity, every piece of rubbish, is taken not only on its face value, but at an utterly exaggerated value. The most appallingly bad poetry will pass for Shelly, if only its authentication be that of a planchette! There is, however a good way of using this instrument to get what you want, and that is to perform the whole operation in a consecrated circle, so that undesirable aliens cannot interfere with it. You should then employ the proper magical invocation in order to get into your circle the one spirit that you want. It is comparatively easy to do this. A few simple instructions are all that is necessary, and I shall be pleased to give these, free of charge, to anyone who cares to apply.

"It is not particularly easy to get the spirit of a dead man, because the human soul, being divine, is not amenable to the control of other human souls; and it is further not legitimate or desirable to do it. But what can be done is to pick up the astral remains of the dead man from the Akasha and to build them up into a concrete mind. This operation, again, is not, particularly profitable. The only legitimate work in this line is to get into touch with the really high

intelligences, such as we call Gods, Archangels, and the like. These can give real information as to what is most necessary for our progress. And it is written in the Oracles of Zoroaster that unto the Persevering Mortal the Blessed Immortals are swift."

* * *

Here, for the case of the Ouija Board applies equally to the Crystal, we find a masterly common-sense explanation of why the ancient and modern adepts resort to more careful, if more elaborate, methods to insure proper results. The danger lies in failure to adopt them, rather than the reverse.

But, after all, we have been considering the crystal chiefly as an aid to the development of our Inner Self, rather than the possibility of Divination by its means. In this course we should persist for the present.

In Melville's work we find a Plate showing the operator seated before his table with his gaze fixed upon the crystal (which being on a stand is nearly at the level of his eyes), while the rays of magnetism, following the line of vision focussed in the eyes, spread out slightly till they reach the crystal, then widely diverge as representing the Universal attraction of the Crystal itself. In other words, The Universal forces and the Human forces meet at the point of the Crystal and thus produce the vision.

Up to this point we had only taken into consideration the Lesser Crystalline Sphere, and the Greater one, or The Soul of Man, but had left out of account the Corresponding Sphere of a Universal Nature. This will be dealt with more fully in its proper place, meanwhile a few words may be said on the modus operandi of bringing the enquirer into direct contact with the crystal, and through its medium, with the unseen world. Melville suggests:

"(1) By Concentration in the Crystal of the greatest possible influx of celestial or terrestrial magnetism, or both.

"(2) By Concentration in the Body of the operator of unalloyed magnetism, through the purity of the amatory functions.

"(3) By Concentration of the Mind, through the mental faculty of "Concentrativeness," acting through the Phrenological Brain "centre" located in the superior portion of the First Occipital convolution of the Cerebrum."

All the above, it will be seen, imply CONCENTRATION, and this is all focussed in the Crystal.

The real key to the reference to our "amatory functions" is that we must "fall in love with the object of our work" for Love is the tendency of any two things to become one, thus losing themselves in a third idea, different from either of them. When the experimenter has so concentrated his attention on the crystal that no other idea enters his mind, the SEER and the SEEN, as it were, rush together and blend into a vision of a more Universal Order. Self and the Crystal are both forgotten when this "marriage" takes place.

Now comes an interesting question. Is it necessary that the crystal or other magical link or material basis be within sight of the operator at all? Again, may the concentration of the mind of the operator on a point within his own being produce similar, perhaps better results? In other words, is the crystal but a means towards CONCENTRATION OF MIND, which when accomplished may be better transferred to some other centre or focal point.

In regard to the question of the magical link the author may quote one of his own early experiences which may be of interest to some other students.

On May 28th, 1914 between 10:10 and 10:35 P. M. his Magical Record shows that in accordance with instructions received from the great Order of which he was then

a Neophyte, he was attempting to answer the following Examination Question from a series of practical questions forming part of the task of his Grade.

"Discover by means of Astral Visions the nature of the Alchemical principles Sulphur, Mercury, and Salt. How do they differ from the Three Gunas and from the Elements Fire, Water and Air?"

Without going into the means of Astral Vision (not the crystal) or the early part of the visions, we may quote the following entry from his record:

"Thirdly, I considered "Salt" and there came a vision of a ship upon the sea, this ship presently struck a rock and was sucked down into the depths of, the ocean, to rise no more. And I meditated upon this, as the action of Tamas, sloth. Once strike the "Earth" and its "Waters" (or Tamas) will draw you down and hold you fast, more surely than either the energy of Sulphur or the calm of Mercury."

"May 29th, 1914. Last night, after entering diary about 11:5 P. M. I felt very cold indeed, and went over to the next camp to fetch R. I was still shivering when I went to bed. This morning, at the Railway Station, I heard of the sinking of 'The Empress of Ireland'.

"It was not until after my arrival at the office that I remembered the vision I obtained last night, when it suddenly flashed across my mind as a strange coincidence. On further thought I noticed the time (10:15 to 10:30 P. M. Vancouver British Columbia.) exactly corresponded to 2:30 A. M. at Quebec where the time is 4 hours different. The "Empress" went down at 2:30 A. M."

I thought this of sufficient interest from a scientific point of view (although the vision had come to me merely as a Symbol of the Element, Water) to take a little trouble to prove that I had recorded the vision before I could possibly have heard of the accident and within 10 minutes of the actual event the other side of the Continent, so I got a friend to fetch my diary from home and to witness the fact of the entry.

Was the thought form produced by the occurrence transmitted to me while in a receptive state of mind; and had the shivering anything to do with the condition?

Now comes the interesting point. All the above may have been coincidence, but I was interested, some months later, to receive a letter marked "RECOVERED BY DIVERS FROM THE WRECK OF THE EMPRESS OF IRELAND" and returned with the Government stamp to that effect thereon. This letter turned out to be the one I had written to Fra. O. M. on May 21st INFORMING HIM THAT I WAS ABOUT TO COMMENCE THIS SERIES OF EXPERIMENTS." (See Figures II and III.)

In the above instance the LETTER containing the magnetism of the writer, seems to have been a sufficient link, at a distance of thousands of miles, to produce a SYMBOLIC VISION of the nature sometimes seen in Crystals.

But it must be remembered that the mind of the Seer chanced at that time to be CONCENTRATED, not on the lesser crystal but within His Greater Crystalline Sphere, the Astral portion of his Sphere of Sensation, or MAGIC MIRROR OF THE UNIVERSE.

This, in the properly trained Seer, becomes of far greater importance than the exterior crystal globe, for although it but reflects the Higher Visions, it does so directly not by relays. Also it is more like a Hollow Sphere at the CENTRE of

which is the CONSCIOUSNESS of the OPERATOR.

We may now consider how the Ancients looked upon the Universe as to its formation. Their plan does not tally with modern scientific ideas, but it was probably the result of their own experience of Higher Planes, and as before stated, however perfect the Vision it is not true when brought down to this plane.

According to the anonymous author of "The Canon," the cosmos of the Christians, according to late writers, but presumably derived from the tradition of the ancient church, consisted of three principal divisions: First, there were the three circles of the empyreum, secondly, the sphere of the fixed stars, together with the seven planets; and, lastly the sublunary, or elementary world.

The accompanying diagram and description will make the matter clear. At the Centre of their conception is the Earth, or Elementary Kingdom, around which circled the Moon. Outside this, is a series of concentric spheres of the Planetary Influences. First Mercury, then Venus, The Sun, Mars, Jupiter and Saturn, beyond which great sphere is to be found that of the Zodiac or Star Universe. BUT OUTSIDE THAT AGAIN is what they conceived as THE CRYSTALLINE SPHERE, as it were the Magic Mirror of Heaven about which was the Primum Mobile or Whirling Motion and Finally the Great Unknown Empyreum. (See Figure IV.)

If we can get but a faint conception of this UNIVERSAL CRYSTALLINE SPHERE, we shall be well repaid for the trouble and pains we may be at to accomplish this. In order that we may attain to that Perfect Clear Vision, known to the Adepts, we must learn to receive the Light of this Universal Sphere in the Crystal Soul of our own being, thus obtaining true Knowledge of the Higher Self, and finally of God and The Universe.

We may well stand in awe before the greatness of this conception, as compared - perhaps - with the aims we set out to accomplish at the beginning of our practice. Yet "The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit. The principle that gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or felt, but is perceived by the man who desires perception. Each man is his own absolute law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward, his punishment." (Idyll of the White Lotus.)

And we, each and every one, must choose for him or herself, whether we linger on the way, or with untiring effort press onward to the true goal of Clear Vision.

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CHAPTER IV

A CONSIDERATION OF THE ANCIENT METHODS

The enquirer, having read thus far, will have realized that behind and beyond all that he may hitherto have considered as the Art of Crystal Gazing, there is a Greater and Wider field of application, making necessary more careful preparations, but leading to correspondingly important results. At this point it

will be necessary for him, or her, to decide whether or not they are prepared to carry the practice beyond the preliminary stages already described, and in case they desire to do so, they must be ready to fulfill the necessary requirements.

We should first consider the best of the ancient instructions available, and later, we may be able to find points in which they seem inadequate, and others that can certainly be improved upon.

The Methods of Trithemius of Spanheim - The Friend and Teacher of Cornelius Agrippa - who lived in the Sixteenth Century, as transmitted to us by Francis Barrett, who translated his work from the Latin in the early part of the Nineteenth Century, have been considered the clearest and best of their kind. We find parts of these instructions quoted in practically all the books on the subject that have been published since, sometimes with acknowledgments and sometimes without.

A few fragments of Barrett's Introduction to that work, written by him in the form of a letter to a young friend and fellow Student, may not be out of place here, since the advice then given, holds equally good at this day.

My Friend:

Knowing thee to be a curious searcher after those sciences which are out of the common track of study, (I mean the art of foretelling events, magic, talismans, etc.) I am moved spiritually to give thee my thoughts upon them, and by these ideas here written, to open to thine eye (spiritual) as much information as it seems necessary for thee to know, by which thou mayest be led by the hand into the delectable field of nature; and to give thee such documents as, guided by the supreme wisdom of the Highest, thou mayest refresh thy soul with a delicious draught of knowledge; so that after recreating thy spirit with the use of those good gifts which may please God to bestow upon thee, thou mayest be wrapped up into the contemplation of the immense wisdom of that great munificent Being who created thee.

Now, thou art a man in whose soul the image of Divinity is sealed for eternity, think first what is thy desire in searching after these mysteries? Is it wealth, honour, fame, power, might, aggrandizement, and the like? Perhaps thy heart says, All I all these I would gladly crave! If so, this is my answer, - seek first to know thyself thoroughly, cleanse thy heart from all wicked, vain and rapacious desires.

To know thyself is to know God, for it is the spiritual gift from. God that enables a man to know himself. This gift but very few possess, as may be daily seen.

Seek ye first the kingdom of God, and all things shall be added unto you.

Farewell, remember my poor counsel, and be happy.

F. B.

OF THE MAKING OF THE CRYSTAL, AND THE FORM OF PREPARATION FOR A VISION.

Procure of a lapidary good clear pellucid crystal, of the bigness of a small orange i.e. about one inch and a half in diameter; let it be globular or round each way alike; then when you have got this crystal, fair and clear, without any clouds or specks, get a small plate of pure gold to encompass the crystal round one-half; let this be fitted on an ivory or ebony pedestal, as you may see more

fully described in the drawing (see Frontispiece). Let there be engraved a circle round the crystal with these characters around inside the circle, next the crystal: A Hexagram, a Pentagram and a Maltese Cross; afterwards the name "Tetragrammaton". On the other side of the plate let there be engraved "Michael, Gabriel, Uriel, Raphael;" which are the four principal angels ruling over the Sun, Moon, Venus and Mercury; but on the table on which the crystal stands, the following names, characters, etc., must be drawn in order.

First, the names of the seven planets and angels ruling them, with their seals and characters. The names of the four kings of the four corners of the earth. Let them be all written within a double circle, with a triangle on a table; on which plate the crystal on its pedestal: this being done, thy table is complete (as in Frontispiece) and fit for the calling of the spirits; after which thou shalt proceed to experiment thus:

In what time thou wouldest, deal with the spirits by the table and crystal, thou must observe the planetary hour: and whatsoever planet rules that hour, the angel governing the planet thou shalt call in the manner following; but first, say this short prayer.

"Oh God! who art the author of all good things, strengthen, I beseech thee, thy poor servant, that he may stand fast, without fear, through this dealing and work: enlighten, I beseech thee, oh Lord, the dark understanding of thy creature, so that his spiritual eye may be opened to see and know thy angelic spirits descending here in this crystal: (Then lay thy hand on the crystal saying,) and thou, oh inanimate creature of God, be sanctified and consecrated, and blessed to this purpose, that no evil phantasy may appear in thee; or, if they do gain ingress into this creature, they may be constrained to speak intelligibly, and truly, and without the least ambiguity, for Christ's sake. Amen.

"And forasmuch as thy servant here standing before thee, oh Lord! desires neither evil treasure, nor injury to his neighbor, nor hurt to any living creature, grant him the power of descrying those celestial spirits or intelligences, that may appear in this crystal, and whatever good gifts (whether the power of healing infirmities, or of imbibing wisdom, or discovering any evil likely to afflict any person or family, or any other gift) thou mayest be pleased to bestow on me, enable me, by thy wisdom and mercy, to use whatever I may receive to the honour of thy holy name. Grant this for thy son Christ's sake. Amen."

Then taking your ring and pentacle, put the ring on the little finger of your right hand; hang the pentacle round thy neck; (Note, the pentacle may be either written on clean virgin parchment, or engraven on a square plate of silver and suspended from thy neck to the breast), then take your black ebony wand with the gilt characters on it and trace the circle, saying, "In the name of the blessed Trinity, I consecrate this piece of ground for our defense; so that no evil spirit may have power to break these bonds prescribed here, through Jesus Christ our Lord." Amen.

Then place the vessel for the perfumes between thy circle and the holy table on which the crystal stands, and, having fire therein, cast in thy perfumes, saying.

"I conjure thee, oh thou creature of fire! by him who created all things both in heaven and earth, and in the sea, and in every other place whatever, that forthwith thou cast away every phantasm from thee, that no hurt whatsoever shall be done in anything. Bless, oh Lord, this creature of fire, and sanctify it that it may be blessed, and that they may fill up the power and virtue of their odours; so neither the enemy, nor any false imagination may enter into them; through our Lord Jesus Christ. Amen."

Now, this being done in the order prescribed, take thy little book, which must be made about seven inches long, of pure white virgin vellum or paper, likewise pen and ink must be ready to write down the name, character, and office, likewise the seal or image of whatever spirit may appear (for this I must tell you that it does not happen that the same spirit you call will always appear, for you must try the spirit to know whether he be a pure or impure being, and this thou shalt easily know by a firm and undoubted faith in God).

Now the most pure and simple way of calling the spirits or spirit is by a short oration to the spirit himself, which is more effectual and easy to perform than composing a table of letters; for all celestial operations, the more pure and unmixed they are, the more they are agreeable to the celestial spirits: therefore, after the circle is drawn, the book, perfumes, rod, etc., in readiness, proceed as follows:

(After noticing the exact hour of the day, and what angel rules that hour, thou shalt say.)

"In the name of the blessed and holy Trinity, I do desire thee, thou strong and mighty angel Michael (or any other angel or spirit), that if it be the divine will of him who is called Tetragrammaton, etc., the Holy God, the Father, that thou take upon thee some shape as best beseemeth thy celestial nature, and appear to us visibly here in this crystal, and answer our demands in as far as we shall not transgress the bounds of the divine mercy and goodness, by requesting unlawful knowledge; but that thou will graciously shew us what things are most profitable for us to know and do, to the glory and honour of his divine Majesty, who liveth and reigneth, world without end. Amen.

"Lord, thy will be done on earth, as it is in heaven: -make clean our hearts within us, and take not thy Holy Spirit from us.

"O Lord, by thy name, we have called him, suffer him to administer unto us. And that all things may work together for thy honour and glory, to whom with thee, the Son, and blessed Spirit be ascribed all might, majesty and dominion. Amen."

Note, In these dealings, two should always be present; for often a spirit is manifest to one in the crystal when the other cannot perceive him; therefore if any spirit appear, as there most likely will, to one or both say,

"Oh Lord! we return thee our hearty and sincere thanks for the hearing of our prayer, and we thank thee for having permitted thy spirit to appear unto us which we, by thy mercy, will interrogate to our further instruction, through Christ. Amen.

Interrog. 1. In the name of the holy and undefiled Spirit, the Father, the begotten Son, and Holy Ghost, proceeding from both, what is thy true name?

If the spirit answers, Michael, then proceed.

Question 2. What is thy office? 3. What is thy true sign or character? 4. When are the times most agreeable to thy nature to hold conference with us?

Wilt thou swear by the blood and righteousness of our Lord Jesus Christ, that thou art truly Michael?

(Let him swear, then write down his seal or character in thy book, and against it, his office and times to be called, through God's name; also write down anything he may teach thee, or any responses he may make to thy questions or interrogations, concerning life or death, arts or sciences, or any other thing) ; and then thou shalt say,

"Thou great and mighty spirit, inasmuch as thou camest in peace and in the name of the ever blessed and righteous Trinity, so in this name thou mayest depart, and return to us when we call thee in his name to whom every knee doth bow down.

Fare thee well, Michael; peace be between us, through our blessed Lord Jesus Christ. Amen."

Then will the spirit depart; then say, "To God the Father, eternal Spirit, fountain of Light, the Son, and Holy Ghost, be all honour and glory, world without end. Amen.

I shall here set down the Table of the names of Spirits and Planets governing the Hours; so thou shalt easily know by inspection, what Spirit and Planet governs every Hour of the Day and night in the Week.

Note, the day is divided into twelve equal parts, called planetary hours, reckoning from sun-rise to sun-set and, again, from the setting to the rising; and to find the planetary hour, you need but to divide the natural hours by twelve, and the quotient gives the length of the planetary hours and odd minutes, which shows you how long a spirit bears rule in that day; as Michael governs the first and the eighth hour on Sunday, as does the Sun. After you have the length, of the first hour, you have only to look in the table, as if it be the fourth hour, on Sunday, you see in the Table that the Moon and Gabriel rules; and so for the rest it being so plain and easy you cannot err."

This concludes the Ancient Instruction.

Although at first reading the above instructions may appear comparatively simple, as in fact they are, the student will soon find that a great deal of further information is desirable, and necessary in order to obtain a thorough practical grasp of the matter. The more astute will discover that a much wider knowledge of Magick and Occultism is implied, than is possessed by the average reader. Herein lies the difficulty of the present author, who, while desirous of being really helpful to earnest Students, knows clearly the obstacles to the practical application of this method of working.

For instance, we have been supplied with details whereby we may appear to stand a fair chance of invoking the Angel Michael (always provided our intentions are pure, and we are of that simple Religious turn of mind, prepared to believe implicitly in the instructions and the Powers Invoked, without questioning the reason why things are thus and so and not otherwise), but Michael is but one of the seven Angels mentioned in the table of Planets and Rulers, and his services are only at our disposal at intervals.

In order to be in a position to invoke the Angels of the other hours and Planets, we must be in possession of their Names in Hebrew, together with their Sigils or Characters, and these must be Written on the Circle and Table in place of those given in the Plate. Also, in place of the Symbol of The Sun, on the rim of the Circle, must be placed the proper Planetary Symbol corresponding to the Angel Invoked; and so on.

Nor do our difficulties end here, for we may ask why the Sigil (that peculiar figure placed under the name Michael within the Hexagon on the Table, and on the upper left hand side of the Circle) should be that of Michael, and no other. In order to answer this, the methods of drawing the Sigils of Angels, Intelligences, and Spirits, from their Magic Squares, or by other means, would need explanation.

Magick is in truth the Science of Life itself, and all things in True Magick have a perfectly clear and lucid explanation, each step has a definite connection with the one before and the one following. But that is where the practical difficulty comes in; we want to learn Crystal Gazing, and we find that before we can do anything with the matter properly, we must have learned many other things, in order to be in position even to carry out such a simple Ceremony as above described. On the other hand, if things are (apparently) made too easy for us, we fail to understand the underlying principles involved, and

through failure to obtain a proper grasp of the matter, we are led into a condition where, instead of us having the proper Power and Authority over the spirit invoked, IT has power over us, and since we have no means of TESTING its true NATURE, we may easily be deceived, led into further error, and finally lost.

Every Divine Name, for instance, on the Circle or Holy Table shown in the Plate, has a very definite meaning, and is placed just where it is for a very definite reason. To the Magician, who understands every detail, these form the best and only true PROTECTION, since he USES these things as his instruments and relies on his power to use them rightly. To the novice or uninitiate, they mean little or nothing, and how can he USE things he understands nothing about. Of course the fact that he must procure even these few simple materials, and fashion them properly, gives him a certain knowledge of the matter, but a very superficial one. And these articles are not so easily procured as one might imagine.

Take for instance "The Black Ebony Wand" shown in the illustration, which we are told to engrave with certain Names and Figures. If made, what will this wand mean to us?

It may mean a stick of wood, without life, and little more than a walking-stick (if as much), or it may represent our Highest and Most Divine Possession.

The True Wand is the Divine Will in Man, and one who is thus able to exercise the Divine Will, may certainly be in a position to use it to Consecrate a Circle. The Wand here described is a Symbol of that Will and to prepare it we must have gone through a Ceremony very like the one described in the First Chapter of this Book, in regard to the Crystal, but much more powerful, since we are dealing with our chief Magical Weapon. Why is the Wand Black? To represent perfect Understanding on the part of the Instrument, and perfect absorption of the Will of the Operator, which in turn is God's Will. It thus forms a veritable "Hollow Tube to bring down fire from Heaven". Again its substance is rigid and unbending ebony to represent the Power of Unconquered Will. Engraved upon it are the Words of Power AGLA-ON-TETRAGRAMMATON, and on the reverse side EGO ALPHA ET OMEGA. What is the meaning of this to one who realizes the nature of the Wand? AGLA is a Word of Power, the Initials of which form the sentence "Ateh Geburah le-Olahm Adonai" which means "Unto Thee be the Power O My Lord Adonai" thus asserting the Power of Adonai, The Higher Self of Man (and of Humanity) as Lord of All. The next Word, ON, is the Name of the SUN in the old Egyptian Language, and the Sun again represents The Power on High giving Life to all beings on this planet; again it has a correspondence in ourselves, as, the Human Will situated in the Heart, etc.

TETRAGRAMMATON, means the Four Lettered Name, the Ineffable Name IHVH, having Power over all the Elements, and representing the complete FORMULA of the MAGICK SYSTEM here used. The words on the reverse side "EGO ALPHA ET OMEGA" mean "I am Alpha and Omega, the Beginning and the End, the first and the Last" thus asserting the Wand or True Will to be supreme, and also containing the Greek formula of IAO, which is similar to that of Tetragrammaton.

This will give the Student some idea of what is involved in even such an apparently simple set of Magical Instruments as is here depicted. Is he prepared to assert his Will as the Will of God and the Universe? If not, he is not ready to acquire and use the Wand. So it is with the other instruments, about which a long treatise might be written, most useful and interesting to the few earnest Students, but quite beyond the comprehension of the ordinary reader.

It would give the Author great pleasure to write such a treatise around the simple ceremony above described, but the limits of this little book will not permit. Should a real demand arise, it will no doubt become possible for the real student to obtain the information necessary. For it is written "When the Pupil is ready the Master appears."

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CHAPTER V

FURTHER CONSIDERATIONS - THE METHODS OF DR. DEE AND SIR EDWARD KELLY

There is one point the Student may, or may not, have noticed in regard to the Simple Ceremony described in the previous chapter, viz: the entire absence of any ceremony of Purification or Banishing.

This may be accounted for by the fact that the Operator is supposed to be one who has implicit faith and trust in the Divine Powers Invoked, but it is only the Purest and Highest type of Seer who can safely use these methods, and at the same time, their simplicity is likely to attract the most ignorant.

A little knowledge is a dangerous thing, and Magick either requires a great deal of knowledge, or none at all, and when we say None at all we mean Knowledge must have been transcended and have given place to Understanding or Direct Perception.

There are proper Ceremonies for Banishing and Invoking which should be used whenever a Circle is used in an operation of this sort. Again, to understand them rightly requires considerable work on the part of the Student.

It is not my intention to discourage the beginner from an attempt to put into practice any part of this Art, which however is also a Science. No Science can be learned in a day, and unless the Scientific aspect be first mastered, how can one be in a position to carry out the practical side in a skillful manner, befitting any of the Arts.

A few words should be written on the necessity of Banishing before undertaking any Occult or Magical Work. When we first of all dealt with our crystal, we found it necessary to Banish from it any impure Astral Influences that might have been present within it, after which we Consecrated it, and Charged it with our Will. It is equally necessary, therefore, that in the event of our desiring to Work within a Magic Circle, drawn on the floor of our Temple, (or Room) we should FIRST BANISH all impure influences from that room, or at least cause them to remain OUTSIDE the CIRCLE, which in this case is but Symbolical of THE UNIVERSAL CRYSTALLINE SPHERE from which we desire to call down influence upon our LESSER CRYSTALLINE SPHERE, and in turn to be able to comprehend them, by means of a Vision, within our own CRYSTAL SPHERE -- THE SOUL.

If this Soul is Pure and Clear in the first instance, nothing can harm it, but usually the practices we undertake are for the purpose of purifying our own vehicle.

The burning of incense may help to purify the atmosphere in our surroundings, but this incense itself is impure until it has been PURIFIED and CONSECRATED to the work in hand. This at least we may accomplish, by methods very similar to those adopted in the case of the crystal. A more elaborate preparation is certainly advisable, but this is not the place to enter into full details of the Banishing Rituals of the Pentagram and Hexagram. These details may be found in "The Equinox." Vol. I Number 2 by those who need them sufficiently to feel it worth while to obtain them.

The practical importance, however, of these Rituals cannot be overrated. They form a means of Banishing all that is undesirable in our surroundings, Elementary, Planetary and Zodiacal; and also of invoking the Powers of the Elements, Planets and Signs in the proper way.

The failure to understand these things has led in the past to many disastrous results; and the world today seems blissfully ignorant of even the necessity of any such performance, while at the same time attempting to deal with "Phenomena" of a Spiritualistic Type, which in many instances is nearer to the necromantic results of Evocation than the comparatively safe methods of Invocation described in the last chapter.

We may now turn our attention to some of the possible results of Crystal Gazing, when undertaken in the right manner. This, at least, may encourage the enquirer to "make himself fit" to accomplish similar results in time.

Few people realize what an important factor the Crystal has played, and is playing, in events of Planetary Importance concerning the Initiation of the whole of Humanity. It seems a far cry from the practice of Crystal Gazing to the New Aeon, but it may be there is more than a slight connection even in that instance. In any case, the practice may lead to results far greater than ever imagined in the beginning, and these results may only become manifest long after the original seer has passed away and is almost forgotten.

In any case it is doubtful whether the old Abbot Trithemius of Spanheim dreamed that his instructions, written so long ago, were going to be copied and commented upon in this little book, or could have foreseen -- any more than the present author can foresee -- the result upon the lives of those who may read them and act upon them in the future.

In the latter part of the Sixteenth and early part of the Seventeenth Centuries, there lived another man, to whom the Art of Crystal Gazing came to mean much. I refer to Dr. Dee who during his Occult career made the acquaintance of a certain Crystal Gazer known as Edward Kelly. The result of their work is certainly active today, and had it not been for them, it is very doubtful if the present treatise would ever have been written.

Quoting from a recently published Life of John Dee by Charlotte Fell Smith (although this book is not of great practical importance to the Student) we obtain the following:

THE CRYSTAL GAZERS

"It is a curious picture to call up, that of the strangely assorted pair seated in the inner room at Mortlake, acting out this spiritual drama. Dee had asked for instructions about the room for the sittings:

"May my little farthest chamber serve, if the bed be taken down?" The table, covered with its cloth, stood in the centre upon the seals. Kelly, perhaps with the black cap he is credited with having always worn, pulled close over his ears, was seated at it. Dee at his desk sat writing in the great folio book. He was now fifty-six years old; his beard was long, but perhaps not yet 'as white as milk' as Aubrey describes it. He did not apparently see the visions himself. Once he reproachfully said: 'You know I cannot see or skry'. He conversed with the spirits and sometimes heard what they said; but to the eye and ear of his body they were invisible; hence his dependence upon a skryer.

"The sole object of his ambition was the attainment of legitimate wisdom. When conversing with the angels, how near within his grasp it seemed! Michael's exposition seemed almost to promise it to him:

"'Wilt thou have witt and wisdom? Here it is.

"Michael points each time to a figure of seven squares shown within a circle of

light.

"The exaltation and government of princes is in my hand.

"In counsayle and Nobilitie, I prevayle.

"The Gayne and Trade of Merchandise is in my hand. Lo I here it is.

"The Qualitie of the Earth and Waters is my knowledge, and I know them. And here it is.

"The motion of the Ayre and those that move in it, are all known to me. Lo! here they are.

"I signifie wisdom. In fire is my government, I was in the beginning and shall be to the end.

"Mark these mysteries. For this knowne, the state of the whole earth is knowne, and all that is thereon. Mighty is God, yea, mighty is he who hath composed forever. Give diligent eye. Be wise, merry and pleasant in the Lord."

Here we have one of the communications from the Angel Michael that has been Historically recorded. In fact a great deal of the work of Dee and Kelly remains in actual writing to this day. Many of their formulae are being used by the true Adepts, and much work has yet to be done in order to make the meaning of this early work entirely clear. The public knows little or nothing of all this, but I may quote from certain Official Instructions of The Great White Brotherhood or A. A. which deals with the matter.

"The Skryer (Edward Kelly) obtained from certain Angels a series of seven talismans. These, grouped about the Holy Twelvefold Table, similarly obtained, were part of the furniture of the Holy Table."

"Other Pantacles were obtained in a similar manner. Here (Figure V) is the principal one, which carved in wax, was placed upon the top of the table. On four others stood the feet of the table.

"Note first the Holy Sevenfold Table containing seven Names of God which not even the Angels are able to pronounce.

"These names are seen written without the heptagram within the heptagon."

This Holy Sevenfold Table is probably the one referred to by the Angel Michael in the communication above quoted. It forms the Key to manifold and great Mysteries.

By reading these obliquely are obtained the names of other sets of Angels, some of which were attributed to the Metals of the Planets, as also by other methods of reading can be obtained the Names of the Seven Great Angels, etc., etc. All the names of the Angels thus drawn from the Sevenfold Table appear on the Pantacle or SIGILLUM DEI AEMETH.

Dr. Dee also had a Shew-stone, a crystal which he alleged, to have been brought to him by angels. This was placed upon the Table, and the principal result of the ceremonial skrying of Sir Edward Kelly, was the obtaining of a series of wonderful diagrams, containing the Keys to all the mysteries of the Universe.

He symbolized the Fourth-Dimensional Universe in two dimensions as a square surrounded by 30 concentric circles, (known as the 30 Aethyrs or Aires) whose radii increase in geometrical proportion.

The sides of the square formed Four Great Watch-Towers which are attributed to the elements, these in turn are all governed by what is known as The Table of Union, attributed to Spirit.

Dr. Dee also obtained the Alphabet of the Angelic Language, in which all these mysteries were written. It is sometimes called the Enochian Alphabet, as the angels claimed to be those which conversed with the "patriarch Enoch" of Jewish fable.

The Thirty Aires or Aethyrs, surrounding the Material Universe, each had their special name, drawn from these pantacles. Also the names of their Governors were drawn from the same sources. Each of the Aethyrs had three governors, and these in turn controlled from two to nine thousand servitors.

A series of Forty-eight Calls or Invocations were also obtained in the Angelic Language, and by means of these it became possible to Invoke to Visible Appearance all these Aethyric Spheres, with their Angel Guardians. This gives but a slight idea of the extent of the practical Magical work done by Dee and Kelly by means of the Crystal or Shew-Stone.

[Transcriber's note: See the Enochian Magick Reference for an accurate description of the elements of the Enochian magick.]

This work has formed the basis of much of the Magical Work of the Adepts of this present time, and was instrumental in bringing about what we now know as The New Aeon. Almost all will now have recognized that we are living in a New Age or Era, and the Magical Forces which have brought this about, are largely due, in the first instance, to the Keys to the Higher Spheres obtained by Dee and Kelly, some centuries before Humanity was ripe for the actual Initiating of the Current of Higher Will, which the practical use of these Keys made possible in this age.

All this may sound highly fantastical to those who have no initiated knowledge of the Universe, or of the nature and powers of Man. We do not wish to labor the point, but it illustrates how important the Crystal may become in the hands of a true Seer.

The Real Prophet is one who has also the Power to make his prophesies come true. That is the difference between the Major and the Minor Prophets. In this instance many things seen by Dee and Kelly are coming true, but chiefly because a greater Adept than either of them, grasped the possibilities of their Visions and by his Mighty Will, put the necessary Forces into action. We may now consider what is meant by a Shew-Stone.

This, in the instance above cited, consisted not in a crystal sphere placed upon a stand on the table, but in a stone pressed to the forehead of the Seer. At least such was the material means used in obtaining the Visions of the 30 Aethyrs by Frater O. M. just before and after The Equinox of the Gods which occurred in 1904 E. V.

In that instance a great Topaz, set in a Scarlet Cross, was used. The process was somewhat different from ordinary crystal-gazing, as likewise were the results.

The place of what is known as the "Third Eye" in man, is just above and between the exterior organs of sight. This is known in Hindu Systems as the "Ajna Chakra" and is thought by some to correspond to the Pineal Gland.

Intense concentration on this "Lotus" or "Chakra" produces Visions of a very high character, and this concentration may be increased or aided-by the pressure of a skew-stone to the forehead just over this "third-eye."

In that case the Vision is turned inwards towards the Ajna Chakra, instead of concentrated on an outside object such as the crystal. When the power of

concentration has been developed by means of crystal-gazing (as described in the earlier chapters of this book) this concentration may be taken up by the INTERIOR ORGANS OF VISION, and the visions perceived, not in physical space, but in the Chitakasha or MENTAL SPACE. Visions of this nature are usually of much greater value than the others which result from our early practices with the eyes open.

Consideration of Visions of this type, as of the proper means of obtaining them, will lead us well on the path to obtaining true Crystal Vision. Since, however, it forms a different aspect of the Work, it will be best to treat of it in another Chapter.

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CHAPTER VI

THE ATTAINMENT OF CRYSTAL VISION

The reader will by now have realized that there is a certain difference between Visions obtained by means of the Crystal, and the attainment of Crystal Vision.

Let us consider the matter in greater detail. If we use a crystal as a means of obtaining visions of what, to us, would otherwise remain unseen, we accomplish our purpose through learning to concentrate our attention on the Lesser Crystalline Sphere. Just what we see by this means is beyond our power of control, for we have taken no steps to insure any particular type of vision appearing before us in the crystal. The visions so obtained may be pleasant, or unpleasant; symbolical or actual; past, present, or future; and we have to rely upon our own power of comprehension and our own intuitive ideas, in order to make such visions of value.

Also, the power to see such visions at all, largely depends on our own inner state of development. If we have not been living on the right diet, if we have not learned to breathe correctly, if our own ideas are not of the greatest purity; these visions may be coloured by our own thought, or we may not be able to get beyond the very early stages.

Much therefore depends upon ourselves, and we must be prepared to so train ourselves that these "inner powers", which enable us to contact the subtle vibrations concentrated on the crystal from the Universal Sphere, may become apparent to our conscious mind.

The concentration of our gaze on the crystal is Perhaps the most important part of the whole operation, for we are thus learning to concentrate our minds on a single idea.

Concentration of mind leads to the highest results, if rightly directed. It is a valuable acquirement and well worth the time and trouble it may take in order to secure it.

The true Student will probably realize that this power of mental concentration is of greater importance than the mere elementary visions seen in the crystal while we are learning to acquire it., The practices we have undertaken to that end will have served to strengthen the will and with that strengthening of the will comes more power of choice. We are no longer content to remain slaves to

our visions (or to our thoughts) we seek a conscious mastery over these things.

In that case, we may begin to question the truth of our visions. We may find ourselves in a position to see certain events which have transpired, or are transpiring, or will transpire on this material plane. We may follow our inner guidance when we interpret these visions, and we may make a true guess, so that what we have beheld may prove in line with fact. On the other hand, we may find many instances when our interpretation of the Symbols, or the Time, connected with our visions is far from correct. Many people forget about these things, and we only hear of the few instances when everything turns out correctly.

Some persons seem naturally gifted with "second sight" and are able to give others an accurate "reading" in a fairly large percentage of cases. But such persons are comparatively rare, and in any case they represent the "mediumistic" passive type of individuals, who are little better than reflectors, with no creative powers of their own.

Crystal gazing, should teach us to become more positive, rather than more negative. Our only chance of true advancement lies in the direction of control of the Astral Plane. If we let it control us, we are lost.

The Ancients, realizing this, devised the proper methods for obtaining visions of a definite type, or at least from a definite type of intelligence, represented -- in the examples previously given -- by certain Angels of a high order. Such Beings are capable of teaching us great truths, while the mere elementals, with which we may come in contact by less scientific methods, are only too likely to lead us astray.

But we also discovered that in order to carry out the instructions of the Wise Seers of the past, we must first be in possession of a fund of knowledge which would put us in the position to work in an intelligent manner. Should we, on the other hand neglect to obtain this, we should still be just as much at the mercy of the elementary forces, since in our ignorance, we could be easily deceived, and having no means of testing the accuracy of our results, might well come to grief.

Our safest method, therefore, will be to treat every result as subjective, as something arising within ourselves, and to leave on one side the question of the objective reality of any of our visions. Just because we perceive a "vision" which appears to be in objective space, because we have our physical eyes open and have been gazing at a Crystal, it does not prove that this vision is really outside of us. As a matter of fact all we perceive in the physical universe, is within our organ of vision, and the outside cause may be quite other than that which we think it is. A table, for instance, appears as it does on account of certain vibrations from the "outside" entering our consciousness through the "eye" and our inner organ of vision reacts, and projects into "space" the image that we call a "table". Just what a "table" is in reality, we really do not know.

In any case, when we have been gazing at the crystal, after the mist has cleared away and we become conscious of the "vision", we are not at the same time conscious of our material surroundings.

So we see, that after all, our own "vision" needs to be trained, and that is the most important consideration for the true Seer.

Now, although it is not so easy perhaps, we are just as well able -- with practice-- to concentrate our minds inwards as outwards. We can make a mental picture of a crystal or some other simple object, and concentrate on that mental image while our physical eyes are closed. We have, in other words a certain power of inner vision which may be much developed. Once we have learned to concentrate the mind to some extent, we may arouse, by means of our creative imagination any kind of vision we desire. But again we cannot be sure that we imagine truly, this, however, need not concern us very much for the moment.

If we try to imagine, for instance, a "Red Triangle" we find our mental picture, even of this simple object, trying to escape us. It will change colour, and shape, and size; and at first it is very little under our control. But it is slightly under our control because we created it by means of our will to perceive a red triangle. It is quite unlike an idea which takes possession of our mind against our will, and obsesses us. Also, the more we practice, the more vividly shall we be able to see the Red Triangle, and the less it will change colour and shape, till one day after we have been practicing a long time, perhaps -- we shall be able to hold it before our mental vision at will. The fact that we are able to do this, will imply that we have been able to cut away from consciousness every other thought except the Red Triangle. What will be the result? There will be a "rushing together of the Seer and the Seen" and in a moment we shall find ourselves in an entirely new state of consciousness. Our mind -- for a brief period at any rate -- will become CRYSTAL CLEAR. We shall have obtained, what in Raja Yoga is called, Dhyana. This is but the first of the Great results, but it is a thousand times more glorious, and more worth while, than any vision in the crystal that might have been obtained by concentration of the mind outside instead of inside our own Crystalline Sphere.

Again, man has the power -- once he has learned to concentrate -- to form for himself a "Body of Light" or "Astral Body" which at first surrounds his physical body, and may afterwards be separated from it, so that -- while still retaining his full consciousness -- he may learn to travel clothed in his Body of Light, on the Astral Plane. He may visit other spheres, those depicted in the Diagram as surrounding the physical world, governed by the planetary intelligences. He may extend his field of knowledge further and further, until some day, if he has succeeded in purifying himself sufficiently in the meanwhile, he may gaze upon that UNIVERSAL CRYSTALLINE SPHERE, mentioned in our Third Chapter.

It was such a course that Frater O. M. took when he obtained the series of 30 Visions of the Aires or Athyrs, in accordance with the System partially worked out by Dr. Dee and Sir Edward Kelly. Some of these visions are very wonderful indeed, and I cannot refrain from quoting a part of his Magical Record on the subject. The following is chosen because it introduces the Angel Madimi, the same who first appeared to Dr. Dee.

THE CRY OF THE 17TH AETHYR WHICH IS CALLED TAN.

"Into the stone there first cometh the head of a dragon, and then the Angel Madimi. She is not the mere elemental that one would suppose from the account of Casaubon. I enquire why her form is different.

She says: Since all things are God, in all things thou seest just so much of God as thy capacity affordeth thee. But behold! Thou must pierce deeply into this Aethyr before true images appear. For TAN is that which transformeth judgment into justice. BAL is the sword, and TAN the balances.

A pair of balances appears in the stone, and on the bar of the balance is written: Motion about a point is iniquity.

And behind the balances is a plume, luminous, azure. And somehow connected with the plume, but I cannot divine how, are the words: Breath is iniquity. (That is, any wind must stir the feather of truth.)

And behind the plume is a shining filament of quartz, suspended vertically from the abyss to the abyss. And in the midst is a winged disk of some extremely delicate, translucent substance, on which is written in the "dagger" alphabet: Torsion is iniquity. (This means, that Rashith Ha-Gilgalim is the first appearance of evil.)

And now an Angel appears, like as he were carved in black diamonds. And he

cries: Woe unto the Second, whom all nations of men call the First. Woe unto the First, whom all grades of Adepts call the First. Woe unto me, for I, even as they, have worshipped him. But she whose paps are the galaxies, and he that never shall be known, in them is no motion. For the Infinite Without filleth all and moveth not, and the Infinite Within goeth indeed; but it is no odds, else were the space-marks confounded.

And now the Angel is but a shining speck of blackness in the midst of a tremendous sphere of liquid and vibrating light, at first gold, then becoming green, and lastly pure gold. And I see that the green of Libra is made up of the yellow of air and the blue of water, swords and cups, judgment and mercy. And this word TAN meaneth mercy. And the feather of Maat is blue because the truth of justice is mercy. And a voice cometh, as it were the music of the ripples of the surface of the sphere: Truth is delight. (This means that the Truth of the universe is delight.)

Another voice cometh; it is the voice of a mighty Angel, all in silver; the scales of his armour and the plumes of his wings are like mother-of-pearl in a framework of silver. And he sayeth: Justice is the equity that ye have made for yourselves between truth and falsehood. But in Truth there is nothing of this, for there is only Truth. Your falsehood is but a little falser than your truth. Yet by your truth shall ye come to Truth. Your truth is your troth with Adonai the Beloved one. And the Chymical Marriage of the Alchemists beginneth with a Weighing, and he that is not found wanting hath within him one spark of fire, so dense and so intense that it cannot be moved, though all the winds of heaven should clamour against it, and all the waters of the abyss surge upon it to smother it. Nay, it shall not be moved.

And this is the fire of which it is written: "Hear thou the voice of fire I" And the voice of Afire is the second chapter of the Book of the Law, that is revealed unto him that is a score and half a score and three that are scores, and six, by Aiwass, that is his guardian, the mighty Angel that extendeth from the first unto the last, and maketh known the mysteries that are beyond. And the method and the form of invocation whereby a man shall attain to the knowledge and conversation of his Holy Guardian Angel shall be given unto thee in the proper place, and seeing that the word is deadlier than lightning, do thou meditate straightly thereupon, solitary, in a place where is no living thing visible, but only the light of the sun. And thy head shall be bare. Thus mayest thou become fitted to receive this, the holiest of the Mysteries. And it is the holiest of the Mysteries because it is the Next Step. And those Mysteries which lie beyond, though they be holier, are not holy unto thee, but only remote. (The sense of this passage seems to be, that the holiness of a thing implies its personal relation with one, just as one cannot blaspheme an unknown god, because one does not know what to say to annoy him. And this explains the perfect inefficiency of those who try to insult the saints; the most violent attacks are very often merely clumsy compliments.)

Now the Angel is spread completely over the Globe, a dewy film of silver upon that luminous blue.

And a great voice cries: Behold the Queen of Heaven, how she hath woven her robes from the loom of justice. For as that straight path of the Arrow cleaving the Rainbow became righteousness in her that sitteth in the hall of double truth, so at last is she exalted unto the throne of the High Priestess, the Priestess of the Silver Star, wherein also is thine Angel made manifest

And this is the mystery of the camel that is ten days in the desert, and is not athirst, because he hath within him that water which is the dew distilled from the Night of Nuit. Triple is the cord of silver, that it may not be loosed; and three score and a half a score and three is the number of the name of my name, for that the ineffable wisdom, that also is of the sphere of the stars, informeth me. Thus am I crowned with the triangle that is about the eye, and therefore is my number three. And in me there is no imperfection, because through me descendeth the influence of TARO. And that is also the number of

Aiwass the mighty Angel, the Minister of Silence.

And even as the shew-stone burneth thy forehead with its intolerable flame, so he who hath known me, though but from afar, is marked out and chosen from among men, and he shall never turn back or turn aside, for he hath made the link that is not to be broken, nay, not by the malice of the Four Great Princes of the evil of the world, nor by Choronzon, that mighty Devil, nor by the wrath of God, nor by affliction and feebleness of the soul.

Yet with this assurance be not thou content; for though thou hast wings of the Eagle, they are vain, except they be joined to the shoulders of the Bull. Now, therefore, I send forth a shaft of my light, even as a ladder let down from the heaven upon the earth, and by this black cross of Themis that I hold before thine eyes, do I swear unto thee that the path shall be open henceforth for evermore.

There is a clash of a myriad silver cymbals, and silence. And then three times a note is struck upon a bell, which sounds like my holy Tibetan bell, that is made of electrum magicum.

I am happily returned unto the earth. Bou-Saada.

December 2, 1909. 12:15-2 A. M.

The above example of one of the most perfect types of Symbolic Visions cannot be fully appreciated by those who are unacquainted with the true Keys of the Holy Qabalah, and with some of the Mysteries of the New Aeon. Those who have made some study of "Q. B. L.", of the "Tree of Life", the Tarot, etc., will soon discover a great many underlying meanings, and to them the perfect consistency of all the symbolism, will be quite apparent. In any case, even those who have little knowledge of such matters, will recognize the beauty, sublimity, and greatness of this type of Vision, compared with any of a more partial nature. Of course, this is but one of a series, and by itself is not very explanatory, but I may add, that all these Visions were of a definitely Initiatory nature -- so far as the Seer was concerned -- and at the same time they have a perfectly true Universal Application. It is a pity this cannot be said in regard to the average "crystal reading". But the concentration of mind obtained by the earnest student of crystal-gazing, may, as before remarked, result in visions of a much more important character, if the seer is sufficiently interested in Truth to learn to make his own Inner Vision, Crystal Clear.

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CHAPTER VII

OF THE ULTIMATE CRYSTAL

"In the sphere I am everywhere the centre, as she, the circumference, is nowhere found." -- Liber Legis. Ch. II Verse 3.

We are now nearing the end of our journey in search of the True Crystal. Before, however, we treat of the ultimate conceptions, we should devote a little more time to matters less transcendent in their nature.

This little treatise, while giving as wide a view as possible of the whole subject, aims to be intensely practical and helpful to all who may read it. Some will be at one stage of development, others will have reached a different level, but the author trusts that all will obtain some hints that may actually be put into practice, and thus lead the seeker to a clearer and better understanding of himself and others.

Here are a few practical hints:

A diet of fruit and vegetables may have its advantages by making the student more susceptible to visions of a clairvoyant type. On the other hand a mixed diet suits some people far better, and may give more real staying power. Don't become a "diet crank" you will have no time for anything else more important. Use your common sense -- experiment if you like -- but don't form habits. The best type of man or woman is the one who can eat anything, and does eat anything according to the natural promptings of his or her being, and that without causing digestive troubles.

Don't do any practice after a full meal, or when very tired; this would not be giving Nature a proper chance, and your practice must suffer accordingly.

Rather be the tortoise than the hare. Real progress is made despite obstacles, and the more obstacles we meet - and overcome - the stronger becomes our will.

You are practically bound to obtain what you truly ask for. Be sure of what you really want before you ask for it.

Take plenty of fresh air and exercise, and don't become so obsessed with dark seances that you overlook the value of Sunlight.

Your first duty to Humanity is self-improvement. Man is ignorant of the nature and powers of his own being. Until he has obtained a scientific knowledge of himself, he cannot really expect to aid others.

It requires much more study and effort to Know Yourself, than it does to give others advice they do not need.

Learn to mind your own business, and in time others will follow your example.

Learn to speak the truth, and you will begin to notice when you are telling lies.

Remember that even truth is relative. There is but one Truth and that lies at the End of the Path. Yet seek Truth, and be content with nothing less.

We live in a world of appearances. There seem to be innumerable, "Pairs of Opposites" till the final Pair has been realized and Mated. Then we shall "See things as they are."

In the meanwhile there are many stages, each nearer to the Truth, wherein we shall still see things only as they APPEAR. All Visions, however high, fall under this heading.

The Highest States of Consciousness are FORMLESS, and the final State is of Crystalline Purity. There is, however, "That which remains" viz: perfect Bliss.

A short description might well be given of "Visions" of an intermediate type, such as we term Astral Visions, as this may be of interest to students who have traveled some distance on the path, but who, as yet, have not realized results such as we described in the last Chapter.

The following is from the Author's Occult Record while a Neophyte of the Great Order. It is of the type called an Astral Journey, when the Seer actually

"travels" in his "Body of Light."

"Nov. 28, 1913. 11:5 to 11:27 P. M.

Drew, with wand, in front of me, a circle (three times round) and formed astral in that. Rose to a great height. Suddenly, as it were, a rope flashed round me and fell, forming a spiral, ever widening, at the top of which I sat. Stood up on this, only to fall, down, down, down, not quite vertically, into the water. Rising again, and striking out, I, after a short while perceived a boat, something like a gondola, and swam towards it. It was rowed by a dark-skinned man, old and wrinkled, whom I at first thought to be an Indian. As I reached the boat and put my hand on the side, it seemed as if he would strike at me with his oar, but no, he grinned, and I drew myself into the boat and sat in the forepart, which was high and covered with a sort of hood. Presently, it struck me that the man was not living but dead (Death). We then drifted in a mist, and all became blank for awhile; the memory of boat, man and self, were all but lost.

When the mist cleared I realized that the man was no longer there, and I myself guided the boat. Coming back out of the mist the waters were blue and no longer black, and I realized, that day was breaking. Gradually I watched the Sunrise, and set the boat in that direction, rowing so as to keep my face to the Sun. It seemed like a Portal; but, keeping on, it presently rose, and by the time it was getting high in the heavens I perceived a fair city ahead. Domes, Minarets, etc. Arriving there, I for the first time noticed I was dark skinned and clad in a loincloth. Landing, I was surrounded by men in an Eastern costume, Arabs or Turks, I thought them.

One old man took me by the hand, I made the sign of the Pentagram over him, but he smiled and said "Come along, it's all right," and led me along a street paved with cobbles, the houses of which overhung, till we reached a sort of mosque.

Entering this, he led me to the altar, which was supported by brackets from the wall, and above which was a beautiful stained window. At the sides were thin columns and sort of boxes, similar to theatre boxes. We knelt at the altar; and he took my hand and said: "Raise your consciousness." I perceived a star and crescent above me, and a cross dimly formulated in the background.

After this, the astral seemed to coincide with the body: but consciousness of the astral surroundings was still clear. Continued to raise consciousness, and to send out thoughts of Love. Perceived around me innumerable streams of thought, interlacing and like a net-work, and when the Love-thought was sent out, the whole net sparkled, as with little specks of gold. Continued in this thought for some minutes, and, gradually returned to normal. Gave thanks and entered diary."

I quote this Vision, chiefly because it was not what it should have been, and because this gives me the opportunity of adding the Comments made upon it by my Guru. He wrote:

"Very nearly in serious trouble, my young and rash friend! It seems that you must go up well outside earth-attraction if you wish to get good astrals. It sounds Sunday-school talk, and I can give no reason. But I've tried repeatedly going horizontally and downwards, always with the same result. Gross and hostile things are below, pure being above. The vision is good enough for what it is; it is clear and coherent. But I see no trace of scientific method in directing the vision. I explain further in the general comment. O. M."

Such advice is worthy of the notice of every "seer" for much of it applies to other forms of work. To search the earth plane by means of visions, is practically valueless, and often positively harmful. We can travel to another city for a few dollars without expenditure of valuable occult power, but we have a right to use it to examine "Things above" which cannot be reached by means of a material aeroplane. We should always make use of physical means on the

physical plane if possible, people make the greatest mistakes by "mixing the planes." That is the chief trouble with "mental science" "mental healing" and what not. We must learn to adjust things on their own planes. The Physical by Physical, the Astral by Astral, the Mental by Mental, and The Spiritual by Spiritual methods. When we have straightened out these different levels of consciousness, a certain harmony will be apparent on all planes, which in the end results in perfect Unity. The Method of trying to control ideas of one plane, by means of those of another, is a wrong one. Remember things are always true on their own plane, but in very few instances are they true on another. That is why we should examine our visions scientifically, while they are present in our consciousness, but when that consciousness becomes aware of the material plane once more, we should place little, if any reliance, on the truth of our vision, as corresponding to events of everyday life.

I may perhaps quote one more vision, of a slightly higher type, since it was invoked by means of Will and by scientific methods. Visions are of little real value unless WILLED.

This time the vision was undertaken in order to discover the answer to a definite Examination Question set by the Order.

"Invoke Mercury and Hod, and travel till you meet the Unicorn mentioned in Liber LXV, Chapter III, verse 2. Report its conversation fully."

This is the kind of question you must fit yourselves to answer. Something you could not possibly obtain by other means. Few people realize that on the Astral Plane are the Records from which such Inspired and Holy Books as Liber LXV are written, and that these Records may again be Invoked by proper means.

"March 24th, 1914. 9:40 to 10:50 P. M.

"During the day I prepared a Circle of Orange, about 5 ft. in diameter (the largest I could make in the little room I am using) and within it, an eight-pointed star of yellow. Within that again an Octagon. A Red upright Tau in the centre, and eight small red pentagrams at the points of the star to represent lights; for there was no room to use them with safety. The whole was very crude, but the best I could do with the materials at hand.

"Having robed and entered the temple, I made a general Invocation (impromptu) of the Lord of the Universe, and traced the circle and figures with the wand. Performed the Lesser Banishing Ritual of the Pentagram; then Invoked "Water" and sprinkled the circle to purify it. Performed the Lesser Ritual of the Hexagon, followed by Invocation of Mercury and Hod, (impromptu) with appropriate Hexagram.

Lit incense. Made a further statement of my intention. Knelt in the centre of Circle and tried to formulate a "White Astral" with no very great success at first. Afterwards, I forgot about the material body and began to get some result.

Found my "astral" floating upon a dark sea on a sort of plank. The moon was shining above, and the thought came to me that 'perhaps the Moon represented the Unicorn I had set out to seek', but I decided it was not so.

Rising higher, I tried to identify myself with the moon, and then turned and faced the Sun; looking along the Ray as a Path. I had the impression of being a little child.

About this time I was reminded of my physical body by a pressure on the brain, head and neck; a sort of frozen rigidity, which caused me to lose concentration on the astral for a little while. I determined to keep on, however, and astrally performed the Lesser Banishing Ritual of the Pentagram. When I came to the words: "In the column stands the Six-Rayed Star" I seemed to rise quite easily.

Traveled about, with no particular visions, seeking the Unicorn. I obtained an idea of a unicorn, but not very distinctly, and spoke to it. It informed me that it had no desire to converse. I made the sign of the Pentagram over it, whereupon, it said that it was not that which I sought. This being my own opinion also, I left it, and rose higher to try again.

This time I got a clearer idea of the Unicorn, and began to converse with it.

We were on the edge of a wood, beneath a night sky. It told me to look up, and having done so, I perceived a comet flash across the sky and disappear. Turning back, I questioned him, and he answered; 'All men are thus, the Universe is thus'. So I gathered from his words that a fragment appears for a moment (or a period) and disappears, leaving no trace.

I felt that this was something I must get to understand, when he said: 'Look again' and this time a meteor flashed and then struck the earth. And he said: 'Sometimes it is thus, and there appears to be pain as a result'. Then I said to him: 'Do I understand that man appears for a moment only, and is forever gone again?' And he answered 'The comet remains travelling in its ellipse, and only disappears from sight. Further, he told me to look again, and I beheld a fixed star, shining in the blue. Turning again to him, I asked what this meant; and he answered: 'The Masters are thus, they travel no more, but give Light'. Then I asked if I should attain to this, to which he replied 'Yea, but not yet. Thou must be as a comet until after a while thou strikest, a star, and becoming one with it, remain fixed.'

And I understood that there was nothing further to be said at that time. So I returned, and having given thanks, entered these experiences in my diary."

There is not much further to be said, so far as this little book is concerned, though there is much that might, and will be said at the proper time. The early vision, above recorded, took place 8 years ago, and much has transpired since then.

It may be remarked that this vision had a far wider and deeper application than ever the Seer realized at the time, part of this became more apparent many years later, there is still much to be accomplished.

But let me call your attention to the Star. It is written, in Liber Legis, The Book of the Law, "Every man and every woman is a star." What does this mean? It would take another and longer treatise, to tell you. This much may be said, however:

At the CENTRE of our Being is the Star of Unconquered Will, that is the True or Divine Will, the Will of the Universe. Each must discover this Star in his own being, and putting his personal will in line with Its Guidance, become an active and conscious cooperator in the Universal Plan. This Star is of Intense brilliance. It is the Diamond Soul, the only Veil about the Innermost Essential Self. It is thus the ULTIMATE CRYSTAL, of which it is written by Our Lady Nuit -- Goddess of the Starry Heavens -- Who represents INFINITE SPACE or the Universal Crystalline Sphere:

"Worship then the Khabs (Star) and behold my light shed over you!"

When we have discovered this Central Light of our Being, and learned to Concentrate the Mind thereon, we shall begin the Ultimate Practice of Crystal Gazing. We shall find the Star Rays from the Universal Sphere centered in us, and when the focus becomes perfect, shall discover, that this CENTRE is EVERYWHERE and THE CIRCUMFERENCE NOWHERE. Then all our conceptions of Crystalline Spheres will melt into That which is Without Limit, PERFECT CRYSTALLINE VISION.

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About this capture
THE CHALICE OF ECSTASY
BEING
A MAGICAL AND QABALISTIC INTERPRETATION OF THE DRAMA OF
PARZIVAL
BY
A COMPANION OF THE HOLY GRAIL
SOMETIMES CALLED
FRATER ACHAD

Dedicated to my Beloved Friend and Companion FRATER AD ALTA Who passed from our view into THE GREAT HERE AND NOW November 29th, 1918 exactly four years prior to the completion of this essay.

Key entry by Fr. Nachash Urëus-Hadit Camp, OTO, 1991
HTML conversion by Benjamin Rowe, 1997

INTRODUCTION

The collective tradition of mankind is endowed with a relative infallibility, and when rightly interpreted, must represent the largest truth, the most perfect beauty and the purest goodness known on earth. This transcendental truth and goodness and beauty represents the divine substratum of human nature, the ideal humanity which lies above and behind the aberrations of individuals, races and periods. It is not subjected, as are the latter, to Time and Circumstance or to the limitations from which the appearance of error, evil and deformity seem to spring.

The Legend of Parzival is not subject to Time or Circumstance; it represents a glimpse of the Eternal Reality, the Everpresent Here and Now. The circumstances of its enactment and the place wherein the festival is beheld, need not be sought outside the Human Heart that has learned to beat in time and tune with the Soul of the World. All who are born of "Heart's Affliction" must eventually find their way to that spot where they "Scarcely move, yet swiftly seem to run" and having become one with "The Way, The Truth and The Life" they will discover that the shifting scenes of the world they had thought to be so real, will pass by them as a pageant until the Vision of the Grail Itself is presented to their pure Understanding.

It is in the hope of awakening some spark of the smouldering fire of this inner consciousness in the hearts of those who may read these lines - not having previously understood the Legend - and from that spark enkindling a great fire that will burn up the veils which hide man from Himself - from God - that I have dared to add these fragments to the great mass of Grail Literature already given to the world.

And to those who are slumbering contentedly, wrapped round with the delusion and dreams of this illusory like, I cry with Gurnemanz:

Hey! Ho! Wood-keepers twain! Sleep-keepers I deem ye! At least be moving with the morning! Hear ye the call? Now thank the Lord That ye are called in time to hear it.

Point I.
THE COMING OF PARZIVAL
"By pity 'lightened The guileless Fool - Wait for him, My chosen tool."

It is not my intention to set forth the complete Argument of the Great Musical-Drama of "Parsifal" derived from the ancient legend of Parzival by Richard Wagner, to whom be all praise and honour.

Those who have not had the privilege of witnessing this festival-play, or even of reading a good translation of the Libretto, should avail themselves of the help that a study of the latter will give them before expecting to gain a thorough grasp of the interpretation herein set forth. [1]

I shall also suppose that the student has some slight knowledge of The Mystic Path and of The Holy Qabalah, [2] although I shall endeavor to make the points dealt with as comprehensive as possible to the uninitiated enquirer who is prepared to "wake and hearken to the Call".

The Music of Wagner I cannot give you, nor shall I even attempt an interpretation of that which, in the Opera, helps so much toward the opening of those channels of consciousness whereby we may eventually receive some comprehensive of the Music of the Spheres.

Fortunately this is not entirely necessary, for the true Path leads to a point when each individual may feel himself to be a highly-strung musical instrument whose Will runs over the strings causing complete and harmonious vibrations in his own being, which will then seem to give forth an unformulated but delightful melody.

What is the Keynote of Parzival?

ECSTASY!

And what is Ecstasy? It has been well described by one known to us as Frater Perdurabo, and I shall quote his own words:

"There is a land of pure delight, Where saints immortal reign."

"So used some of us to sing in childhood, and we used to think of that land as far away, farther even than death that in those days seemed so far.

"But I know this now: that land is not so far as my flesh is from my bones! it is Here and Now.

"If there is one cloud in this tranquil azure, it is this thought: that conscious beings exist who are not thus infinitely happy, masters of ecstasy.

"What is the path to this immortal land? To the Oriental, meditation offers the best path. To the Western, there is no road better than ceremonial. For ecstasy is caused by the sudden combination of two ideas, just as oxygen and hydrogen unite explosively.

"But this religious ecstasy takes place in the highest centres of the human organism; it is the soul itself that is united to its God; and for this reason the rapture is more overpowering, the joy more lasting, and the resultant energy more pure and splendid than in aught earthly.

"In ritual therefore, we seek continually to unite the mind to some pure idea by an act of will. This we do again and again, more and more passionately, with more and more determination, until at last the mind accepts the domination of the will, and rushes of its own accord toward the desired object. This surrender of the mind to its Lord gives the holy ecstasy we seek."

Here we have one of the most important keys to the interpretation of the Drama of Parzival, and also an indication of the result which Wagner desired to produce upon the minds of his audience.

Unless the Play is properly staged, and the parts taken by those who themselves understand at least something of the "Way of Holiness", this effect is not made upon the consciousness of the onlookers. This is doubtless one the reasons why Wagner made arrangements that this Work should only be produced at Bayreuth in a proper setting and under right conditions, for it represents the summit of his Magical Mountain of which the base was the Ring. He called it a Stage-Consecrating Festival, and its effects were intended to exert their influence upon the Drama of Life itself.

We will pass over the early part of the opening Scene with its introduction of Gurnemanz, Kundry, and Amfortas, and concentrate our attention on the entry of Parzival; heralded by the falling of a Swan brought down by his own weapon.

What is this Swan?

Ecstasy!

How do I know? Never mind, let me quote once again from one who is the Master thereof:

THE SWAN

"There is a Swan whose name is Ecstasy; it wingeth from the deserts of the North; it wingeth through the blue; it wingeth over the fields of rice; at its coming they push forth the green. In all the Universe this Swan alone in motionless; it seems to move, as the Sun seems to move; such is the weakness of our sight. O fool! criest thou? Amen. Motion is relative: there is Nothing that is still. Against this Swan I shot an arrow; the white breast poured forth blood. Men smote me; then perceiving that I was a Pure Fool, they let me pass. Thus and not otherwise I came to the Temple of the Grail."

Thus did Parzival bring down Ecstasy to Earth, although the King - Amfortas - and his Knights had "esteemed it a happy token, when o'er the lake it circled aloft".

What is this lake? When calm and unruffled, brooded over by the Swan of Ecstasy, it is the human mind trained by the proper methods to Right Contemplation. For only when the mind is still may the Sun of the true Self be seen reflected in its depths. From that it is but one step to the attainment of Right Ecstasy when the Sun plunges into the depths of the Mind and the whole being is aflame with the Sacred Fire of the Holy Spirit.

Parzival had aimed high; he had hit the mark of his Aspiration, little though his action was at first understood. Yet his Folly saved him, as he in turn saved others.

When questioned as to his action he answered "I knew not 'twas wrong" although he flung away weapon, having no further use for it in that form.

What was his weapon? The Bow of Promise and the Arrow of Pure Aspiration. But he had aspired, he had hit the mark and the promise had been to a certain extent fulfilled.

The Qabalist will at once recognise the "Path of Samech or Sagittarius the Archer on the 'Tree of Life.'" This is the Path of the Arrow that cleaves the Rainbow, leading directly from Yesod - The Foundation - to Tiphareth the Sphere of the Sun, Beauty and Harmony, or the Human Heart wherein the Mysteries of the Rosy Cross and of the Holy Grail are first - if dimly - perceived.

To what other use had Parzival - son of Herat's Affliction - previously put his weapon? He had shot at all that flies. He had shot at the Eagle, the bird that fears not to gaze upon the very Sun itself.

What does this eagle mean and what does it foreshadow?

ECSTASY!

For it is written: "The Eagle is that Might of Love which is the Key of Magick, uplifting the Body and its appurtenance unto High Ecstasy upon his Wings."

This Eagle is known to Occultists as one of the Four Cherubic Beasts and he represents one of the Four Powers of the Sphinx. Likewise he is attributed by Eliphas Levi to Azoth, the formula of the Alpha and Omega, the First and Last.

It was by the right use of this Might of Love that Parzival succeeded where others had failed. For again it is written in Liber Aleph:

"Consider Love. Here is a force destructive and corrupting whereby have many men been lost: witness all History. Yet without love man were not man.

"We see Amfortas, who yielded himself to a seduction, wounded beyond healing; Klingsor, who withdrew himself from a like danger, cast out forever from the Mountain of Salvation, and Parzival who yielded not, able to exercise the true Power of Love and thereby to perform the Miracle of Redemption."

But though we are now nearing that realm wherein "Time and Space are One" we must not allow ourselves to be rushed forward too rapidly.

There were many things that Parzival did not know, or which he professed not to know when questioned. He did not as yet know his True Name - the Word of His Being - though he had in the past been called by many names. Some things he knew and remembered clearly; there was one thing he desired to know and to understand.

What is the Grail!

To which Gurnemanz very properly replies:

I may not say: But if to serve it thou be bidden, Knowledge of it will not be hidden.- And lo!- Methinks I know thee now indeed; No earthly road to it doth lead, By no one can it be detected Who by itself is not elected.

To which Parzival, without further questioning, replies:

I scarcely move, Yet I swiftly seem to run.

And Gurnemanz:

My son, thou seest Here SPACE and TIME are ONE.

Now, in truth, have we come to the beginning of the True Path which in the clear Light is one with the end thereof.

What says Blavatsky in "The Voice of the Silence"? "Bestride the Bird of Life if thou wouldst know!"

And this Bird - this Swan - so seeming dead until its Powers be known? Some have compared it to the Sacred Word, the Great Word AUM. For it is written: "AUM is the hieroglyph of the Eternal. A the beginning sound, U its middle and M its end, together forming a single Word or Trinity, indicating that the Real must be regarded as of this three-fold nature. Birth, Life and Death, not successive, but one."

The Illusory nature of Time and Space, which are but modes of our finite mind, has been made very clear by Sidney Klein in his excellent book "Science and the Infinite," but this is no new idea. The attainment of Ecstasy has proved to Initiates of every land that there is a state of consciousness wherein both time and space are blotted out - at least temporarily - and at the same moment the

limitations of the "personal ego" no longer oppress us. In that Holy Book known as Liber LXV- Chapter II, Verses 17-25, we read:

"17. Also the Holy One came upon me, and I beheld a white swan floating in the blue.

18. Between its wings I sate, and the aeons fled away.

19. Then the swan flew and dived and soared, yet no whither we went.

20. A little crazy boy that rode with me spake unto the swan and said:

21. Who art thou that doth float and fly and dive and soar in the inane? Behold, these many aeons have passed; whence camest thou? Whither wilt thou go?

22. And laughing I chid him saying: No whence! No wither!

23. The swan being silent, he answered: Then if with no goal, why this eternal journey?

24. And I laid my head against the Head of the Swan, and laughed, saying: Is there not joy ineffable in this aimless winging? Is there not weariness and impatience for who would attain to some goal?

25. And the swan was ever silent. Ah, but we floated in the infinite Abyss. Joy! Joy! White swan bear thou ever me up between thy wings."

But there was much that Parzival must do before taking his ease thus: he had a mission to accomplish, on earth, though as yet he knew not.

By the use of these examples, we may begin to comprehend what happens next. A new "movement without motion" on the part of Parzival and Gurnemanz is now symbolized by the SCENERY in the Drama shifting, at first almost imperceptibly, from Left to Right. The forest - in which the First Scene had taken place - disappears; a door opens in the rocky cliffs and conceals the two; they are then seen again in sloping passages which they appear to ascend. At last they arrive at a mighty hall, which loses itself overhead in a high vaulted dome, down from which the light streams in. From the heights above the dome comes the increasing sound of chimes.

Again we may find a very direct correspondence in the Eastern Teachings as propounded by Madame Blavatsky in "The Voice of Silence." She writes: "Thou canst travel on that Path until thou hast become the Path itself."

Further in Liber CCCXXXIII by Frater Perdurabo we read:

"O thou that settest out upon the Path, false is the Phantom that thou seekest. When thou hast it thou shalt know all bitterness, thy teeth fixed in the Sodom-Apple. Thus hast thou been lured along That Path, whose terror else had driven thee far away. O thou that stridest upon the middle of The Path, no phantoms mock thee. For the stride's sake thou stridest. Thus art thou lured along That Path whose fascination else had driven thee far away.

"O thou that drawest toward the End of The Path, effort is no more. Faster and faster dost thou fall; thy weariness is changed into Ineffable Rest. For there is no Thou upon that Path: thou hast become The Way."

And each must learn to travel this Path, each must overcome his own obstacles, unmask his own illusions. Yet there is always the possibility that others may help us do this and, as in the case of Parzival led by Gurnemanz who travelled that Way before, we may be guided in the true Path and taught to avoid the many false byways that may tempt us in our search for the Temple of the Holy Grail. In fact, if our training has been right and our aspiration remains pure, we must inevitably arrive at the end of that Road; often we may seem to do so in the

twinkling of an eye, and when we least expect it.

We should remember that every point of this Drama is highly symbolic. The student may place his own interpretation on that passage which opens into the Temple of the Grail. On arrival therein we cannot do better than listen to the advice of Gurnemanz to Parzival, who meanwhile stands spellbound with wonder at what he beholds:

Now give good heed, and let me see, If thou'rt a Fool and pure, What wisdom thou presently canst secure.

And this WISDOM Parzival does in due course secure, but not until he has undergone many trials. For WISDOM is the HOLY SPEAR itself, long lost to the Knights of the Grail but eventually recovered by The Pure Fool.

Meanwhile, during the Feast of the Grail, Parzival stands still and spellbound like a rude clod. He sees the CUP of the Grail uncovered, he witnesses the ceremony of the Companions of the Grail, and he attains a certain interior UNDERSTANDING which transcends knowledge. For the CUP is the UNDERSTANDING, though in this instance it was divorced from the WILL or WISDOM, the Holy Spear which alone is capable of enlightening it perfectly.

A word may now be said regarding the nature of "The Pure Fool"; and since this Ritual is one for all time, we shall go back before the Christian Era (to which the Grail Mystery is usually particularly attributed) back to Ancient China where the testimony of that Holy Sage Lao Tze gives us no uncertain clue. The Way of the Tao - Wu Wei - the accomplishment of all things by doing Nothing, is precisely similar to the "Path" we have been describing. Lao Tze says:

"The multitude of men look satisfied and pleased as if enjoying a full banquet, as if mounted on a tower in spring. I alone seem listless and still, my desires having as yet given no indication of their presence. I am like an infant which has not yet smiled. I look dejected and forlorn, as I had no home to go to. The multitude of men all have enough and to spare. I alone seem to have lost everything. My mind is that of a stupid man; I am in a state of chaos. Ordinary men look bright and intelligent, while I alone seem to be benighted. They look full of discrimination, while I alone am dull and confused. I seem to be carried about as on a sea, drifting as if I had nowhere to rest. All men have their spheres of action, while I alone seem dull and incapable, like a rude borderer. Thus I ALONE AM DIFFERENT from other men, but I value the Nursing-Mother (The Great Tao)."

So we see this Fool is not the ordinary sort of foolish and besotted person to which the form is usually applied. In his Foolishness we find his difference from his fellows; for in sooth it is the Divine Madness of Ecstasy which redeems from all pain. It is "That which remains" after the sorrows and shadows that pass and are done, have left our being. Then Existence is recognized to be Pure Joy. But Understanding without Wisdom is Pure Darkness, and in this state is Parzival discovered by Gurnemanz at the end of the Ceremony. This is a darkness even Guernemanz is unable to comprehend, for he says:

Why standest thou there? Wist thou what thou sawest?

And Parzival, shaking his head slightly, he continues:

Thou art then nothing but a Fool!

And pushing Parzival through a small door he cries angrily:

Come away, on thy road the gone And put my rede to use: Leave all our swans for the future alone And seek thyself a gander, a goose.

And so it came about that Parzival set out alone upon his Holy Quest.

Point II

THE TEMPTING OF PARZIVAL

"For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect." Liber Al. vel. Legis

The last Scene of the First Act of this Drama will have enabled us to see something of the nature of the "Heart" or Temple of the Knights of the Grail. We are next transported to the "Keep" of Klingsor's Castle, there to obtain a glimpse of the Heart of a Black Magician. Klingsor represents one who has "shut himself up", who desires to keep his personality and while retaining possession of the SPEAR or Divine Will to make use of it, if possible for his own personal ends.

Man is given a certain freedom of will in order that he may thereby develop the sense of Freedom and so willingly ally himself with the Divine Will or True Purpose of his Being. Should he make the mistake of attempting to reverse the process, turning the Divine Will to merely personal ends, he must inevitably fall. He thereby cuts himself off from the Universal Current and is slowly but surely disintegrated until he is finally lost in the Abyss.

For a time, however, as in the case of Klingsor, he may seem to exercise an illusionary power by taking advantage of the delusions of others. For he plays upon their emotional natures, which tend if uncontrolled to befog the mind thus preventing the True Sun of Being from illuminating their Path.

Self-damned, the one desire of such a being is to cause the utter ruin and downfall of others in order that the terrible loneliness which he - if dimly - realizes to be his fate, may be assuaged by the presence of his victims.

Klingsor, however, still hopes to capture the Holy CUP itself - which has remained in the possession of the Knights of the Grail - for this is the Cup of UNDERSTANDING whereby he may discover a way to reverse this fate and to make use of its contents, the Divine Substance which is capable of infinite transformation when united with the Spear or WILL.

Even without this perfect means of transmutation, he has still obtained a certain power over Astral Matter, which being of a very plastic nature is capable of transformation into images alluring or terrible according to the effect to be produced upon his victims.

The Aspirant has been warned of the illusory nature of the Astral Plane in "The Voice of Silence" which contains instructions for those ignorant of the dangers of the lower Siddhi (magical powers). We shall refer to these instructions again in the proper place.

Meanwhile, as the Act opens, we discover Klingsor seated before his magic mirror in the Keep of his Castle. He is surrounded with the instruments of his art, which are as complex as the true weapons are simple.

He is evidently aware of the coming of Parzival - the Guileless Fool - and he realizes that here is a menace to his power, since that power depends upon beguilement. The question before him is whether this Fool is really too Pure to be tempted by the subtle blandishments of his magic art.

Kundry - Woman - capable alike of raising man to the heights or dragging him to the very depths, is the best instrument to his hand. She - the Animal Soul of the World - while directed by the lower will or intellect - has within her not alone the possibilities of redemption, but of taking her rightful place upon the Throne of the Mother if brought to Understanding the Higher Will and Wisdom of the Father of All.

On the other hand if under the influence of the lower will she is allowed to seduce man from his aspiration, do that he fails to discover his True Will

(which is one with Destiny and the Will of God and which alone can direct him in his proper course) she ruins him and at the same time loses her own chance of redemption. He is then doomed to wander in paths of illusion having no comprehension of the true Purpose of his Being or hers.

Klingsor exercises a mighty power over Kundry whenever she allows herself to fall asleep, though much of her time during waking hours is devoted to the service of the Knights of the Grail. Many of these she has injured while under the spell of Klingsor. She often desires to make amends but her heart is torn between this form of activity and desire for ease.

Whenever she sinks back into the sloth of Ignorance, or what the Hindus term the Tamas Guna, she is subject to the art of Klingsor for he is the maker of Illusion through Learning or the Powers of the mind, the principle known as Rajas. By means of this mental power many false uses may be devised for the Love nature, which when wrongly used becomes destructive instead of Creative and constructive.

Parzival - The Pure Fool - is in that condition mentioned by Lao Tze "His desires having as yet given no indication of their presence." The crucial test is whether when they are aroused for the first time he will use them rightly or wrongly. Therein both Amfortas and Klingsor had failed, though in different ways. Now comes a third candidate in the form of Parzival and Klingsor fears greatly for the continuance of his own power.

He knows that even Kundry will be redeemed should Parzival, by rejecting her advances, and refusing to accept aught but the highest, cause her at last to Understand and so become released from Klingsor's illusory powers.

Klingsor first lights incense, which in true magick is a symbol of the aspiration of the lower towards the higher. But there is no Lamp above the altar, and the Lamp symbolizes the Higher Aspiration to draw up and unite the lower with itself. The incense alone produces nothing but the smoky clouds which represent the Astral Plane, and this plane being particularly attributed to the Desires and Emotions is the one most suited to the work Klingsor wishes Kundry to perform. It is her Astral body over which he has the most influence.

His call to her is worthy of notice:

Arise! Draw near me! The Master calls thee, nameless woman: She-Lucifer! Rose of Hades! Herodias wert thou. And what else? Gundryggia there, Kundry here! Approach! Approach then, Kundry! Unto thy Master appear!

And in the incense smoke now appears the figure of Kundry - her Astral form - half-obedient, half rebellious to the will of Klingsor.

The term "Rose of Hades" should be noticed here, for in a certain sense Kundry is that same Rose which is to be found in connection with the Cross in the Rosy Cross Ceremonies. The Cross of Suffering may be looked upon as represented by Amfortas - as can be shown Qabalistically - and the wound at his breast is caused by the Rose, Kundry. The Spear and Cup convey the same Symbolism but on a Higher Plane.

Meanwhile Kundry gradually comes under the spell of Klingsor, who orders her to use all her wiles to ensnare the approaching and victorious Parzival; "Whom sheerest Folly shields."

Klingsor, while admitting that he cannot hold Kundry, claims that he can force her to his will:

"Because against me Thine own power cannot move"

Kundry, laughing harshly, makes this strange reply:

Ha Ha! Art thou chaste!

This remark causes Klingsor to sink into gloomy brooding. He recalls how he, too, had once sought the holier life and the service of the Grail. But, unlike Amfortas who had succumbed to seduction, he, thinking to avoid a like fate had used his will to attempt something against Nature and God; the total suppression of his Love nature. This had resulted in an enforced chastity, giving him power to avoid seduction - 'tis true - but likewise cutting him off from the possibility of redemption. For hear his words:

Awfulest strait! Irrepressible yearning woe! Terrible lust in me once rife,
Which I had quenched with devilish strife; Mocks and laughs it at me, Thou
devil's bride, through thee? Have a care!

In spite of further threats, we find Kundry still affirming that she will not conform to Klingsor's demands, yet, such is woman-kind, she quietly disappears to make ready for the reception and tempting of Parzival; who is at least a live and vigorous human being.

Klingsor has been watching Parzival's approach to his magic castle, armed - 'tis said - with the Sword of Innocence and protected by the Shield of Folly. Rather I should interpret this Sword as that of Reason, for Parzival has learned in his Folly to disarm and defeat the defenders of Klingsor's Castle with their own weapons.

There is no deeper wound than that inflicted by our own weapons turned against us; as Amfortas had found to his lasting pain and anguish.

The opportunities we have missed but had the power to take and might have taken, rankle more deeply than all the vain regrets for those things which were impossible of attainment.

But the mere possession of the most sacred weapon - as in the case of Klingsor and the Holy Spear - without further possibility of its right use, is bitterest of all.

And so we find, when Kundry has 'gone to work', Klingsor's Tower slowly sinks and disappears from sight. At the same time his "Garden of Desire" rises and his beautiful but illusory creations "The Flower Maidens" appear before our astonished eyes.

Parzival, whose desires have as yet given no indication of their presence, has by this time arrived at the wall of the garden. What he beholds is but subsidiary to his main Purpose to retrieve the Holy Spear, yet he, too, stands amazed.

This may be deemed as Parzival's introduction to "The Hall of Learning" as it is called by Madame Blavatsky in "The Voice of the Silence." Let us turn aside for a moment in order to obtain a clearer idea of just what that term implies. We read in Chapter I, Verses 22-29 as follows:

22. Three Halls, O weary Pilgrim, lead to the end of toils. Three halls, O conqueror of Mara, will bring thee through three states into the fourth, and thence into the Seven Worlds, the Worlds of Rest Eternal.

23. If thou would'st learn their names, then hearken, and remember. The name of the first hall is IGNORANCE - Avidya. It is the Hall in which thou saw'st the light, in which thou livest and shalt die.

Ignorance corresponds to Malkuth and Nepesh (the animal soul), Learning to Tiphareth and Ruach (the Mind), and Wisdom to Binah and Neshamah (the aspiration or Divine Mind). - Fra. O.M.

24. The name of Hall the second is the Hall of LEARNING. In it thy soul will

find the blossoms of life, but under every flower is a serpent coiled.

25. The name of the third Hall is WISDOM, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience.

(Akshara is the same as the Great Sea of the Qabalah. It is also the CUP of the GRAIL, as WISDOM is the SPEAR.)

26. If thou wouldst cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the sunlight of life.

27. If thou would'st cross the second safely, stop not the fragrance of its stupefying blossoms inhale. * * *

28. The WISE ONES tarry not in the pleasure grounds of the senses.

29. The WISE ONES heed not the sweet-tongued voices of illusion.

Enough has been quoted to show the extraordinary correspondences between the "Garden Scene" of the Drama of Parzival with both the Eastern Teachings and those of the Holy Qabalah. But this Drama is not subject to Time or Circumstance.

We left Parzival in a state of wonder upon the wall of Klingsor's Garden. We next find the "Flower Maidens" bemoaning the loss of their lovers - their pleasures - slain by Parzival upon his approach to the Castle and entry to the Garden.

Thy Flower Maidens are easily solaced, however, by the hope that here is a fresh pleasure, stronger and more potent than those lost to them. One that will more than take the place of all the others.

In this hope they are deceived for - as in real life - pleasures in time lose their hold (especially if abused) and though we may seek a stronger and more intense form of amusement, our power to enjoy may become dulled and lost to us.

The case in point is somewhat different, however, for the Flower Maidens find that the power to enjoy does not lie with them, for Parzival - with his One Purpose - is not to be turned aside for the sake of lesser pleasures.

Why should he, when by waiting he may gain All instead of a mere partial rapture? Has he not already experienced the Higher form of Ecstasy? The question now arises whether he had realised that this Higher Ecstasy with its Purity and STILLNESS is more to be esteemed than the APPARENT ACTIVITY of the lesser order.

In the Higher forms of Ecstasy characterized by this quality of STILLNESS, the ACTIVITY is in reality SO INTENSE that it appears to CEASE. But the resultant Rapture is in that case more refined and consequently more Powerful than in the Peace which passeth all understanding. Kundry may be said to have so far sought Rest below the Vibration of the RED RAY, while Parzival has found it beyond that of the ULTRA-VIOLET.

And so, when later, Kundry uses all her charms to tempt Parzival, she fails. Her embrace awakens the vibration of the RED RAY in the heart of Parzival and in this he recognizes, sympathetically, the cause of the wound of Amfortas and wherein the latter had failed. For Amfortas had been content to accept LESS than was his DUE, a vibration lower than the one to which his being was capable of responding.

Once the string of the Instrument or of the Bow has been slackened, its power is reduced; once the WILL has become the 'will' it needs re-tuning to the Divine or Higher Vibration, but it cannot thus re-tune itself once self-will has usurped the place of SELF-WILL.

In that case the Holy Spear of Will and Wisdom has been replaced by the Sword of Reason. This Sword is both useful and necessary until man has obtained possession of the Holy Spear or become conscious of his true Purpose, (Just as Reason is necessary until we attain to Wisdom and Understanding whereby the Truth is directly perceived without the necessity of inference and deduction) but once the higher faculties have been acquired and the Higher Will recognized as the true guiding Power of our lives, our Purpose must be kept pure and unsullied.

This Mystery is made clear in Liber Al vel Legis:

"Let it be that state of manyhood bound and loathing. So with thy all; though hast no right but to do thy will. Do that, and no other shall say nay. For pure will, unassuaged of purpose, delivered from the lust of result, is every way perfect. The Perfect and the Perfect are one Perfect and not two; nay, are none!"

So we come to understand how the Perfect Cup and the Perfect Spear - Pure Understanding and Wisdom - are one; nay, are none since all 'knowledge' is cancelled out in Perfect Ecstasy.

Parzival yields not to the glamour of time and circumstance for he seeks the Eternal Reality, the everpresent Here and Now. The chance of a brief reflection of ecstasy on the physical plane does not deter him from his Quest for that which is CONTINUOUS as the Body of Our Lady Nuit or the Stars of Heaven. But, meanwhile, since he has left behind him - in the Temple of the Grail - the true Chalice of Ecstasy, his first duty is to seek the Holy Spear, the means whereby alone it may be vivified and enlightened.

Under the influence of Kundry he obtains a glimpse of his true purpose, the mission of Redeemer. Having realized the cause of the wound of Amfortas he determines to seek and obtain the means whereby it may be cured. Nor is he to be turned aside from this deed of compassion for in vain does Kundry question:

And was it my kiss This great knowledge conveyed thee? If in my arms I might take thee, 'Twould then a god surely make thee. Redeem the world then, if 'tis thy aim: Stand as a god revealed; For this hour let me perish in flame, Leave aye the wound unhealed.

But Parzival is determined that he will first heal the wound of Amfortas - King of the Grail - and he offers Kundry redemption at the price of her showing him the way back to the Castle of the Grail.

This would perhaps have seemed the reasonable course for Kundry to pursue. But the Task of Parzival, by the proper performance of which he may become MASTER OF THE TEMPLE, is not thus easy of accomplishment.

He must, in fact, on his return to the Temple bring with him the NEOPHYTE in his hand. He must have proved his power to raise the Fallen Daughter - or Animal Soul - to the Throne of the Mother -Understanding. It is his task to lead Kundry to the Mountain of Salvation, not hers to show him the way.

Besides, he has not yet obtained the means of curing the wound of Amfortas. Mere compassion for his anguish, mere realization of the cause of the trouble is not enough. Had he returned at this juncture his mission would have been a failure.

But Kundry - womanlike - does not pursue the reasonable course, and in the end her intuition produces the finer flowering. Yet she is not conscious of this for the intuition is clouded in her mind by her emotional nature. She is aware that she has been flouted, that her charms have failed to seduce Parzival from the sacred mysteries, as she has seduced Amfortas. For Parzival has told her:

Eternally Should I be damned with thee, If for one hour I forget my holy mission, Within thine arm's embracing!

And this is no pleasant pill for any pretty woman to swallow.

Nor could her appeal to his pity (though in truth washed "By Pity 'lightened") turn him aside from his larger purpose; even when this appeal was coupled with the promise that he should straightway see the Path to the Grail if he lingered but an hour.

Desperate, Kundry cries:

"Begone, detestable wretch"

and calling upon Klingsor (the only Master Will she knows) to avenge her wrong, she at the same time curses Parzival and all the Paths wherein he might travel, should they lead away from her.

And here the intuition that she is really necessary to his Attainment actually brings about the next step towards that end, by strange means. Parzival needs above all to realize the Nature of his True Will. And Klingsor has at this moment appeared upon the Castle wall; the Damsels rushing out of the Castle hasten towards Kundry, while Klingsor - poising a lance - cries:

Halt there! I'll ban thee with befitting gear: The Fool shall perish by his Master's spear!

All else having failed, Klingsor make use of the Sacred Spear Itself. He hurls his WILL at Parzival, who, being perfectly receptive to the Higher Power (no matter what the agency used to bring it to him) receives the Spear, not in his heart, but in his hand. For - as in the case of the Higher WILL at the time of the opening of the 1001 petalled Lotus, the Real Flower of the Garden - it is seen gently floating above his head, within his reach and power to grasp.

And so Parzival grasps his True Purpose and brandishing the Holy Spear with a gesture of exalted rapture, he makes the Sign of the Cross therewith. Now the Sign of the Cross is symbolical of that "Cross of the Elements" from which the Creative Word issued at the birth of the dawning Universe.

A New Word is, as it were, uttered by Parzival and once again the Holy Spirit may be said to brood upon the Waters of Chaos. For at this moment, as with an earthquake, the Castle falls to ruins; the false Garden withers, and the damsels lie like shrivelled flowers strewn around on the ground. Kundry sinks down with a cry, and to her turns once more - from the summit of the ruined wall - the departing Parzival:

Thou knowst - Where only we shall meet again.

And, having uttered these prophetic words, he disappears among the shadows.

Point III

THE REDEMPTION OF THE REDEEMER

"Höchsten Heiles Wunder! Erlösung dem Erlöser!"

Before passing on to the final scenes of this Drama, it is necessary that we should know something of the Great Ceremony of Initiation into the Grade of Master of the Temple which Parzival was undergoing. This knowledge may best be obtained from the Records of the Great Brotherhood itself, and from the actual examples of those Who have undergone the Ordeals leading thereto.

The serious Student will be greatly interested in observing how closely some of the passages we have already quoted, and those we are about to quote, parallel the events in the Drama as compiled by Richard Wagner. But it must be remembered that Wagner himself received Instructions in the great Principles of the Holy Order from certain of the Secret Chiefs and this accounts for the great harmony

between his Work and that of other members of the Great Brotherhood.

We find in Liber IV these words:

"The Master of the Temple has crossed the Abyss, has entered the Palace of the King's Daughter; he has only to utter one word, and all is dissolved. But, instead of that, he is found hidden in the earth, tending a garden. This mystery is all too complex to be elucidated in these fragments of impure thought; it is a suitable subject for meditation."

Parzival enters the Abyss when, casting aside every personal consideration and actuated by Pure Will delivered from the lust of result, he destroys Klingsor's Garden and Keep.

All that structure, built upon Reason, is shattered, and nothing but a rubbish-heap remains. For Parzival had discovered the Power of the Word whereby the Universe vanishes in Fire and Flame. This may therefore be looked upon as the supreme Banishing Ritual.

But the process of Creation, Preservation and Destruction is continuous; things must be destroyed on order that they may be renewed. It is from the rubbish-heap of Chronozon (Klingsor) that one selects the materials for a god, or for a New Aeon. Understanding is the structuralization of knowledge, and implies coordination.

But, in the meanwhile Parzival must tend a Garden of his own, for, having looked upon the "Face of the Father" he has become NEMO - No-man. (It is interesting to note that Klingsor termed Kundry "Nameless woman", for she, too, must attain to Understanding in the end.)

A study of Liber CCCXVIII, 13th Aethyr, will give us a fuller comprehension of this Mystery. Therein we read:

"No man hath beheld the face of my Father. Therefore he that hath beheld it is called NEMO. And know thou that every man that is called NEMO hath a garden that he tendeth. And every garden that is and flourisheth hath been prepared from the desert by NEMO, watered with the waters that were called death. And I say unto him: To what end is the garden prepared? And he saith: First for the beauty and delight thereof; and next because it is written "And Tetragrammaton Elohim planted a garden eastward in Eden." And lastly, because though every flower bringeth forth a maiden, yet there is one flower that shall bring forth a man-child. And his name shall be called NEMO, when he beholdeth the face of my Father. And he that tendeth the garden seeketh not to single out the flower that shall be NEMO. He doeth naught but tend the garden. And I said: Pleasant indeed is the garden, and light is the toil of tending it, and great is the reward. And he said: Bethink thee that NEMO hath beheld the face of my Father. In his is only Peace. And I said: Are all gardens like unto this garden? And he waved his hand, and in the Aire across the valley appeared an island of coral, rosy, with green palms and fruit trees, in the midst of the bluest of the seas.

And he waved his hand again, and there appeared a valley shut in by mighty snow mountains, and in it were pleasant streams of water, rushing through, and broad rivers, and lakes covered with lilies. And he waved his hand again, and there was a vision, as it were an oasis in the desert. And again he waved his hand, and there was a dim country with grey rocks, and heather, and gorse, and bracken. * * * And he seems to read my thought, which is, that I should love to stay in this garden forever: for he sayeth to me: Come with me, and behold how NEMO tendeth his garden. So we enter the earth, and there is a veiled figure, in absolute darkness. Yet it is perfectly possible to see in it, so that the minutest details do not escape us. And upon the root of one flower he pours acid so that root writhes as if in a torture. And another he cuts, and the shriek is like the shriek of a mandrake, torn up by the roots. And another he chars with fire, and yet another he anoints with oil. And I said: Heavy is the labour, but great is the reward. And the young man answered me: He shall not see the reward;

he tendeth the garden. And I said: What shall come unto him? And he said: This thou canst not know, nor is it revealed by the letters that are the totems of the stars, but only by the stars."

We find in the above an exact parallel to the case of Parzival, for he finds that "The Beatific Vision is no more, and the glory of the Most High is no more. There is no more knowledge. There is no more beauty. For this is the Palace of Understanding; and he is one with the Primeval things."

He must wander about in the earth, tending the ROOTS of the flowers; unconscious of the results of his labours, until the time is ripe for another to take his place.

The Third Act opens in the Grail's Domain. We perceive a pleasant spring landscape and flowery meadows towards the back. In the foreground is a wood which extends away towards the right, and a spring of clear water. Opposite, and higher up, is a narrow hermitage built against a rock. It is Daybreak.

All this brilliant spring scenery symbolises some of the work of Parzival who has laboured in darkness for many years. But the Night is nearly passed.

Gurnemanz, now old and in the garment of a simple hermit, yet still protected by the Mantle of the Grail, is now discovered. He hears a low moaning which he recognizes as that of Kundry, who- half dead, but now faithful in service - has found her way back to the Mountain of Salvation. Intuitively she had been led to keep her tryst with Parzival whose last words to her had been:

Thou knowest, where only we shall meet again.

She is discovered by Gurnemanz concealed in a small thicket near the stream. How long she has waited there, who can tell, but the thicket is now overgrown with thorns.

Upon spying her, Gurnemanz cries:

Up! - Kundry - Up! The winter's fled, and Spring is here! Awake, awake to the Spring!

The results of the unseen work of Parzival upon the "roots" of her being soon become apparent to Gurnemanz. Her first cry, on being aroused from her deadly stupor, is: Service!

But Gurnemanz - shaking his head - replies:

Now will thy work be light! We send no errands out long since: Simples and herbs Must ev'ry one find for himself: 'Tis learnt in the woods from the beasts.

But Kundry, having in the meanwhile looked about her, perceives the hermit's hut, and goes in. Gurnemanz, in surprise, remarks how different is her step, and thanks Heaven that he has been the means of reviving this "flower" that had formerly seemed so poisonous.

Kundry quietly returns with a water-pot which she takes to the spring, and while waiting for it to fill, she looks toward the wood and perceives a strange Knight approaching in the distance. She turns to Gurnemanz, who seeing the same figure, remarks:

Who comes toward the sanctified stream? In gloomy war apparel. None of our brethren is he.

For in his shroud of darkness Parzival - for it is he - is not recognized even by Gurnemanz, a Companion of the Grail. It is not surprising that during his wanderings those less enlightened should have failed to perceive his identity.

He slowly enters, clad from head to foot in pure black armour; carrying, upright, the Sacred Spear, equipped with sword and shield. He seems dreamy and vacillating, but seats himself on the little knoll beside the stream.

Gurnemanz, after observing him for some time, finding him silent, approaches somewhat, and remarks:

Greet thee, my friend! Art thou astray, and shall I direct thee?

In reply to which Parzival gently shakes his head, but remains silent. Further questioning only elicits from him the same silent response, for is it not written that UNDERSTANDING is pure Silence and Pure Darkness.

But the end of this period of silence and darkness is approaching. The NEMO stage of the "City of the Pyramids" soon gives place to another.

Parzival rises and thrusts his Spear upright in the ground, thus, as it were, linking Heaven and Earth. He then slowly divests himself of the black armour. First he lays down his Sword (The power of Reason and of analysis), and his Shield (The heavy Karma of the World - his Pantacle). Opening his Helmet (which, being but a symbol of the Cup, has kept him in a darkness) he removes it; thus allowing the Wine of Sunlight to descend upon his head.

He then kneels in silent prayer before the Spear, seeking conscious and enlightened union with the Will of the Universe. Hitherto he has been guided by that Will, but has remained the while unconscious of Its direction, he now seeks to participate more fully in the Great Purpose.

While thus engaged in holy meditation, he is recognised by both Gurnemanz and Kundry. They also realize that he has obtained possession of the Sacred Spear, so long lost to the Knights of the Grail. Kundry turns away her face, while Gurnemanz, in great emotion, cries:

Oh! - holiest day. To which my happy soul awakes!

Then, having arisen, Parzival recognises them in turn and greetings are exchanged. He can hardly believe that at last his path through error and suffering has led him once again to that holy spot. For all seems changed.

His one desire is to find Amfortas, whose wound had so long aroused his Compassion and Pity, and which he feels it to be his mission to heal. This may be accomplished by one means alone, the Sacred Spear by which the wound was made.

And all that while that Parzival - even with this high purpose in view - had consciously sought to return to The Mountain of Salvation, the path thereto had been denied him and he had wandered at random, as if:

Driven ever by a curse: Countless distresses Battles and conflicts Drove me far from the pathway; Well though I knew it, methought.

For the Road to Ecstasy is one above thought, and when Ecstasy returns it is as a Grace rather than as the result of our conscious efforts. Yet it is the reward of our "wanderings" if our Aspiration has been kept perfectly pure meanwhile.

The Sacred Spear - The True Will - must not be used save for the highest ends; and those ends do not become apparent to the conscious mind, till many a day after it has first been grasped and wielded to destroy illusion.

Parzival:

Then hopeless despair overtook me, To hold the holy Thing safely. In its behalf, in its safe warding I won from ev'ry weapon a wound; For 'twas forbidden That in battle I bore it: Undefined E'er at my side I wore it, And now I home restore

it. 'Tis this that gleaming hails thee here, - The Grail's most holy spear.

And then Parzival learns from Gurnemanz that he at last nears the end of his Quest, for he is already within the Grail's Domain. He learns, too, of the anguish that has been suffered by Amfortas during his absence, and how the Knights had been disbanded because Amfortas no longer dared to unveil the Holy Cup. How Titurel, Father and Founder of the Order, had died - as other men - when he no longer received the Grail's enlivening beams.

So Parzival, in intense grief, bemoans his foolish wanderings that seem to have caused such disastrous results through his delay in returning to Monsalvat on his mission of mercy.

But things could have not been otherwise. We should remember how NEMO tended his garden and how some of the roots writhed in anguish under the acid or the knife, while others flourished by means of the oil.

Had his Understanding not been Pure Darkness, his conscious mind would never have allowed him to complete his Work. But such is the Mystery of Redemption that these things must be in order that the final outcome may be perfect.

Sorrow and suffering are great teachers, and the Masters, having no personal ends to accomplish, are often the Instruments whereby our Karma comes upon us. As pointed out in Liber IV.:

"The contemplation of the Universe must be at first almost pure anguish. It is this fact which is responsible for most of the speculation of philosophy. Medieval philosophers went hopelessly astray because of their theology necessitated the reference of all things to the standard of man's welfare. * * * The Ego-Idea must be ruthlessly rooted out before Understanding can be attained. There is an apparent contradiction between this attitude and that of the Master of the Temple. What can possibly be more selfish than this interpretation of everything as a dealing of God with the soul? But it is God who is all and not any part; and every "dealing" must thus be an expansion of the soul, a destruction of its separateness. Every ray of the sun expands the flower. The surface of the water in the Magick Cup is infinite; there is no point different from any other point. Thus, ultimately, as the wand (spear) is a binding and a limitation, so is the Cup an expansion - into the Infinite. And this is the danger of the Cup; it must necessarily be open to all, and yet if anything is put into it which is out of proportion, unbalanced, or impure, it takes hurt." But - "Ultimately the Magical Will so identifies itself with the man's whole being that it becomes unconscious, and is as constant a force as gravitation."

Thus had the Spear - The Magical Will - led Parzival back to the Grail.

But, after his long Quest, Parzival is weak and fainting, and this final temptation - the idea that after all he has FAILED in the Quest - causes him to sink down helplessly upon the grassy knoll.

Kundry has brought a basin of Water with which to sprinkle Parzival, but Gurnemanz, waving her off, says:

Not so! The holy fount itself Befitteth more our pilgrim's bath.

And so, by the side of the Holy Spring (The Waters of the Great Sea - AKSHARA) they remove the greaves from his legs (giving him further freedom of action) and bathe his feet (Symbol of Understanding). They then remove his corslet (thus disclosing his Heart) and sprinkle him with the holy water.

For there are Three that bear witness on Earth - The Water, the Blood and the Holy Ghost (the Dove) and he that overcometh shall partake of the Waters of Life freely.

Upon the contemplation of Kundry's self-imposed task of bathing the feet of

Parzival, he asks gently but wearily:

"Shall I straight be guided unto Amfortas?"

To which question Gurnemanz, whilst busying himself, replies:

Most surely; there the Court our coming waits.

He explains further that even he has been summoned to this Reception since, upon the death of Titurel, the long neglected office of the uncovering of the Grail is, by the will of Amfortas, once more to be performed.

We should notice how, apparently by chance - for so seems the Design of the Universal Initiation of Humanity - all things have been prepared and are seen to lead up to the Crowning point of the Ceremony.

Meanwhile, Parzival sits wondering at the marked change in Kundry, at her now humble attitude, so different from her former perversity; while Gurnemanz performs a further office in the ceremony of Purification by sprinkling the head of Parzival with the water from the Holy Spring.

Purification being complete, is followed by Consecration, the second step towards Initiation. Kundry is seen to take a golden flask from her bosom and to pour some of its contents upon Parzival's feet. Taking the flask from her, Parzival then invites Gurnemanz to anoint his head with the same Holy Oil; his now clear vision causing him to remark:

"For I today as king shall be appointed."

He makes this statement, which is no less than a prophesy of his complete attainment, as simply and naturally as a child.

A few remarks should now be made on the nature of this Holy Oil and in regard to the source from whence it came. Liber IV will again supply the key, for therein we read:

"The Holy Oil is the Aspiration of the Magician, it is that which consecrates him to the performance of the Great Work. * * * It is not the will of the magician, the desire of the lower to reach the higher; but is that spark of the higher in the Magician which wishes to unite the lower with itself."

The Oil, in this instance performs a double purpose, for it represents both the awakening of the True Self of Kundry, and the desire for redemption. This Higher Self is represented by Parzival, and Kundry's Consecration of Parzival is the act which makes her redemption, by him, possible.

Again:

"This oil is compounded of four substances. The basis of all is the oil of the olive, The Olive is, traditionally, the gift of Minerva, the wisdom of God, the Logos. It is dissolved in three other oils; oil of myrrh, oil of cinnamon, oil of galangal. The Myrrh is attributed to Binah, the Great Mother, who is both the understanding of the Magician and that sorrow and compassion that results from the contemplation of the Universe. The Cinnamon represents Tiphareth, the Sun - the Son, in whom Glory and Suffering are identical. The Galangal represents both Kether and Malkuth, the First and the Last, the One and the Many, since in this Oil they are One." "These oils taken together represent the whole Tree of Life. The ten Sephiroth are blended into the perfect gold." This will become clearer when the whole Drama has been treated from the Qabalistic viewpoint in the next Chapter. Again: "This perfect Oil is most penetrating and subtle. Gradually it will spread itself, a glistening film, over every object in the Temple."

In regard to this latter point we should observe what actually happens a little further on in the Drama, but first notice one further quotation which has a very

direct bearing on the subject in hand.

"The phial which contains the Oil should be of clear rock crystal (Rock Crystal is attributed to Malkuth - the Fallen Daughter, but in this case the flask is of Gold which represents the Breast, Sun or Tiphareth Sphere of the Son or Higher Self whose influence has been felt by Kundry) and some magicians have fashioned it in the shape of the female breast, for that is the true nourishment of all that lives. For this reason also it has been made of mother-of-pearl and stoppered with a ruby."

In this connection we should note that Kundry produced the golden flask from her bosom, for every detail of this Drama is symbolical.

Next, Parzival very quietly scoops up some of the Holy Water from the Spring and sprinkles it upon Kundry's head while she kneels at his feet - saying:

I first fulfil my duty thus: - Be thou baptized, And trust in the Redeemer!

At which Kundry bows her head and appears to weep bitterly.

This is the first time that Kundry has been truly willing to receive the higher help. She has done much, according to her own notions of service, but now she is about to be led to Understand how best she may Serve; for true Mastery implies true Service.

We should notice, too, the effects of the Holy Oil on Parzival. He turns round and gazes with gentle rapture on the woods and meadows; which represent his Garden, as we explained before. Gradually, he realizes the results of the Work he had carried on in silence and darkness. His memory awakens and he murmurs:

How fair the fields and meadows seem today! Many a magic flower I've seen, Which sought to clasp me in its baneful twinings; But none I've seen so sweet as here, These tendrils bursting with blossom, Whose scent recalls my childhood's days, And speaks of loving trust to me.

Gurnemanz attempts to explain this, saying: "That is Good-Friday's spell, my lord!" Whereas Parzival, reminded of the darkness of his self-crucifixion and hardly yet realizing its full significance, replies:

"Alas, that day of agony! Now surely everything that thrives, That breathes and lives and lives again Should only mourn and sorrow?"

But Gurnemanz continues:

"Thou seest it is not so.

For:

"The sad repentant tears of sinners have here with holy rain besprinkled field and plain, and made them glow with beauty. All earthly creatures in delight at the Redeemer's trace so bright, uplift their prayers of duty. To see Him on the Cross they have no power; and so they smile upon redeemed man, who, feeling freed, with dread no more doth cower, through God's love-sacrifice made clean and pure. And now each meadow flower and blade perceives that mortal foot to-day it need not dread; for as the Lord in pity man did spare, and in His mercy for him bled, all men will keep with pious care, to-day a tender tread. So Trespass-pardoned Nature wakes now to her day of Innocence."

During this speech, Kundry has been watching Parzival with moist eyes and a look of beseeching, and he, now fully realizing the results of his work (for it is High Noon) remarks:

I saw my scornful mockers wither: Now look they for forgiveness hither? Like blessed sweet dew a tear from thee too floweth? Thou weepest - see! the

landscape gloweth.

And he kisses her softly upon the brow. Here the "dew of pure love" begins its wondrous action which brings all to perfection. Of this it is written in Liber IV. "There is, however, a universal solvent and harmonizer, a certain dew which is so pure that a single drop of it cast into the water of the Cup will for the time being bring all perfection.

"This dew is called Love. Even in the case of human love, the whole Universe appears perfect to the man who is under its control, so it is, and much more, with the Divine Love of which it is now spoken.

"For human love is an excitement, and not a stilling of the mind; and as it is bound to the individual, only leads to greater trouble in the end.

"This Divine Love, on the contrary, is attached to no symbol. It abhors limitation, either in its intensity or in its scope."

Here we obtain the key to the errors of both Klingsor and Amfortas; together with the true solution of the problem, as obtained by Parzival. For this Love leads on to ECSTASY, as the drama itself now shows us.

It is MIDDAY, and just as the Sun is then at its height and full beauty, so we find that Parzival's travels have led him to complete the circle of his wanderings, and in another moment, The Mountain of Salvation, like a great Ruby Jewel set in a Golden Ring, will shine out once more. Meanwhile, Gurnemanz and Kundry are seen to cover Parzival with the Mantle of the Grail, and he, solemnly grasping the Holy Spear and with Kundry at his side, prepares to follow Gurnemanz.

Now, as if to prove out theory that Parzival had completed the Circle, we find the scenery once again automatically changing, but this time from right to left. It will be remembered that on the previous occasion, when for the first time Parzival entered the Temple of the Grail, this change took place in the opposite direction. The passages through which they pass are similar, but as if reversed. And this time all three traverse them together as if to symbolise the Sacred Triad, the completion of which is about to take place.

As before, there are chimes of bells. (The aspirant will notice similar sounds when entering the Higher Consciousness. They are sometimes called "The Voice of the Nada.")

Once more Time and Space are One, and the Tableau of the Everpresent Here and Now appears.

Here we find Birth, Death, Life, Sorrow, Age and Youth mingled together in Harmony, Joy and Beauty. The vast Temple of the Holy Ghost - the length of which is from North to South, its breadth from East to West, and its height from Abyss to Abyss, yet which is also the BODY OF MAN - is open to our view.

There is but a faint light at first. The doors open on either side and Knights bring Titurel's corpse in a Coffin and Amfortas' wounded body on a litter. The bier is erected in the middle of the Hall, and behind it is the throne with canopy, where Amfortas is set down.

Then comes a train of Knights bearing the Holy Grail towards the sheltering Shrine, where it is placed as before.

Unaware of the approach of the Victorious Parzival, the Knights now murmur at the death of Titurel the honoured founder of the Order. For this death, Amfortas appears to have been at least partially responsible, having failed for so long a time in his office to unveil the Grail. Yet he, having lost the Sacred Spear - the Higher Will - entrusted to him by his Father, and having found the human will quite unable to take Its place, has in the meanwhile suffered awful

tortures through this failure to fulfil his true Purpose.

The Knights, in despair, press towards Amfortas and demand that he - this once - unveil the shrine and do his office. Whereat, Amfortas in an ECSTASY OF FEAR, springs up and throws himself among the Knights - who draw back - while he cries:

No! - No more! - Ha! Already is death glooming round me, And shall I yet again return to life? Insanity! What one in life can yet stay me? Rather I bid ye slay me!

For such is the Ecstasy of the Touch of Death the Twin of Love.

(He tears open his dress.)

Behold me! - the open wound behold! Here is my poison - my streaming blood. Take up your weapons! Bury your sword-blades Deep - deep in me, to the hilts! Ye heroes, up! Kill both the sinner and all his pain: The Grail's delight will ye then regain!

But there is no DEATH in the Hall of Ecstasy. Birth, Life, Death are not successive but One, for Time and Space are One.

And so, at the moment of Amfortas' greatest agony Parzival, the Redeeming Power, enters unperceived and unexpected.

There is much truth in the old saying, "The unexpected is sure to happen" and this is more and more clearly realized as we tread the true Path. True Ecstasy comes at the moment when all seems lost, for the partial and transient must disappear and become lost, e'er the Real appears. "For to each individual thing, attainment means first and foremost the destruction of the individuality."

"Each of our ideas must be made to give up the self to the Beloved, so that we may eventually give up the Self to the Beloved in our turn." - Liber IV.

Suddenly the voice of Parzival is heard:

One weapon only serves: The one that struck Can staunch thy wounded side.

The countenance of Amfortas, upon his hearing these words, now displays HOLY RAPTURE. He totters in ecstasy, while Gurnemanz supports him tenderly.

Parzival:

Be whole, unsullied and absolved! For now I govern in thy place.

The True Will unhesitatingly takes its rightful place, and since that Will is one with THE WILL OF THE UNIVERSE, Amfortas without hesitation accepts it.

Parzival:

Oh blessed be thy sorrows, For Pity's potent might And Knowledge' purest Power They taught a timid Fool. The Holy Spear Once more behold in this.

And as all gaze in rapture on the Spear held aloft by Parzival, he continues, in inspiration, as he gazes at its Point:

O mighty miracle of bliss! This that through me thy wound restoreth. With holy blood behold it poureth, Which yearns to join the fountain glowing, Whose pure tide in the Grail is flowing! Hid be no more that shape divine; Uncover the Grail! Open the Shrine!

Thus, and not otherwise, came Parzival into his own. The Temple of the Chalice of Ecstasy is now, for him, The Palace of the King's Daughter. For thus is it

written: "When these shall have destroyed the Universe, then mayest thou enter the Palace of the Queen, my Daughter." Then only shall we understand the nature of The Bride's Reception. For:

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely."

Thus, and thus alone; amid Radiant Light, the Glowing of the Chalice of Ecstasy, the Rising of Titurel from the Tomb, the Death struggle of Kundry, the Homage of the Redeemed, the Praise of the Knights of the Grail, and above all the Benediction of the Dove of the Holy Spirit; is the final Work accomplished -

THE REDEMPTION OF THE REDEEMER.

QABALISTIC CONCLUSION

Nothing now remains but for the scribe to bear witness to the strange Qabalistic "coincidences" connected with this Drama.

Was Wagner a great Qabalist? Were those from whom he obtained the sources of his information such? Who can tell?

Rather I would suggest that, being inspired, this Drama must of necessity conform to all truth, on all planes. For there are certain Numerical Emanations, called the Ten Sephiroth, and there are certain Vibrations of a numerical nature connected with Words.

It is not my intention to write a treatise on the Holy Qabalah (those who wish to study this interesting subject may do so in "Q.B.L. or The Bride's Reception"), nor to describe fully the "Tree of Life", nor the methods of drawing numerical meanings from words. The accompanying plate shows the structure of "The Tree of Life", and the Frontispiece indicates how the "Chalice of Ecstasy" may be drawn therefrom.

The Qabalistic teaching is that Malkuth - The Kingdom - The Animal Soul - THE FALLEN DAUGHTER must be RAISED through the Office of the SON - Tiphereth - The Sun - Harmony and Beauty, to the Throne of the MOTHER - Binah - Understanding - THE CUP, when she is again united to the FATHER - Chokmah - Wisdom - Will - THE SPEAR, thus absorbing all into THE CROWN - Kether - The Pure Light of the DOVE which descends upon their Union.

This is the Mystery of Redemption and of the Great Work, the Uniting of the Microcosm and the Macrocosm - Man with God.

The main Formula of the Great Work, that of the Rose and Cross, is symbolised in the Great Order as $5^{\circ}=6^{\circ}$. This refers to the Microcosm and the Macrocosm as the Pentagram or Fivefold Star on Unconquered Will and the Hexagram or Six-fold Star. The Work is to discover their equivalence, and to unite them.

The first stage of this Union occurs in TIPHERETH, and is accompanied with the feeling of Ecstasy. This Sephira is that of the SUN, and is necessarily connected with the Solar Numbers of which 6, 66, and 666 are the Scale. This is the Sphere of the Crowned King - The Son who unites in himself both Glory and Suffering.

But since there has been, what we may term, a change of Office in the Great Hierarchy in this New Aeon, we find that the Number 418 which is the numeration of "ABRAHADABRA" the Word of the Aeon is also particularly attributed to this Sphere, since it represents perfectly the formula of $5^{\circ}=6^{\circ}$. (See Sepher Sephiroth, Equinox Vol. I. Number VIII.)

Again 777 is a number representing alike "The Flaming Sword" and the Unity of all things including the World of Shells. In Greek Qabalah it corresponds to the

word STAUROS - The Cross.

It is worthy of notice, and most careful consideration, therefore, that with slight adjustment of spelling, the Names of the principle characters in the Drama have an extraordinary significance.

TITUREL, Founder of the Grail Order, adds to 666.

MONSALVAT, the Mountain of Salvation, adds to 666.

GAMURET, the Father of Parzival, adds to 666.

AMFORTAS, with his Cross of Suffering, adds to 777.

KLINGSOR, who represents Chronozon (333) adds to 333.

GURNEMANZ, Conductor of the New King, adds to 418.

PARZIVAL, The Pure Fool, adds to 418.

KUNDRY and GUNDRYGGIA, alike add to 290.

In the above the Hebrew equivalents of the letters and the old spellings of the names are used. With small study of the Qabalistic System and the Grades of the Order based on the Tree of Life, the significance of the above will become more and more apparent to the Student. An extended treatise might be written on the subject, but that is not the intention of the author at this time.

Now, there are several spellings of the name Parzival; the one I have adopted being that of Wolfram von Eschenbach, from whom Wagner derived the Drama. The usual spelling - Parsifal - is interesting since it adds to 388, which, with the addition of 500 (Final Mem. The Water of the Great Sea of Understanding), becomes 888. By Greek Numeration 888 is the number of Jesus the Christ.

But there is another spelling, much more significant, and probably the oldest of them all. PARCHVAL, the numeration of which adds to 326.

It will have been noticed that the most important Points of the Drama are connected with THE CUP - Understanding - Binah the THIRD Sephira; The SPEAR - Will - Wisdom - Chokmah the SECOND Sephira, and THE HEART - The Castle of the Grail - Tiphereth the SIXTH Sephira. If we examine these Spheres on the Tree of Life we find they form a Descending Triad representing the Bowl of The Chalice of Ecstasy, the points of which are 326.

Now 326 is the Numeration of IHShVH - The Hebrew Jeheshuah - Jesus - The God-Man or Redeemer. This Word also symbolises the descent of "Shin" the letter of the Holy Spirit into the Four Lettered Word IHVH - Jehovah - The Ineffable Name and the Formula of the Four Elements. Thus PARChVAL symbolises the whole process perfectly; the Descent of Spirit into Matter and also of the Redemption.

It also shows the transition to the New Aeon, there being a connection between this old spelling and that of Parzival the formula of the present time. For the central letter of the word PARChVAL is "Ch" in Hebrew Cheth, which spelt in full is 418 the numeration of Parzival, and of the Word of the Aeon, his Magick Formula.

I need only add that The DOVE - Kether - The Crown - when shown above the bowl of the CHALICE (in its natural position on The Tree of Life) together with Yesod - the Foundation and Malkuth - The Kingdom, as the stem and base of the Cup; completes the Qabalistic Design. This arrangement clearly shows how the Chalice is one with the Tree of Life and filled by the Holy Spirit.

The numerical proof is not, however, quite complete - indeed it could never be completed - but let me draw your attention to the word Grail. The old spelling

is GRAL and here we find G - the letter of The Moon - and R - the letter of the Sun, coupled with AL, the Great Name of God.

Turning once more to our Qabalistic Design of the Cup drawn on the Tree of Life, let us examine the Numbers of the Sephiroth involved. We shall indeed discover the "Chalice of Ecstasy" for we obtain $1 + 2 + 3 + 6 + 9 + 10 = 31$, which is the numeration of both AL and LA - God and Not- Key to the Mysteries both of the Old Aeon and the New and when properly understood the Final Formula of

ECSTASY.

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About this capture

LIBER THIRTY-ONE

Frater Achad

Being a part of the diary of O.I.V.V.I.O. concerning the Fool, Parzival and how he discovered the mystery of the One that is Not. Written down in the fourteenth year of this Aeon when the Sun was in the sign of Libra, by Frater Arctaeon.

Not*

delivered by 777 unto 666 for His high consideration

this Third day of the 11th

month of the year 1918 E.V.

(* This manuscript was NOT delivered on date originally intended but held until about September 3, 1919 when it was mailed to Therion from Detroit. He was then in New York. Receipt was acknowledged in letter received September 8, 1919. On September 9, 1919 a further P.C. was received from Therion which read:

" \ = 418. "Thou knowest not." Your key opens Palace. CCXX has unfolded like a flower. All solved, even II.76 & III.47. Did you know $\wedge = 3.141593$? And oh! lots more!" (sgd.) AL'AIN the Priest....666

-- Achad, March 13.1948)

"But first thou must suffer, thou must suffer many things" (Even so be it Lord Adonai). The Voice goes on: "Thou must suffer the pains of Death and of Hell and of the Grave (3 times repeated) And after these things are come to pass will I come unto thee to comfort Thee (Twice repeated. The Words 'Come to pass' added the second time). "And there shall be no more sea, neither shall there be any more fear, but I alone will inform thee in all things, even unto the end which is NOT. For many have said unto thee strange and diverse words, but mine shall be the One Word which Is and Was and Shall be. Amen."

Note: This was recorded in diary on 3rd Day of October 1912 after Noon Prayer to Adonai. I have just 'discovered' the prophesy this 31st day of October 1918 E.V. --777.

THE DIARY OF O.I.V.V.I.O.

Sun in 1 Deg Libra AN XIV. SUN-DAY Sept 22nd 1918 E.V.

It seems as if Sunday is the one day of all the week on which I am impressed to write a few fragments of what passes through my mind. On Sept 1st I obtained a clear understanding regarding the Will and the Law. On Sept 8th, nothing special I think, but on Sept 15th I wrote "Stepping out of the Old Aeon into the New" and today I had a mind to write, at Therion's request, a pamphlet on how All is

Change. But first there are some important considerations to be recorded and I feel that now is the time to place them on record.

That which I am about to write concerneth the Supernal Triad. It is just Nine Months since the last Great Initiation was granted unto me, O.I.V.V.I.O., and as hardly a word of the experience then undergone has been recorded. In fact, this is also true to some extent of the Initiation of June 21st, 1916, the record of which I am only now trying to put into writing. It is not in this place that I intend to make a full statement of all that occurred, but it is of the greatest importance that the inmost and essential features be written down, despite the terrible difficulty of the task.

Briefly, then, I want to state my position, which I feel is known yet not known.

When I proclaimed my intention of claiming the Grade of 8-3 or Master of the Temple, on June 21st 1916 in the City of North Vancouver, British Columbia, I did so because I thought that the Master Therion needed NEMO to fill that Office in order that He might fully attain His 9-2. The details of the Initiation which followed are recorded in another place, but here I would state that, having 'died' and, as it were, Reincarnated immediately in the same body, and having given up all, even the Master Therion, I was led of the Spirit during a stay at Grantham's Landing, so that it appeared to me that on June 22nd 1916 I was NEMO 8-3; but on June 23rd at 12 Noon the realization of the Curse of the Magus came to me quite unexpectedly, so that I could do naught else than consider my Grade to be 9-2. Then followed a terrible struggle, for I realized how I had failed so far of Complete Attainment because of a certain Glamour of the Path. Then it was that I decided to give up all, even the least little thing, and I made certain pledges which were afterwards faithfully kept, so that I gave up my business position and got down to spending my last cent of money.

Having made these pledges, it seemed quite certain that I was upon the Path of Aleph, which uniteth Chockmah with the Crown, and therefore beyond the Glamour of the Great Magician. I hoped that Therion had at this time Attained unto 10=1 and I was ready even then, if need be, to hold the Grade of 9=2, and to accept the Curse thereof, but if that were not the case, I could only consider that somehow I had passed the Great Magician on the Path. At 9 p.m. that night, I was just a clearly convinced that I had attained the Grade of 10=1, and I remained in the Great Illumination until for following day. Then after leaving Soror R. I went away with the feeling of complete enlightenment, but certain considerations came to me so that I decided to reverse the Grade and take that of a simple 1=10 or Neophyte, thus as it were, plunging down the Middle Pillar of the Tree of Life and uniting Kether and Malkuth in my own Being. (Note V.I.O. = 86 a Number asserting this identity, thus foreshadowing this Attainment, as all His other Mottoes seem to do. And OHPION has said, One cannot get away from the fulfillment of Mottoes).

Having done this, I felt myself to be One with the Buddhas of Compassion, and returned to Soror R. as elsewhere recorded.

Shortly after we got back to Vancouver, the meaning of all my Mottoes was revealed to me, and their connection with the whole of my Magical career. I discovered how V.I.O.O.I.V. in full (as Unus in Omnibus Omnia in Uno) added to 777 though I had never known this before, owing to a mistake in the spelling made by F. when he first put in into Latin for me. This was my original Probationer's Motto. On becoming a Neophyte I had Chosen Achad = Unity, while my O.T.O. Name, which I afterwards used for the Second Order as 5=6 was Parzival, which contains the mystery of 8.80.418. which was one of the things which led to the thought that I might be the 'child' mentioned in Liber Legis, afterwards proved in such a marvelous manner, of which see accounts in the Diary of Nemo, and that of a Magus.

Then correspondence began between myself and Therion, and He admitted my 8=3 Grade, but would not consider the possibility of the Path of Aleph, 10=1 etc. explaining my taking 1=10 again as my being 'Cast out into Malkuth', although,

as a matter of fact, I made no claim except to Neophyte. He also realized that this must be the 'child' prophesied unto him in Liber Legis, and claimed me as His Son.

About this time I changed the order of my Motto to O.I.V.V.I.O. which, note, is another sort of reversal, and this mystery of things reversing or reflecting, or being taken out of their usual dimension and replaced in another order, seems to be part of the Key of Things in Themselves as will be shown later, although I understood it not at the time.

Nothing much happened to me, except that I was granted Light on certain Mystery in the Letters A.A., until December 16th 1917 E.V. (18 months later). Then on Dec. 21st I realized that the Initiation was again going on with great force, but this time the character was very different, and seemed to have to do with the Mystery of the Elements, Planets, and Paths, whereas the former one dealt with the Sephiroth more particularly. I must remark that this Initiation had an actual effect on the Elements, causing storms etc., and that these had to be balanced and equilibrated, which was done. All the time this was going on. the one sentence which continually recurred, was "The Air is His Balance." This seemed to be the Key note which saved me from destruction many times. Later, it appeared that I united the Paths of Aleph and Shin, Aethyr and Fire, as a final Equilibration, and the Tree was completely changed again, so that it had to be re-formulated, and eventually resolved into a Single Sphere. Later, came the drawing of all to a Single Point of Light (Hadith) in the Center of Breast. And I was taken back to the Beginning of Things and discovered how in Truth there was No Beginning and No End. In particular I must mention how I was taken back to the beginning of Words, and I Parzival (the Fool or Zero) was the WORD and even that was disintegrated so that the final Mystery Was AL = GOD and then that too disappeared in LA = NOT. THEN came the Flash of a New Creation and again the Flash - the solution of the Mystery of CHANGE and also of the SELFLESSNESS which is SELF. I was also given a certain Magical gesture, not now clear to me, which seemed to cause this Annihilation and Reconstruction to be brought about. (Note. Oct. 19th. While typing these notes, another mystery becomes clear to me. In connection with Parzival and the fulfillment of that Motto also. The mind was actually running backwards at this time, as will be shown later on, and though possibly not quite perfectly till after the first Flash. Parzival, REVERSED and split into sections, would give AL or LA, followed by ZIV or VIZ which numeration is 106 = ATTAINED followed by PAR or RAP = CROWN, and ASHES, and these ideas (innate in the Word) exactly correspond with what actually occurred.)

Now let me say no more of this matter, but pass on. In March 1918 I sold all that I had in order to join Therion in New York.

Quite recently I was impressed to resign from the O.T.O. and to withdraw my help in that direction, and having done so, I felt a wonderful calm, and a realization of entering into the Tao. It was only then that I began to seriously consider if I had passed him on the Path and Attained 10=1. Also the question arose as to whether He might not think so also. Yesterday, I had a long talk with Him, because He had raised the point that in going back over past lives he had discovered that each new life was an added veil of the True Self or Star and therefore the Star was to be found by going back to the Beginning. This seemed a new idea to Him, but I could not help thinking of my experience and how I had actually done this, and got there and become One with the Final Mystery in December 1917. And yesterday, when I talked with him, he seemed on his guard, so that when I asked him about the Mystery of Change, he referred me to the fact - as he says - that in my Grade of 8=3 I should constantly apply myself to the Mystery of Sorrow. Then I suddenly asked him what he thought of the Number 31, and where it should be placed on the Tree of Life. He said This Number has to do with the identity of Nothing with the Trinity, and if anything refers to the Ain, or perhaps to Kether, but certainly to no lower Sephira. Then I thanked him, and said no more.

Today I decided to write these notes and also to consider of this Number 31 and

of the Word which comes therefrom, whether It be the True Key of the Grade 10=1, the Mystery of which IS that Selflessness IS Self, in the same way that in 9=2 Change IS Stability, and in 8=3 Sorrow IS Joy.

Now I seem to be able to comprehend all these Mysteries, by means of That which I obtained in my Initiation to my Grade. But listen unto the Final Mystery which has been granted unto me O.I.V.V.I.O.

The Great Magician denies me saying I am NOT (LA) or NEMO 8=3 and in this He fulfillleth His Office of cutting off the Understanding from the Crown which is GOD (AL). In this very thing He is the Incarnation of the Mystery of Change. AL (Kether) is reflected into Chockmah as LA and the Magus looketh upon the Crown along the Path of Aleph which is Zero and perceiveth IT Not. The Magister Templi Understands, for the Word of Chockmah LA is truly reflected into Binah as AL and therefore the Magus appeareth to Him as GOD, whereas the Crown (the true AL) is reflected through the Path of Beth as LA and He seeth Nothing in that direction because of the Lies of the Great Illusion of Maya the magician, but He striveth by Daleth to the Magus, Who is the Great Deceiver. Thus it is that Above the Abyss a thing is only true insofar as it IS its own opposite. This is the final and complete Understanding of this Mystery of the Grades given to me NOW (2.38 P.M.) for never before have I seen things thus.

And now I see how the Mystery of 93 is complete and perfect for Kether is 31 and Chockmah is 31 and Binah is 31 which is 93 the Numeration of Thelema, Aiwaz, The Word of the Neophyte, Agape, etc. And this is the Mystery of the Three Persons in One God of which it is written. And this is the Mystery concealed in the Word ALLAH for it hath for sound AL-LA which is GOD (Kether) and the Mystery of which is that SELF (God) is also SELFLESSNESS which is LA (Not) and for numeration 31 The Three is One which IS None, and the reverse of this Number is 13 which is UNITY and LOVE. Now this Unity becometh Two in order that it may be expressed, and therefore is the Word of Chockmah AL-LA of which Mahomet spake both truly and falsely, for He too, being a Magus 9=2 must utter Truth, in order that the falsehood thereof should enslave the soul. He said, "ALLA (Allah) is God and Mahomet is His Prophet" and even though he cried continually "He is God, there is no other God than He" yet in certain sense he postulated Duality in the Unity.

And of this it is also written in Liber 65 "And Adonai thus spake unto V.V.V.V.V. saying, "There must ever be division in the Word. For the colors are many but the Light in One." And this meaneth that Kether, the Light is One and Chockmah the word is two, also it is Gray, and a mixture of colors.

Now note: "Be not content with the image I who am the Image of an Image say this." For V.V.V.V.V. was 8=3 (Binah) and Adonai (Kether) said be not content with the image (Chokmah) the reflection of Kether. I who am the Image of an Image (the Reality) say this.

Then in Verse 9 "One mounteth unto the Crown" etc. Notice the reversal here as if to give a hint of the Truth how that 10=1 IS 1=10. Also note how V.I.O.O.I.V. performed this descending from 10=1 to 1=10, from 31 to 13 (The numeration of his Neophyte's Motto) and also was caused to reverse his first motto to O.I.V.V.I.O., all unconscious, at the time, in his lower mind of the Mystery of this Grade.

Note how the Fool (Aleph) hath said in his heart There is No-God (LA;AL) and how this puzzles the Magus who receiveth the Ray from the Crown through this path. And how He in turn confoundeth the Understanding (Binah) from the Path of Beth.

Now regarding The Book of the Law, how it is written, "the child of his bowels he shall behold them" (viz.: the mysteries hidden therein). It would seem that he is beginning to behold them. For firstly the mystery of 93 is clear and this Mystery of the Aeon, proclaimed in the Word of the Beast OPHION.

Now it said in Ch.I, v 46: "Nothing is a secret key of this law; sixty-one the

Jews call it, I call it eight, eighty, four-hundred and eighteen."

Now Parzival is 8.80.418, and as The Fool or Aleph is both Zero and One. 61 is the Word Ain = Nothing and equivalent to NOT. If 61 is one half and 1 (Aleph) the other, we get 62 which is twice 31 and LA: AL in which ALL (Note three letters LAL) disappear in the Final Mystery of Kether. Also we have considered the threefold aspect as 93, and this may have to do with AAA and LLL, Light, Life, Love and Liberty of His Law. All this seems to be reversed in the case of NEMO in the City of the Pyramids. For Light He has Darkness, for Life, Death, and Love with its Dual Mystery seems to be the only Path open to Him, and this is really a deception ending in the curse of 9=2.

There is also a mystery in the words of Ra-Hoor-Khuit "There is division hither homeward, there is a word not known." This attracted my attention when I seemed at odds with Therion. The Word not known, seems to have come to me.

It seems to me that this is the opening up to me of the Grade of Ipsissimus and that as such I am the Crowned Child whom thou knewest not, O Therion.

It is just 27 months since June 21, 1916, or 3×9 ; it was 18 months from June 21 to Dec 21, 1917, or 2 by 9. Then I got the Word in its dual aspect, now I get It in Its three-fold in One aspect.

Note 31 multiplication = 3, by addition 4 (Tetragrammaton) by division .3, which suggests that the Division of God produced 333.

September 24th 1918 E.V. AN XIV Sol in Libra.
The record of the reflections in the mind of O.I.V.V.I.O.

I know not what I am, and since AHIH is above and beyond knowledge, what matter. There must ever be division in the Word, also One must descend into the plane of Reason, in order to be understood on that plane; therefore must I now limit myself in order to be able to write at all.

It does seem that AN XIV, Sol in 1 Deg Libra marks another stage of the Great Initiation, for that time much that had hitherto remained locked in my Being descended into my Understanding and became sufficiently clear to record, but, be it understood, the actual experience of which I write, which is summed up in the Word of my Grade, took place in December 1917.

I do not, even now, rashly wish to assume that I Attained unto the Grade of Ipsissimus, for I realize that anything I write regarding the Qabalistic Proof thereof, can only show that I Understand the formula of the Grade, and Understanding is referred to $8=3$, and appertains to the Grade of Master of the Temple, which Office is admitted unto me by OPHION $9=2$. Also, I understand that it may be that One may in a way Attain unofficially without of necessity holding office in any particular Grade. I make no claim to $9=2$ for OPHION claims that and I have no wish to dispute his right to it, anymore than he apparently wishes to dispute my right to $8=3$, but with $10=1$ it is different. There is NO-One living in the flesh, as far as I know, Who claims the Grade, and Whosoever does so it is a matter which concerneth God alone.

It has been written, by the highest living authority I know of, that the Key of the Mystery of this Grade is that therein Selflessness is Self, and what little I am able to comprehend of this, the Final Mystery, I shall here record, for it may be that this writing shall be of help and guidance to Whosoever shall next enter into that Great Crown, whose lesser self shall become completely at One with the Godhead.

It would seem to me that no living being, clothed with the body of flesh, could claim fully to have attained that Grade, other than in the words of Jesus the Christ "I and my Father are One," for, in the words of Lao Tze The Name that can be named is not the True Name, and of Ko, "I do not know its Name, but I make an effort and call it the Tao."

Also Ko says, of the Possessor of the Tao, "Although he is styled the possessor of the Tao, in reality he does not think that he has become possessed of anything. It is as accomplished the transformation of all living things, that he is styled the Possessor of the Tao." "he who is able to understand this may transmit to others the Sacred Tao." Who shall claim that he is able to accomplish the transformation of all living things? Except it be understood that all things exist only by virtue of their being in the mind of the Seer, and if the complete transformation of the mind be accomplished, so that the Mystery of the Path of the Godhead is seen therein, and becometh plain, even unto his Understanding, who shall say that he has not accomplished this?

First, then, regarding the experience of that Being we call O.I.V.V.I.O. There arose is his consciousness, a state unlike the normal and which, be description might appear very like madness (Path of Aleph IS Madness), since Reason was destroyed and transcended. The Air became His Balance. The structure of his mind, which hitherto had been built up on Qabalistic lines, was changed and the House of God, was, as it were, destroyed by the Lightning Flash. (Opening of the Eye of Shiva.)

At this time he walked, talked, and performed all physical actions in a normal way, but all that took place, wherever he went, whatever he said or heard, tasted or smelt had value according to his mental state. That is to say, he perceived the actions of all around him in a different light from usual, so that although people may have been acting quite normally, and although he may have appeared to them as a normal being, or nearly so, Life in all forms became a Great Drama of Initiation, and as he continued to work out the great Qabalistic problems of the Universe, he found all that he saw or did, woven into that Picture in his Mind. Then came a time when everything had to be balanced and equilibrated, for it is written "Equilibrium is the Basis of the Work" and he found that although at that time all around (within) him was a Chaos, yet certain formulas of Power were His so that gradually, and with great toil he accomplished this, establishing the Elements and the Planets in their proper places (Upon New Aeon Lines) and finally Uniting Aleph with Shin, so that all disappeared. Then, it seemed, he was instructed in the Building of a New Universe and this was not a simple scheme, but took place at two or more different points (in space) at once so that he, as it were, added a square there and a sphere here. It was as if the beginning of a Temple was builded (foursquare) and at the same time certain Mysteries of Babalon were present to his consciousness, also in another place was the Kether of a New Tree formulated and then the Supernal Triad, with a Sphere Pendant, which afterwards became Complete in Itself and comprehended All in One. Yet all this while was the Being of O.I.V.V.I.O. being rebuilt from the Feet Up, so that His Feet were of burnished Brass etc. and his body was Filled with Fire. And all these things were separate, yet one, and all this while the body of O.I.V.V.I.O. was seated on the Stele of Revealing in the Smoke Room of an ordinary steamer plying between Vancouver and Victoria, yet such had been his experiences, that he could no longer tell if it were above or below water, whether those around him were the living or of the dead. And again, there was, as it were, a Great reflection of the Stele in the Sky and this again was produced from a small Stele under Ice (as it were in locked glass) below him. And yet, in all this The Air was His Balance, and he went on calmly working out the details of the reformulation of all things on the New Lines of this Aeon, copying the Stele, and forming it first of one element, and then of another, and bringing all to a fluid, then to a gas, and finally to fire and Aethyr as before said. And when all had become a concentric System, this seemed to terminate one part of the Initiation. (Note. I have enlarged this entry in copying from diary.)

We must now consider him as going about with his mind transformed into a Solar Consciousness. This lasted all day during which he underwent many adventures, and seemed to perform much Magick; but on that evening the process continued, under extraordinary circumstances, to be recorded elsewhere, but be it said that he was in a place which appeared to him like unto a Temple of Initiation especially prepared in every detail for the Ceremony, and around him were the

Officers exactly carrying out their Appointed parts. Yet was he unwittingly in prison surrounded by the scum of the earth.

Of which mystery He has written:

When, having become free, thou findest thyself in prison, yet knowest it not. When, Thy prison of freedom appeareth unto thee as the open road. When, thou who hast longed for the company of Saints findest thyself among the scum of the earth, yet knowing it not thinkest thyself in the company of all the Buddhas, and taketh thy place as the least of these in silence. When, having sought and found gestures of Magick Power, thou findest thyself among the lewd and unclean, yet knowing it not perceive in their common actions the supreme and perfect Art of Magick. When, having sought for Words of Power, thou findest thyself in tune with the words of low men, knowing not that they speak ought but the Highest Truth. When, having given all, thou art offered the cup of charity, yet thinking it to be the most abominable mixture of poison, thou drinkest it, thankfully. When, having rushed forward, thou findest thyself whirled backwards, yet knowing it not, thinkest thou art still.

Then, it may be, thou hast comprehended wherein Sorrow is Joy, and Change is Stability, and Selflessness is Self.

But, to continue. During this final section the Solar Sphere of his Consciousness became more and more concentrated until it appeared as a single point of Light of intense brilliance, yet without him, now here, now there, yet ever nearer and nearer to the Center of the New Universe. The process of exact balancing of all things (exterior things, not only things within him) appeared to have got down to a very small radius. And those about him, who appeared as the past Buddhas, helped in this final process. For let us imagine that the Universal Center was to be changed to that one spot. That little room was the Center of a New Universe and for thousands of years had those Ancient Brethren toiled and striven to equilibrate things perfectly in readiness for this moment. And now all was prepared, and it needed only this One, Parzival, to complete Their number, and He was Zero, and his Office was Silence, even as the God Harpocrates. The slightest slip, and the Equilibrium would be upset and the Earth fall into the Sun. Success, and the Earth itself became a Sun, by the fact of a perfectly equilibrated Solar Consciousness having been established therein, at this new Center. Those around him seemed to take up different positions in the room so as to keep the balance by the weight of their bodies, and finally O.I.V.V.I.O. was to take his seat in the exact Center of the Room, and then if all were well, Success. If not? Nearer and nearer they came to the Center. At last, O.I.V.V.I.O., His whole Being aflame with the ecstasy of the God-head, yet calm and composed to outward appearance, took his seat. And all was well.

Next, it seemed even minute actions must be equilibrated. Those around, who had each performed a certain task through-out the Centuries, performed it for the last Time, perfectly. Frater O.I.V.V.I.O. sat Still, for His Office was Silence and Stillness. Again, all was well. But speech remained. Each had His own Word to utter perfectly and in proper Order, and in this they tried over and over again. Gradually even this was perfected and one by one they dropped out and remained in tense expectance of the End.

And Frater O.I.V.V.I.O. remained there, still and silent, till at last all seemed perfect even on the mental plane, for suddenly the English language seemed to rush back to the beginning, and reversed as Hebrew which is written the other way, and this was a great mystery. Then came the equilibrating of ideas, and they rushed backwards and formulated themselves in the person of ADAM who appeared in the room opposite to O.I.V.V.I.O. Then the first man, and the last gazed at each other, as it were, in a final struggle. And the minute Point of Light grew ever brighter and more dazzling, and appeared concentrated upon this figure of Adam, first on the shoulder and then, moving a little, until finally settled in one eye. At this point, Frater O.I.V.V.I.O. gazed, and then all rushed back again, through the animal creation, each animal dissolving into its earlier type, until at last, as the prototype, appeared the common fly, only

very large, perhaps six inches long. Then things stopped, for a moment, as Frater O.I.V.V.I.O. gazed at this; then it became the Winged beetle, then the scarab, and Egyptian ideas crowded up. Then, Only the Point of Light. Gradually he was able to bring this point nearer and nearer, until finally it neared his breast. It touched his breast. It was in his breast, andSuddenly A NEW CREATION. He had reached the BEGINNING and out of the old elements he had witnesses on his return to the Source, was formed a new design, the same material, but in a different Order. Wonder of Wonders. Who shall express this Mystery in Words. And this happened again and again. English, Hebrew, Greek, Egyptian, Man, beast and bird, were rearranged and RE-Created in new relationship to each other. And so He understood the Mystery of Change, and how the World is Created again and again, forever new, yet forever the same. And the last Word he realized, which when repeated, in a certain way, seemed to bring about these changes again and again, as it were, alternating between Nothingness and Creation, was AL, and there was a certain gesture, not unlike the sign of the Cross, which was connected with this miracle.

Now all this, and more, has remained sealed up in my mind so that I could not express the smallest part of it in writing until now--though there are those who I have told it to in part--and it was not until I began to question of this Most Holy Word that all this became clear to me. Therefore, let me now discourse for a moment, in the light of perspective, on this Holy Name.

There was no self THEN, and yet all was SELF when I Parzival pronounced this Word and the Universe was destroyed, and reformed. And at that time it did seem that He accomplished the transformation of all living things, and as having done such He may be styled Possessor of the Tao, and now he does not know that he has become possessed of anything. As it is written: Of all this the Ipsissimus knoweth nothing.

Immediately I cease telling of actual experience the Path becomes hard again, but I will try.

The Qabalists say that in the Beginning was NOT, and they called it Ain. They also say the veils of the Negative depend back from Kether. Now LA is NOT, and I think this Word in its True aspect is the Supreme Mystery of the Godhead.

NOT (LA) concentrated upon itself till it became a Point of Light and flashed forth as AL-GOD, Kether then is the perfectly equilibrated juncture of the Not and God, which in this Word are ONE. This caused the Lightning-flash which formulated the Tree of Life, and the numeration of the Paths of which is 777. And the numeration of this Word is 31 and it contains the Mystery of the 3 in 1. (See Book 777 Col XXXVI Line 1, which confirms this.)

Now see Book 777 LXXXIV Lines 1,2,3, which attributes (although I knew nothing of this at the time) to Briah the Creative World of the Divine Name AL in the First Three Sephiroth. Now consider how 31 by 3 is 93. The numeration of Thelema etc. also of 1=10 Grade, as before mentioned.

Now it seems (and here I shall repeat parts of what I have previously said in order to express the matter more fully) that Kether in Its aspect as Not and God, is reflected into Chockmah, and this passes along the Path of Aleph or Folly. And the Fool hath said in his heart There is NO-GOD (LA-AL) so that the Magus becometh the Word, and as it were, the creator of the Universe for in Him is Folly reflected as Wisdom.

And Kether is reflected into Binah as LA, so that NEMO sitteth in Darkness in the City of the Pyramids by the Great Sea. And this is transmitted to Binah by the Path of the Great Magician--Beth--who is the Father of Lies. Notice that the Flaming Sword does not touch that Path, for the Wisdom of the Magus became at the lowest depth, the cunning of the Serpent, and He crawled up the Tree again by the paths, and being Dual he created Opposite paths, thus producing Balance, and at the same time fixing the Tree and Creation, therefore it is that the Light appears NOT to NEMO. Whereas there is a real current from Kether to the

Magus and from the Magus to Nemo. And the Word reflecteth from Chockmah into Binah as AL, which is partly false and partly True. Then the Light of the Supernal reflecteth, or rather crosses the Abyss as a spark, into Chesed Jupiter, the Father, and here again see 777 Col V Line 4 which attributes the God name of this sphere in Assiah as AL. Therefore is it written that this is the Sphere all manner of men call The First (See Konx OM Pax). Note also that this Word is attributed to the Path of Mem, which is the Hanged Man, or Redeemer, who shall re-establish the true order of things, and in this symbol he is shown with his head downwards, or reversed. And Mem = Water, suggests the Great Sea, and the reflection of the True Name therein.

Note also how simple all this is, and how the highest Word is also one of the most common, for it is tacked on to every Angel and Archangel, to imply their connection with the true God. Also note St. John, how he says "In the Beginning was the Word and the Word was with God and the Word was GOD" (AL).

Note also how the 31st Path is called Perpetual Intelligence and how this Path has always been pointed to as having to do with the ultimate mystery. It may be that the numeration was intended to point the way from the beginning of the Journey.

Another thing which strikes me, is that Aleph is the OX and the only letter which seems to have a meaning definitely connected with it is Lamed the OX-goad. Here again seems to be a hint of the secret to the discerning one.

September 25th 1918 E.V.

Last night, before sleeping, I discovered, or rather remembered for I had noticed the fact in December last, that AL is the silent-sound of the indrawn breath through the nose with mouth closed, and LA that of the outgoing breath. This is a further proof of the Nature of the Holy Word which is Before the spoken Word. Note the similarity with that of Neophyte. Also it means this, that one cannot help repeating the Most Sacred Name of God whenever one is Silent; so that every man and women has been doing this from birth.

September 26th 1918 E.V.

I have been making further considerations of this Holy Mystery of the Silent Breath and it is very wonderful to think how whenever one breathes silently, one is pronouncing that True and Ineffable Name. Every living creature, is then by reason of their Nature worshipping the True God, whatever their opinion may be. Also note that neither Wisdom nor Understanding is essential to this. It IS and as long as we live we must perform this operation at least during sleep. And it is written: "He giveth Himself unto His Beloved in sleep."

September 30th 1918 E.V.

I have to-day finished a design for a Symbol to express as well as I can the results of my Initiation of Dec 21 1917 as explained in my further Enlightenment of Sep 22 1918.

It is intended to represent Kether with the Supernal Triad radiating therefrom. This forms AL and LA, also A.A. and IAO and O.I.V. Also the Center of Circle is Hadith and the Circle Nuit. The Circle can be taken to represent LA etc. The Angle is 120 degrees or One third of a Circle. The Shape bounded at top by Circle and below by Our Lady Nuit for her pantacle etc. Have ordered it to be made in White Gold on One inch base.

Monday to Tuesday October 7th and 8th

Have been working on the theory that the Holy Word revealed to O.I.V.V.I.O. in its inmost aspect is also the Key of the Mysteries of the Book of the Law. Let us consider in what ways this may be so.

My experience showed me that Hadith was Kether, and Nuit appears to be very similar to The Veil of the Negative which the Qabalists speak of. 777 seems to confirm this, for Hadit is attributed to Line One and Nuit to 0; also same idea is symbolized in that which was granted to me when I made the Pantacle of Nuit.

I think the idea we should try to formulate, is very much that of the Qabalists, though the real meaning, is, I am convinced, a matter of experience. First was Nothing, and this may be called LA while it is considered as expanding into Limitless Space (Ain Soph) and becoming Limitless Light, perhaps. The Beginning of things was caused by a simple change of conception, as it were a "looking inwards" instead of outwards, and a corresponding change from LA to AL. I think the difference in the way the English and Hebrew Alphabets are written, is a good symbol of this, the direction is different, so that the two letters might stand for either LA or AL according to the manner in which we look upon them. The great value of this Word lies in the fact that the self-same symbol contains the ideas of Nothing and Something, without any change in itself, and this seems to be the one Symbol that gets over the difficult transition from NOT to ONE. Of course it was not even a Word in the beginning, but the Silent Breath, Expansion and Contraction, and the true theory of the Universe is that it was created by the First Breath of the Tao, or Nuit. We find this confirmed in Liber Legis Ch. 1 Verse 28. "None breathed the light faint and faery of the stars and two."

Here we have the idea of the first breath of Not (LA) the Limitless Light, which concentrates upon Kether which is ONE or Hadith, or AL and gives the first faint idea of duality which shows forth in the Word later - but which being composed of the ideas Nothing and One is really One.

Now Hadit is really unextended, and can only be imagined as the Minute Point of Light at that Point where LA changes into AL, for he is the Secret Center. In order to get a somewhat clearer idea we must consider Nuit as dual, viz.: LALA, when AL shows up as that Center. In this case it is strange and worth noting that we have a word with the sound Laylah or Night, and I don't think the spelling matters for see Ch. III, "spelling is defunct." It is the sound that matters. I cannot help thinking ALLA in the same way produced and was concealed in Allah. we are told in Ch. I, V.9 to worship the Khabs (the house of Hadit) and behold my (Nuit's) light shed over you, because Khabs is the Central Point of Light, and we thus perform an act similar to that which made Creation manifest, rather than Not.

Ch. I v 21. With the God and the Adorer I am nothing, they do not see me. They are upon the earth. I am Heaven and there is no other God than me and my lord Hadit.

Now if Hadit = AL = God, then with Him is Nuit (LA) nothing. Also this is so with the Adorer unless he concentrates on Hadit as the Center as instructed. Yet is also true that "there is no other God than me and my lord Hadit" for looked at one way the God is Nuit and the other Hadit.

Ch. I. v 22. Clearly tells us that Nuit has a secret name. This I take to be LA (or possibly LALA). Also it is written in this verse "Bind nothing" and besides its obvious sense, this may be an expression of the binding of Nothing by concentration on a point. This Word binds nothing, as it causes the transition from Nothing to God.

Ch. I v 29.30 It will be seen that there really is no division.

Ch. I v 35. Note "threefold" Book of Law. [A]

Ch. I v. 40. Note "Three grades." (Since making this note, I have had an opportunity of looking at the Equinox for a moment, and discovered that in Vol. 7, Comment. The Tarot Keys of the three Grades add to 31, which I consider a further proof. I may remark that I have been placed where I have no books but the V.S.L. for reference, and am therefore writing all these notes entirely from memory of my experience, which seems to make certain things clearer from day to day, as I apply my attention to different aspects of the work.)

Ch. I, v 45. The Perfect and the Perfect are one Perfect and not two, nay are none.

Here I think Nuit and Hadit are referred to as the Perfect, for this is claimed by Hadit, see Ch II, v 15. If Nuit be considered as LA and Hadit as AL, this is at once clear for they are One and yet None.

Ch. I, v 46. Nothing is a secret key of this Law, sixty one the Jews call it. I call it eight, eighty, four hundred and eighteen.

(I made a partial explanation of this in diary, but since I got a clearer and fuller one on Oct 21, I insert same here in its proper place.)

To-day I have made another attempt at the Qabalistic explanation of the verse. It is getting clearer. At the time of Initiation, it will be remembered O.I.V.V.I.O. identifies himself entirely with Parzival throughout. [B] For he says he found the Word, and the Word was Parzival. (There is of course a very definite connection between Parzival and Abrahadabra, the Word of the Aeon, through 418. And it is said that Abrahadabra shall be His child and that strangely) And Parzival having Eight letters, and Initial value 80 and total numeration of 418 is therefore connected with this verse. It was through this Name that he came upon the Mystery of AL and LA which is finally summed up in A, (as will be shown later.)

Let us take this verse again;

Nothing (LA) is a secret key of this Law. 61 (Ain) the Jews called it, I call it 80.80.418 (Parzival, The Fool, Aleph, One). Therefore 61 plus 1 = 62.

But they have (also) the half 31 = AL (and they have Not (LA) the other half) and twice 31 is 62.

Therefore ALLA = 62 which is 6 plus 2 = 8 = Cheth = 418 = Parzival = Fool = Aleph = One (or None) and thus all disappears in One. Also since ALLA becomes A, ALL has disappeared.

Again it is written The Fool hath said in his heart There is NO-GOD = LA AL which again indicates the secret and I think LA AL in this form is the secret name or word of Ra HOOR KHUIT. See Ch. III, v 49. I am a secret fourfold word, the blasphemy against all the gods of men. Also, whereas Nuit and Hadit are ever united the division becomes manifest in R.H.K. For he says in Ch. III, v 2. There is division hither homeward, there is a word not known. (Can there be any connection here with "She shall be known and I never?") Spelling is defunct, all is not aught. Not: AUGHT, may indicate the nature of the All LA, Not AL aught.

Verse 48. Note the OX or Aleph and the Fool or O, seems to indicate the explanation given above, also points to the idea that the key is something which itself combines these ideas.

Ch. I, v 51. Mentions the 4 Gates, and this is the mystery of the path of Aleph again, and the fourfold name R.H.K. One can enter these in turn or at once, if he understands the trick of combinations.

Ch. I. v 52. "If this be not aright, if ye confound the space marks saying: They are one, or saying, They are many" etc.

There should be no space-marks, except on the plane of reason. When the experience of this mystery is granted, it will be seen how there are none, for the whole thing is a continuous process, even as Nuit is continuous.

Ch. I, v 55. He has beheld some of them I think, as is proved by this writing.

Ch. I, v 56. Indicates that there are two halves of the equation, even as there are two aspects of this Word.

Ch. I, v 57. ?House of God = Beth-EL = Path of Beth?

Ch. II, v 2. "I, Hadit am the complement of Nuit my bride". This indicates they are really One or None, and I think the Word clears this up.

Verse 7. "Come unto me" is a foolish word; for it is I that go". "Come unto me" is the call of Nuit. When Hadit (AL) considers Nuit (LA) or "lifts up his head" He becomes Not therefore He goes.

Ch II, v 14. "Now let there be a veiling of this shrine; now let the light devour men and eat them up with blindness"

Verse 15. "For I am perfect being Not and my number is nine by the fools, but with the just I am eight and one in eight which is vital, for I am none indeed."

Hadit here clearly says he is Not, or BEING-NOT (a combination of Nuit and Hadit as the Perfect and Perfect, which, be it remembered are One, nay None.) We have considered His particular aspect as AL rather than LA, but the previous verse indicates a blind. He is the shrine veiled by Not, for AL is the manifestation of LA, and LA is the hiding of AL (See first verse of Chapters I and II). He is Eight with the just because they consider the balance of things and so consider him as AL-LA which again gives $62 = 8 = \text{Cheth} = 418 = \text{Fool} = \text{Aleph} = \text{None}$ as explained before in answer to the riddle of Nuit. This shows he is One (Aleph) in eight, and also None, quite clearly.

Now comes the striking indication of an underlying formula in this Book, which can be read in two ways, and the very same Word is used to express this, only in the English instead of the Hebrew, which of course throws one off the scent of the mystery.

Ch. II, v 19. "Is a God to live in a dog? No. But the highest are of us."

Now in English, God is Dog if reversed, but the Hebrew for God is AL which reversed gives LA which is Not. One can hardly get away from the hint of the true nature of the Key, once it is pointed out, especially since it is followed by the negative No. (another translation of LA) and a statement that the highest or those who comprehend this mystery. "are of us".

Ch. II, v 23. I am alone; there is no God where I am.

I am AL-ONE, there is LA-AL where I am, viz.: He is both one with Nuit and Ra-Hoor-Khuit.

Ch. II, v 26. I am the secret serpent (Wisdom of the Word) coiled about to spring. If I lift up my head I and my Nuit are one. If I droop down my head and shoot forth venom, there is rapture of the earth, and I and the earth are one.

Gives another proof of the peculiar dual aspect of the Word. It will be noticed that Nuit has said that the God and the Adorer are upon the Earth. As God, Hadit is one with the Earth, as NOT, he is one with Nuit. Also Hadit is called Her secret center and the world, her heart and her tongue, the House or Home of Hadit, makes the spoken Word possible.

Verse 27. There is great danger in reasoning over this Mystery, it must be realized.

Verse 32. All their words are skew-wise, viz.: they do not partake of the true peculiar nature of the True Word which is equally balanced and can be read either backwards or forwards.

Verse 33. "Damned for a dog", the reverse of God in its wrong aspect.

Verse 76. I don't make this out yet, but it seems to indicate that it will not come till later, after the Prophet's time. Anyway AL appears twice among the letters.

Ch. III, v 2. This was commented upon before. This whole chapter appears to me to be quite a different character to the former ones. R-H-K is the Word as the offspring of Hadit and Nuit.

Verse 35. The half of the word of Heru-ra-ha probably indicates some mystery in this division as indicated in Verse 2. I think thus far he has been LA, for in Verse 35 we have him worshipped as AL or God. (Unity-uttermost-might of breath)

Verse 47. Note according to this theory the importance of the letters and their positions to one another. Also the statement that one shall discover the key of it all. (By the way, V. 39 makes a statement "In it is the word secret and not only in the English". I think this may mean that the Word AL does not appear at all, and NOT only appears in the English instead of Hebrew) [C]

I think Verse 48 terminates the AL section, and Verse 49 mentions the Fourfold word, which I have taken to be LA AL.

Verse 71 may indicate AL as Chockmah and LA as Binah and the solution of the Mystery in Kether Hadit.

Verse 74 may indicate that the splendor in His name hidden and glorious is the two center letters A.A. The Silver Star. Note, according to Blavatsky AL is the Sun or Phallus.

Friday, 11th October 1918 E.V.

I spent last evening with Therion; during our conversation, he said that he thought Nuit and Hadit were best expressed as Matter and Motion. He also said that all things must be considered as Zero or Two, as if One were arrived at "there was no getting away from it." I pointed out that there must be some formula combining Zero and One, or the Tree of Life could never have been conceived of and formulated. He admitted this but said that so far he had failed to find such.

When I got to bed, I could not sleep, and a number of other things connected with this mystery came to me.

One was, the significant fact that when A.C. first got into touch with the Brothers of A.A. (See Vision and Voice, I have not any books here, so cannot quote), the Pass word was "There is No-God." This seems to confirm this Word, as the central secret of A. .A. . Who also gave out the New Law.

I also notice that NU reversed is UN or One. Likewise with the addition of IT Nuit is Unit.

Then I remembered that in Equinox V (I think) AL is clearly defined as the Ox and the Goad, also as MATTER and MOTION, and I cannot see how A.C. could have missed this connection with Nuit and Hadit, since it is undoubtedly the true formula of his present conception of Their nature.

Then I noticed another very important thing. I was wondering why A and L should be chosen, or rather why L, the 12th letter of the Hebrew alphabet should follow A, the first. But this is not actually the case for AL is the first sound in the pronunciation of Aleph the First letter of the Hebrew alphabet (as it is also of Alpha) and the addition of Peh shows the mouth as necessary to the spoken word, though in Kether, it was but a silent breath through the nose. (Notice Kether is called "Long of nose", also the Image is on a Face seen in profile, viz.: only one aspect of the word can be considered at a time in the reasoning mind). It is strange also how L is pronounced LA- med, this showing the duality as soon as it is taken into consideration as a separate letter.

Thus is AL, in very truth the first possible sound, and notice that when one pronounces it aloud, the tongue is raised and placed against the teeth, but as soon as it is released, LA is automatically pronounced by a slightly indrawn

breath. In the Silent breath of the Beginning this is reversed, AL is the underlying sound of the indrawn breath and LA that of the outgoing.

Now notice how Hadit is spoken of as the tongue of Nuit and how when His head is raised etc. and lowered etc.

Note also how in pronouncing the first letter Aleph, one's tongue must meet the teeth, and the tooth is Shin, the 31st path; also see how these paths were welded in the Initiation of O.I.V.V.I.O.

Note. LA LA may stand for NOT NOT, or "something"; it also suggests;

0 = 0 or 0 to the 0 degree.

ALLA suggests 1 to the 0 degree

LAAL suggests 0 to the 1st degree

Nothing under its three forms.

I also found, which seems to be of the greatest importance that the essence of Thelema is summed up in this Word. A is the pentagram, the Star of Will and L is Libra, Justice or the Law, while 31 backwards is 13 which is Love and Unity. [D]

October 16th

Another discovery. During the Initiation of Dec. 1917 the mind of O.I.V.V.I.O. must have actually reversed and run backwards (See Liber Thisharb) so that on reaching the beginning of the ideas underlying the Hebrew Alphabet he naturally arrived at the first letter ALP in its reverse order. He came therefore to P which accounts for the Flash (destroying the House of God or Beth EL) then in due sequence to LA or nothing. This again reversed, as stated, and he got AL followed by another flash P. Observe how all this is summed up in the One letter ALP which is One and None.

Further, the process as described, produces the two A's thus indicating the inmost meaning of A.A.

But now if we begin to take into consideration 2 letters, we find in the return process BA = To come or Go, which again reverses as AB, The Father. Analyzing the complete process we get Th.I.P.B.L.A.A.L.B.I.Th.

Th = The Tau Cross mentioned by O.I.V.V.I.O. as the sign accompanying the process. Also, The Universe.

I = The creative essence (also hand which makes sign) and this is the Spark of Light, first seen outside.

B = The Magician who makes the sign; also the House of God, the Body.

P = The Flash referred to, and the destruction of all resulting in

L = balance, then

A = Equilibrium, the Point perfectly centered in breast. (Hadit comprehended for a moment.)

AL = God

P = Another Flash (Flaming Sword).

B = Comprehension of this dual process in One and Nothing and understanding of Beth El as true House of God.

I = Creative essence of the Word.

Th = Producing a New Universe. (Notice how all this is borne out in the actual

experience of O.I.V.V.I.O. as recorded.)

October 19

Another discovery re PARZIVAL, (as already mentioned) that this Word reversed was what led me to the discovery of the Mystery of AL and finally to that of Aleph in which all is summed up.

I also noticed to-day that the Three Grades of the Order may be summed up in the Letter Beth. For Beth is the Magician or the Lover, Yod is the Hermit and Th the Universe or Man of Earth.

Again AL suggests, by shape, the Square and Compass very accurately, as used by Masons to Symbolize God.

Now I feel that there is no more to be said on this matter at this time, therefore I may return to the Contemplation of this Mystery in Silence.

STATEMENT OF THE AUTHOR

March 13, 1948

I, CHARLES STANSFIELD JONES, (Frater Achad, etc.) of "Tall Timbers", Deep Cove, British Columbia, Canada, being the author of the accompanying manuscript entitled "Liber Thirty-One" (a part of my private magical diary, originally transcribed and typed with one carbon copy in November 1918, the single copy having been delivered to Aleister Crowley by mail early in September 1919 and since lost or destroyed) do now make the following statement:

On March 4, 1948, I received from Gerald J. Yorke, Esq., of 5, Montague Square, London, W.1., England, a letter which contained the following:

"As you probably know A.C. had died. I am sorting his papers prior to their dispatch to America. Your Liber 31 has not survived amongst these papers, though there is a reference to it on page 127 of The Equinox of the Gods. Would you care to send me a copy, which on my death will go to the British Museum with my other Crowleyana. I think it important that one copy of your treatise 31 should exist in this country, as if it does so exist it will be available for anyone sufficiently interested in Liber AL to wish to see it."

In response to this request, and for the purpose stated by Mr. Yorke, I have had prepared from the single original manuscript in my possession one further typescript and four carbon copies. The typescript which accompanies this statement has been personally checked by me and is a true copy (only one extra note having been added on the first page in reference to original date of delivery of ms.) Of the four extra carbon copies it is my intention to deliver one to Miss Grace R. Hallam of Vancouver, British Columbia, Canada and one to Dr. J.P. Kowal of 5821 Chene Street, Detroit 11, Michigan, U.S.A. so that there may be a record in these countries as well as in England. One of the remaining two copies will be attached to the original manuscript in my files, and the other kept in case of later publication or other need. Further copies are not to be made without my written permission.

FOOTNOTES

[A]

Oct. 31st. "LAW" is LA (Nuit-Hadit) completed by W = {Vau Vau}, the Son RHK is His dual aspect as Horus-Harpocrates. Also Vau is the Hierophant "Hoor in His secret name and splendor is the Lord initiating." Back to text

[B]

Oct 31st 1918 E.V. Just before sleeping I had an impression that if I added up the total letters in my Mottoes they would = 31. I did so mentally and found UNUS IN OMNIBUS (= 13 = Achad) OMNIA IN UNO (= 10. .1 = 10) PARZIVAL = 8. 13 = 10 = 8 = 31.

This is extraordinary because it was a kind of revelation.

Back to text

[C]

I think this is one of the reasons why the Original in the writing of the Beast must always be included with any translation into other tongues. For there are mysteries in the English that would not work out if translated. Back to text

[D]

Ruler of {Libra} is {Venus} = Love. Love is the law, love under will.

Back to text

Believed to have been originally transcribed by Frater Nachash. HTML formatting and some correction of typographical errors by Benjamin Rowe, March 1997.

<http://w3.one.net/~browe/achad/misc/31hymns.htm>

40 captures

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About this capture

XXXI HYMNS

TO THE STAR GODDESS

Who is Not

BY XIII: which is ACHAD

I. Invocation

Mother of the Sun, Whose Body is White with the Milk of the Stars, bend upon Thy servant and impart unto him Thy Secret Kiss!

Enkindle within him the Holy Ecstasy Thou hast promised unto them that love Thee; the Ecstasy which redeemeth from all pain.

Hast thou not proclaimed: All the sorrows are but shadows, they pass and are done, but there is that which remains? That the Universe is Pure Joy-that Thou givest unimaginable Joys on Earth--that Thou demandest naught in sacrifice?

Let me then rejoice, for therein may I serve Thee most fully. Let it be Thy Joy to see my joy; even as Thou hast promised in Thy Holy Book!

Now, therefore, am I Joyful in Thy Love.

AUMN

II. The Brook

I wandered beside the running stream, and mine eyes caught the glint of Thy Starry Orbs in the swirling waters.

So is it with my mind; it flows on towards the Great Sea of Understanding wherein I may come to know Thee more fully.

Sometimes, as it journeys, it threatens to overflow its banks in its eagerness to reflect a wider image of Thine Infinite Body.

Ah! How the very stones, over which flow the life of my being, thrill at the tender caress of Thy reflected Image.

Thou, too, art Matter; it is I -- Thy Complement -- who am motion! Therefore these very stones are of Thee, but the Spirit -- the Life -- is the very Self of me; mine Inmost Being.

Flow on, O Stream! Flow on, O Life! Towards the Great Sea of Understanding, the Great Mother.

III. The Rose Garden

Long have I lain and waited for Thee in the Rose Garden of Life; yet ever Thou withholdest Thyself from mine Understanding.

As I lay I contemplated Thy nature as that of an Infinite Rose.

Petals, petals, petals.. but where, O Beauteous One, is Thy Heart?

Hast Thou no Heart? Are Thy petals Infinite so that I may never reach the Core of Thy Being?

Yet, Thou hast said: "I love you! I yearn to you! Pale or purple, veiled or voluptuous, I who am all pleasure and purple, and drunkenness of the innermost sense, desire you: Come unto me!"

Yea! Mine innermost sense is drunken; it is intoxicated upon the Dew of the Rose. Thy Heart is my Heart; there is no difference, O Beloved.

When I shall have penetrated to the Heart of Thine Infinite Rose, there shall I find Myself.

But I shall never come to myself---only to Thee.

IV. The Fox Glove

Tall and straight as a Fox Glove do I stand before Thee, Mother of Heaven.

The flower of my being is given over to a strange conceit; I grow up towards the Stars and not towards the Sun.

Art Thou not Mother of the Sun?

Thus have I blasphemed the Lord and Giver of Life for Thy sake. Yet am I not ashamed, for in forgetting the Sun I am become the Sun--Thy Son--yet a thousand times more Thy Lover.

The foxes have holes and the birds of the air have nests, but now I have nowhere to lay my head; for tall and straight as a Fox Glove do I stand before Thee. My resting place is the Womb of the Stars.

Yet all that I may comprehend of Thine Infinite Body is but as the Glove upon one of Thy soft sweet hands, touching the Earth, not hurting the little flowers.

V. The Storm

A Dark Night and the Storm. The lightening flashes between Thee and me. I am dazzled so that I see Thee not.

So in the depths of my being flash the fires of life; they blind me to the Understanding of Thee and Thine Infinite Body of Stars.

Yet I see Thee reflected in the body of her I love, as we lie with quivering

limbs awaiting the coming of the sound of thunder.

She fears the thunder, and turns within herself for consolation.

But even there the Lightning flameth, for I have loosed the fires of my being within the dark recess---in honour of the Storm and of Thine Infinite Body which I see not.

VI. The Hole in The Roof

Once I knew an ancient serpent. He delighted to bask in the Sunshine which penetrated through a tiny hole in the roof of the cave.

He was old and very wise.

He said: "Upon me is concentrated the Light of the whole Universe."

But a little brown beetle, who had long lived in the cave with him, looked up, and spreading his wings passed out through the hole in roof---into the Infinite Beyond.

Thus, forsaking wisdom, would I come to Thee, Beloved Lady of the Starry Heavens.

VII. The Design

Strange curves: and every Curve a Number woven into a Musical and Harmonious Pattern.

Such was the design showed me by my friend when first we met.

It was like an exchange of greetings by means of an inward recognition.

Oh! Could I but grasp the Ever-changing Design of Thy Star Body, Mother of Heaven!

Yet, it is written: "Every man and every woman is a star. Every number is infinite, there is no difference."

Such then is Life, for those who love Thee: Strange Curves, and every Curve a Number woven into a Musical and Harmonious Design.

VIII. The Snow Drift

My body was blue as Thine, O Beloved, when they found me. I was stiff as if held in a close embrace. Nor was I conscious of aught but Thee, till the small fires of Earth brought me back with an agony of tingling pain.

How came I to be lost in the snow-drift?

I remember how I had taken shelter from the blinding storm. The snow fell about me, and I waited, turning my thought to Thee.

Then did I realize how every snow-flake is built as a tiny star. I looked closer, burying my face in the white pile, as in Thy Bosom.

Mine arms embraced the snow-drift; I clung to it in a mad ecstasy.

Thus would I have pressed Thy Body to mine, wert Thou not Infinite and I but as tiny as a star-flake.

So was my body frozen---as by the utmost cold of inter-stellar space.

It was blue as Thine when they found me locked in Thine embrace.

IX. Daylight

In the Daylight I see not Thy Body of Stars, O Beloved.

The little light of the Sun veils the Great Light of the Stars, for to-day Thou seemest distant.

The Sun burns like a great Torch, and Earth seems as one of His little Spheres, filled with life.

I am but a tiny spermatozoon, but within me is the fiery and concentrated essence of Life.

Draw me up into Thyself, O Sun! Project me into the Body of Our Lady Nuit!

Thus shall a new Star be born, and I shall see Thee even in the Daylight, O Beloved.

X. The Bird

Once I bought a little bird; his cage was very small; it had only one perch. He was so young he had not even learned to sing, but he chirped gladly when I brought him home.

Then I raised the bars of his cage, and without a moment's hesitation he flew out into the room, and spying the cage of the love-birds, perched upon it and examined it carefully.

Not long afterwards another and stronger cage was obtained for the love-birds, for they had pecked through some of the frail bars. When the little bird was offered the discarded cage, he quickly hopped from his tiny one to theirs.

Now he has three perches and room for his tail, and when we open the door of his cage he refuses to come out. Perhaps he fears to lose what he had once coveted and then obtained.

Herein lies the secret of Government. Give the people what will make them reasonably comfortable; let them have three perches and room for their tails; and forgetting their slavery and restrictions, they will be content.

Hast Thou not said "The slaves shall serve." Lady of the Starry Heaven?

XI. The Moral

There is another moral to the story of the little bird. Having gained his desire for a larger cage, he forgot his longing for Freedom.

The door remained open; the room was before him, wherein he could stretch his wings and fly.

Yet he preferred his cage.

The wide world might have been his had he known how to use it, but he was not ready for that; he would have perished of cold had I let him out into the wintry snow.

Let those who would travel the Mystic Path remember this: Earth Consciousness is

an illusion and limitation. When it frets us, like a little cage, our chance for greater freedom comes.

But when a larger cage is offered---when we obtain Dhyana---let us not rest there thinking ourselves free. The door is open, Samadhi lies beyond, and beyond that, when we are ready for it, the Real Freedom, Nirvana.

O Lady of the Stars, let me not content till I penetrate the ultimate bars and am Free---One with the Infinitely Great as with the Infinitely Small.

XII. The Invisible Foot Prints

Long have I roamed the Earth delighting in the Good, the Beautiful and the True; ever seeking the spots where these seem to be most Perfect.

There is joy in this wandering among the flowers of life, but Thy Joy, O Beloved, is to be desired above all.

Now I seek a resting place, I am set upon a new Quest, to Worship at Thy feet.

For it is written of Thee: "Bending down, a lambent flame of blue, all touching, all penetrant, her lovely hands upon the black earth, and her lithe body arched for love, and her soft feet not hurting the little flowers."

Oh! That I might discover Thine Invisible Footprints upon the Earth and there come to the Understanding of Thy Being, O Beloved.

XIII. The Finger Tips

Or, it may be, O Beloved, I shall discover the imprints of Thy finger tips amid the flowers or upon the Black Earth.

Hath not Nemo a Garden that he tendeth? Doth he not also labour in the Black Earth?

Who knoweth when Thy hands may grasp me and draw me up into Thine arms, there to nestle at Thy breast, to feed upon the Milk of the Stars?

Beloved, verily this tending of the Garden of the World---although the labor may seem heavy---leadeth to a Great Reward. As Thou hast said: "Certainty, not faith, while in life upon death, rest, ecstasy." Nor dost Thou demand aught in sacrifice.

What do the Bhaktis know of Love? They see the Beloved everywhere.

But when I am one with Thee, O Beloved, I shall not see Thee, for I shall know Thee as Thou art.

XIV. The Well of Stars

I know a hidden well of clearest water. Naught but the coping of delicate pink onyx is visible until the secret spring be touched.

Then beware! For above the entrance hangs a fiery sword.

Few find this Well or know its Secret; there are but two roads leading thereto.

From the broad Mountain summit we may search the slopes for a vision of the Woodland Delta where grow the Trees of Eternity, or we may journey through the Valley between the Ivory Hills---if we fear not the purple shadows and the black pit-fall.

From Thee we came; to Thee may we return, O Well of Living Stars!

XV. The Icicles of Isis

It hath been written how the Old King dreamed of his banished peacock, entombed in a palace of ice, who cried: "The Icicles of Isis are falling on my head."

Thus it is with those who are banished to the Palace of the Moon---for the Word of Sin is Restriction.

Oh! Lady of the Starry Heavens, let me not become frozen at the touch of the cold Veil of Isis. For the Moon is but the dead reflector of the Sun, and He but the youngest of Thy Children of Light.

Let me lift Thy Peacock Veil of a Million Starry Eyes, O Beloved!

Show Thy Star Splendour, O Nuit; bid me within Thine house to dwell!

XVI. Purple Mill

The delicate purple mist streams up from the hills: I watch and wait for the meaning of it all.

Sometimes it seems like the incense smoke of Aspiration ascending towards the Sun---giver of Light, Life, Love and Liberty to the Children of Earth.

But the Sun is going down behind the Mountains, and Thy Starry Lamps glow in the Sky.

Is not the Lamp above the Altar a symbol of the Desire of the Higher to draw up the lower to Itself?

So, O Lady of Heaven, I liken the Mist to the life-breath of Souls who pant for Thee here below.

And I remember Thy words:

Above, the gemmed azure is
The naked splendour of Nuit;
She bends in ecstasy to kiss
The secret ardours of Hadit.
The winged globe, the starry blue,
Are mine, O Ankh-af-na-khonsu!
I, too, would ascend as a delicate purple mist that steams up from the Hills.
Art Thou not all Pleasure and Purple?

XVII. The Infinite Within

I would that I were as the feminine counterpart of Thee, O Beloved; then would I draw the Infinite within.

Yet since Thy Pure Being must ever be more refined than this body of mine I should interpenetrate every part of Thee with my living flesh.

Thus, O Beloved, should we enter into a new and more complete embrace: not as of earth wherein the male uniteth with the female by means of the physical organs of love, but with every atom of my being close pressed to every atom of Thine---within and without.

Then, O beloved, would I cry unto the Lord of the Primum Mobile to teach me the

Art of the Whirling Motion of Eternity.

Thus, whirling within Thee, our never-ending nuptial feast shall be celebrated, and a new System of Revolving Orbs be brought to birth.

Ah! the shrill cry of Ecstasy of that Refined Rapture---the Orgasm of the Infinite Within.

XVIII. The Rainbow

As I sat in the shelter of the forest glade, my eye caught the multi-coloured gleam of diamonds. I looked again; the Sun rays were playing upon the dew which clung to a little curved twig.

It seemed like a tiny rainbow of promise.

Then, while I watched in wonder, a small grey spider bridged the arch of the bow with his silken thread.

Ah! My Beloved, thus, too, hath the Spider of Destiny woven his silken rope from extreme to extreme of the Great Rainbow of Promise.

Fate hath fitted me as an Arrow to the String of Destiny in the bow of the Sun.

But Whose Hand shall draw that Mighty Bow, O Beloved, and send me upon fleet wings to my resting place within Thine Heart?

XIX. Dropped Dew

As I came from tending the Rose Garden and was about to return to my humble shelter, my eyes caught the gleam of dropped dew like a tiny trail along the path.

It was very early; the Sun had not yet re-arisen; the Stars still twinkled faintly in the sky.

Who could have come before me to the Garden?

I followed the trail of dew, stooping down so that I saw in each crystal drop the reflection of a tiny star.

Thus came I to my lady's chamber; she it was who carrying roses had left this silvery thread as a clue to her hiding place.

When I found her, her eyes were closed, as she pressed the fragrant the pink blossoms to her white breast.

Then did I bury my face in the blossoms and I saw not her eyes when she opened them in wonder.

Thus, too, would I follow the Star-trail of Dropped Dew, ere the re-arisen Sun hides Thee from me, O My Beloved!

Thus would I come to Thee and bury my face in Thy Breast amid the Roses of Heaven.

Nor should I dare to look into Thine eyes, having discovered Thy secret---the Dew of Love---the Elixir of Life.

XX. Twilight

Twilight... and in a few brief moments the Stars will begin to peep. I will await Thee, here amid the heather, O Beloved.

I wait... no stars appear for a mist has stolen up from the foot of the mountains.

Thus I waited for a sight of Thy Star Body till the cold damp mist of suppressed emotion chilled my being and my reason returned.

The woman stood girt with a sword before me. Emotion was overcome by clarity of perception. Then did I remember Thy words: "The Khabs is in the Khu not the Khu in the Khabs. Worship then the Khabs and behold my light shed over ye."

Thus turned I my thoughts within, so that I became concentrated upon the Khabs---the Star of mine inmost being. Then did Thy Light arise as a halo of rapture, and I came a little to lie in Thy bosom.

But I offered one particle of dust---and I lost all in that hour.

Such is the Mystery of Her who demandest naught in sacrifice.

The twilight is returned.

XXI. The Dog Star

Wisdom hath said: "Be not animal; refine thy rapture! The canst thou bear more joy!"

I have been like an unleashed hound before Thee, O Beloved. I have striven towards Thee and Thou seest in me only the Dog Star.

Yet will I not fall into the Pit called Because, there to perish with the dogs of reason. There is no reason in me; I seek Understanding, O Mother of Heaven.

Thus, with my face buried in the black earth, do I turn my back upon Thee. I will refine my rapture.

So Thou mayest behold me as I am, and so Thou shalt Understand at last, O Beloved; for in reverse Thou readest this DOG aright.

Hast Thou not said: "There is none other?"

XXII. Pot-pouri

The roses are falling. This is the night of the full moon whereon the children of Sin attend the Sacred Circle.

Therein they will sit divided---but not for love's sake---for they know Thee not---O Beloved. Into the Elements, the fiery, the watery, the airy and the earthly Signs are they divided when they gather at the Full Moon within the forest.

I wandered down the deep shadowy glade, there I espied a tiny sachet of pot-pouri, dropped---maybe---from the streaming girdle of one of the maidens.

Tenderly I raised it. Its perfume is like unto the perfume of her I love. She, too, perhaps, has heard the call of the moon and is even now on her way to the secret tryst.

But hast Thou not said: "Let there be no difference made among you between any one thing and any other thing; for thereby cometh hurt."

What matter then the name of the maiden? What matter the flowers of which it is composed?

Yet dare I not burn this incense unto Thee, O Beloved, because of Thine hair, the Trees of Eternity.

Oh! Little sachet of pot-pouri, thou hast reminded me of her I love, for the roses are falling, it is the night of the Full Moon and the children of Sin gather to attend the Sacred Circle.

XXIII. Red Swansdown

It hath been told how Parzival shot and brought down the Swan of Ecstasy as it winged over the Mountain of the Grail.

But there is within the archives another story, unheard by the ears of men.

From the breast of the Eternal Swan floated one downy feather, steeped in blood. This did the youngest and least worthy of the Knights hide tenderly in his bosom till he concealed it within the hard pillow of his lonely couch.

Night after night that holy pillow became softer; sweeter and sweeter were his dreams. And one night---the night of the crowning of Parzival---he was granted the Great Vision wherein the Stars became like flecks of Swansdown upon the Breast of Heaven, each living and throbbing, for they were steeped in Blood.

Then did every atom of his being become a Star racing joyfully through the Great Body of the Lady of Heaven. Thus in sweet sleep came he into the Great Beyond.

Grant unto me Thy Pillow of Blood and Ecstasy, O Beloved!

XXIV. Passing Clouds

A dark night: Not a star is visible, but presently the moon shines out through a rift in the clouds. And I remember, "The sorrows are but shadows, they pass and are done, but there is that which remains."

Yet is the moon but illusion.

A dull day: but presently the Sun is seen as the clouds are dispelled by His light.

Is He that which remains?

Night once more: the Sun is lost to sight, only the moon reminds me of His presence. The clouds scud swiftly across the Sky and disappear.

Thy Star Body is visible, O Beloved; all the sorrows and shadows have passed and there is that which remains.

When clouds gather, let me never forget Thee, O Beloved!

XXV. The Coiled Serpent

Thus have I heard:

The ostrich goeth swiftly; with ease could he outstrip those who covet his tail-feathers, yet when danger cometh he burieth his head in the sand.

The tortoise moveth slowly and when embarrassed he stoppeth, withdrawing into his own shell; yet he passeth the hare.

The hare sleepeth when he should be swiftly moving; he runneth in his dreams thinking himself at the goal.

But the Coiled Serpent hath wisdom, for he hideth his tail and it is not coveted; he raiseth his head and fears not; he moveth slowly like the tortoise, yet withdraweth not; he nestles close to the hare, darting his tongue with swiftness, yet falleth not asleep by the wayside.

Would that I had the Wisdom of the Coiled Serpent, O Beloved, for Thou hast said: "Put on the wings, arouse the coiled splendour within you: come unto me!"

XXVI. Love and Unity

Twenty-six is the numeration of the Inneffable Name, but It concealeth Love and Unity.

The Four-lettered Name implieth Law, yet it may be divided for love's sake; for Love is the law.

The Four-lettered Name is that of the elements, but it may be divided for the chance of Union; for there is Unity therein.

There is but One Substance and One Love and while these be twenty-six they One through thirteen which is but a half thereof.

Thus do I play with numbers who would rather play with One and that One Love.

For Thou hast said: "There is naught that can unite the divided but love!"

And is not Achad Ahebah?

XXVII. The Riddle

What is that which cometh to a point yet goeth in a circle?

This, O Beloved, is a dark saying, but Thou hast said: "My colour is black to the blind, but the blue and gold are seem of the seeing. Also I have a secret glory for them that love me."

And Hadit hath declared: "There is a veil; that veil is black."

I would that I could tear aside the veil, O Beloved, for seeing Thee as Thou art, I might see Thee everywhere, even in the darkness that cometh to a point yet goeth in a circle.

For Hadit, the core of every star, says "It is I that go," and Thou, Mother of the Stars, criest "To me! To me!"

Resolve me the Riddle of Life, O Beloved, for loving Thee I would behold Thy Secret Glory.

XXVIII. Sayings

Isis hath said: "I am all that was and that is and that shall be, and no mortal hath lifted my veil."

Who cares what is back of the moon?

Jehovah showed his back unto Moses, saying: "No man hath seen my face at any time."

Who cares to face the elements?

Hadit hath said: "I am life and the giver of life; therefore is the knowledge of me the knowledge of death."

Who cares to know death?

But Thou, O Beloved, hath said: "I give unimaginable joys on earth, certainty, not faith, while in life upon death, peace unutterable, rest, ecstasy; nor do I demand aught in sacrifice."

Who would not long to invoke Thee under Thy Stars, O Beloved?

XXIX. The Falling Star

Falling, falling, falling! Thus fall the Rays from Thy Body of Stars upon this tiny planet, O Beloved! Innumerable streams of Light like Star-rain upon the black earth.

Since every man and every woman is a star, their lives are like unto streams of light concentrated upon every point in Space.

As I lay with arms out-stretched, my bare body shining like ivory in the darkness. my scarlet abbai flung wide, mine eyes fixed upon the star-lit Heaven; I felt that I, too, was falling, falling, falling, in an ecstasy of fear and love into the void abyss of space.

Then did I remember that Thou art continuous. Beneath, above, around me art Thou. And lo, from a falling star I became as a comet wheeling in infinite Circles, each at a different angle, till my course traced out the Infinite Sphere that is the Symbol of Thee, O Beloved.

Then did I aspire to find the Centre of All.

And even now I am falling, falling, falling.

XXX. Justice

I am a Fool, O Beloved, and therefore am I One or Nought as the fancy takes me.

Now am I come to Justice, so that I may be All or Naught according to the direction of vision.

No Breath may stir the Feather of Truth, therefore is Justice ALone in L. Yet the Ox-goad is Motion and Breath Matter if it be called the Ox which is also A.

How foolish are these thoughts, which are but as the Sword in the hand of Justice. They are as unbalanced as the Scales that stir not, being fixed in the figure of Law above the Court House of a great City.

But Thou hast said: "Love is the law, love under will."

And Love is the Will to Change and Change is the Will to Love.

Even in the stern outline of the Scales of Justice do I perceive the Instrument of Love, and in the Life Sentence, the Mystery of Imprisonment in Thy Being, O Beloved!

XXXI. Not

Three Eternities are passed... I have outstripped a million Stars in my race
across Thy Breast---The Milky Way.

When shall I come to the Secret Centre of Thy Being?

Time, thou thief, why dost thou rob the hungry babe? Space, thou hadst almost
deceived me.

O Lady Nuit, let me not confound the space-marks!

Then, O Beloved, Thy Word came unto me, as it is written: "All touching; All
penetrant."

Thus left I Time and Space and Circumstance, and every Star became as an atom in
my Body, when it became Thy Body. Now never shall I be known, for it is I that
go.

But Thou, O Beloved, though Thou art infinitely Great, art Thou not energized by
the Invisible Point---the Infinitely Small?

A Million Eternities are Present, Deem not of Change; This is the Here and Now,
and I am

NOT

-oOo-

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About this capture

I. N. R. I.

DE MYSTERIIS ROSAE RUBEAE ET

AUREAE CRUCIS

by

ONE

Whose Number is

777

Frater Achad

Wherein. under the form of an admonition to an
Adeptus Minor of the R.R. et A.C., is disclosed
the true Symbolism of the Rosy Cross for the
enlightenment of those who are worthy of the same.

MARK WELL, O my Son, and give heed unto this my counsel and advice, O thou who
hast for the first time this day beheld the Mysteries of the Redde Rose whereon
sparkleth the Dew, and of the Golden Cross from which cometh the Light of the
World. Is not this Symbol to be found upon the breast of all true Brethren of
the Rosie Cross? Hold fast to this Jewel and treasure it as thy Life itself, for
many and great are its virtues, and of these will I now discourse unto you in
part.

Know then, O my Son, that there be many Crosses and that the Symbolism of these
varieth according to the Art of the Wise which giveth them due Proportion; so,
too, are to be found Roses whose Petals signifie a Five-fold, and a Twenty-two-

fold, and a Forty-nine-fold Order. These, again, may seem to be united or divided, in whole or in part; yet each Symbol concealeth its aspect of the One Secret most perfectly, according to the Understanding of the true Seeker after L.V.X.

It would seem in these latter days that the true Light hath been much darkened and obscured, so that even the most ignorant imposters, having heard our motto "Omnia ab Uno," which signifieth how All cometh from the One, have thought that all Roses and all Crosses be alike and of equal virtue; yet herein they err gravely, which error hath become apparent in the strange confusion which at this time prevaieth, so that their words have become as a Babel, even as it was of old time to the great hurt of the human race.

And even though our Father, Christian Rosencreutz, and our Antient Brethren his heirs and successors, did much to restore the Order of the Universe and the Power of the Word therein, yet such is the Darkness in which men live, and such the confusion that is now upon us, that it were indeed time that the true Brothers should again extend the Light of the Cross, if-so-be a spark of the true Fire yet burns brightly within them.

Unto you, O my Son, in whom that Fire burns, I would be as a bellows to fan the Flame into a great burning which shall illumine the Darkness wherein thou walkest; so that from a flickering rushlight thou mayest become as a Lamp of Pure Oil, and that thy Lamp may shine forth as an Ever-burning Star of Hope to thy fellow men.

For this reason will I discourse unto you, not of the Cross of Suffering to which thou wert bound and upon which thou tookest thine obligation on behalf of the Universe that Obligation, every Clause of which contained a Secret reference to the Holy Sephiroth, the Emanations of the One from Whom cometh All but rather of that great and complete Symbol of the Rose and Cross concealed within thy breast, upon the back of which is engraved "Magister Iesus Christus--Deus est Homo--Benedictus Dominus Deus Noster qui dedit nobis Signum" and thy Mystic Name as Fra:. R.R. et A.C.

But it is of the face of the Cross that I would chiefly discourse unto thee, for, wearing it upon thy breast, thou art become as the Sun who seeth not His own Face, yet giveth the Light of His Countenance to the Just and to the Unjust with equal Love and Blessing.

What is it, then, that I see upon thy breast, O my Son?

In the Centre of All is a Single Point of Light whose Starry Brilliance blinds these eyes, for it is even as Hadit, Thy Secret Self at the Centre of thy Being. It is Unique, Thy One Secret which thou sharest with the One, not the Many. It is Thy True Name, the Word which brought Thee into Being, whose Echo thou art, and will be to the End. This I know, for such a Word and such a Light dwelleth in Me, and I in Him. It is also that Word which is writ in the White Cubic Stone, but for each it is different, and no man may know It but he who possesses It.

Around, and Illumined by that Central Light, is a Rose of Five Petals. It is the Star of Unconquered Will, the Will of the One Light and Word of thy Being as it comes into Manifestation in Matter. It is the Sign of Man, the Microcosm, who mirrors through his Five Senses, the Great Rose of Creation. This Rose lives indeed, and the Green barbs, which have opened to display it, are still bright with colour as they extend in Four Directions, each harmonizing and bringing to a point Two of the Elements from which thou wast made.

This Rose sparkles upon a Cross of Gold, and though crucified thereon, to it Glory and Suffering are identical. This Cross is of Six Squares, an Unfolded Cube; it is that same White Stone wherein the True Name was Concealed, yet opened as a Cross in order that it may be known as a Living Stone, displaying the Secret of Life Itself. With its Arms it showeth forth the L.V.X. which is

the Light of the Cross; its sacrifice discloseth the Rose of Love, and this supreme act of revealment declareth its own essential Liberty. Thus we find Light, Life, Love and Liberty in the very Heart of Man, while concealed behind all are the words: Deus est Homo.

This, O my Son, I behold On the Centre of thy Jewel, but even as thou art but a tiny image concealed within the Heart of a Greater Rose, wherein it flashes forth as a gleam of Red Gold.

Thou rememberest, O my Son, when thou wast within the Sacred Vault, which is to be found within the Mountain of A:--that Vault of Seven Sides of which showeth forth the Colour of one of the Great Planetary Intelligences? Never wilt thou forget that LIGHT which is the Great Mystery of the Ceiling of the Vault, even though, Ages hence, the Darkness of the Floor may be obliterated from thy memory when the Light has completed Its Work.

Dost thou remember how, touching with the Wand the Rose and Cross upon the breast of the form in the Pastos, thou wert prompted to say "Out of the darkness let the light arise"? And how a Voice from the still figure within, replied: "Buried with that LIGHT in a mystical Death, rising again in a mystical resurrection, Cleansed and Purified through him our MASTER, O Brother of the Cross of the Rose! Like him, O Adepts of all ages, have ye toiled; like him have ye suffered Tribulation. Poverty, Torture, and Death have ye passed through. They have been but the purification of the Gold."

"In the Alembic of thine Heart,
Through the Athanor of Affliction,
Seek thou the true stone of the Wise."

Hast thou not found such a Stone concealed in the Heart of the Rose of Creation? Is not that Stone Thyself? Never again wilt thou be "Shut up" for the Rose of Thy Being has opened, and Thy prison has been exchanged for a Cross. But in this transition "That which is below has become like unto that which is above" and that which is within seeth Itself in that which is without. Thus there is Beauty and Harmony in this Degree of Adeptship.

But though thou mayest know the Word of this Grade and the Formulae thereof, thou hast yet to Overcome many difficulties e'er thou art Master of the Temple of the Universe. Around thee I see the First Three Petals of the Greater Rose, forming an upright Triangle upon which are the Sacred Letters Aleph (A), Men (M) and Shin (Sh), each shining upon a petal of a different Colour--Yellow, Blue, and Red. As thou hast already been taught, these are the Three Mother Letters of the Sacred Hebrew Alphabet, the Letters of the Three Elements, of which the Fourth, or Earth, is the admixture. Thou must master the Elements, O my Son! These are to be found in the Cross of thine own being, and thou already learned to "Establish thyself firmly in the equilibrium of forces, in the centre of the Cross of the Elements, that Cross from whose Centre the Creative Word issued in the birth of the dawning Universe." Thou has learned to be "Prompt and active as the Sylphs, but to avoid frivolity and caprice; to be energetic and strong like the Salamanders, but to avoid irritability and ferocity; to be flexible and attentive to images like the Undines, but to avoid idleness and changeability; to be laborious and patient like the Gnomes, but to avoid grossness and avarice." Thou must not forget these early lessons in thy search after greater ones.

Seven other Petals encircle these Three, each again shines forth in its true Colour, forming the Rainbow of Promise; but of Promise fulfilled, since the Circle is Complete. Upon each Petal appears another Sacred Letter, the Letters of the Seven Planets, those great Elementary Rulers whose Influence is ever-present and whose Aid and Co-operation of the Great Celestial Intelligences. Who, through thine own Holy Guardian Angel, are ever ready and willing to lend thee of their Wisdom and Power. These are the Rulers of the Sephiroth below Chokmah and above Malkuth, according to the Plan of the Minutum Mundum which thou saw'st upon the small altar within the Vault of Initiation.

Yet again, surrounding these Seven, are twelve outermost Petals, engraved with the Simple Letters of the Twelve Signs of the Zodiac, the Sphere of the Fixed Stars. Each has its appropriate Colour, and all may be recomposed into the White Light of the Centre. In the Outer these Colours mix and form the Grey of the Sphere of Chokmah, which is ever the balance of Black and White; but Within, the Great Star Universe is focused upon that Central Point, which is Everywhere, since the circumference of the Infinite Rose is Nowhere. This Centre is the Kether of the Whole Scheme, for "Deus est Homo."

Thus, O my Son, have I drawn for thee the Great Rose of Two-and-twenty Petals, the Two-and-twenty Letters of the Holy Alphabet from which may be formed all Words, sacred and profane. These are united and bound together in such a manner that the Sigils of the Angels may be drawn therefrom, but of this I may not speak more plainly, for it is thy task to discover and use them. And the Influence of the Rose is that MEZLA which is the Influence from the Crown, and this descendeth like Dew upon the Rose, even as it Uniteth the Sephiroth of the Tree of Life. This Tree is itself formed as an Ankh, which is but a form of the Rose and Cross, used by our Brethren of Antient Egypt as a Sign of their Way or Going; as such it is the Key of the ROTA, or Taro of Thoth.

When, O my Son, by means of thy Central Will, thou shalt have expanded thy Rose of Five Petals so that it comprehends this Greater Rose whereof the Petals are Two-and-twenty, thou mayest come to a further understanding of the Cross which hath Four Arms, the sum of which from One to Four, being Ten, as are the Holy Sephiroth.

The Great Cross, of which the cross of thy being is a reflection and minute counterpart, is again formed of Six Squares, for it, too, represents the Unfolded Cube. The Cube is matter, the Cube unfolded displays the several Elements with their Spiritual Centre. So, likewise, doth IHVH appear as God of the Elements until SHIN, the Holy Spirit, descendeth into the midst and bursteth Him asunder as IHShVH, which is the Name of the God-Man, the Redeemer.

So likewise is Man, the Pentagram of the Elements Crowned with Spirit, shown with Unconquered Will on each Arm of the Cross. Thus is he Master of the Four Worlds, through co-operation with the Macrocosmic or Divine World which is found Symbolized by the Hexagram below the Great Rose on the lower Arm of the Cross, and which appears surrounded with the Sign of the Sun in the midst.

The extremity of each Arm of the Cross is Triple, and each triplicity is assigned to the Three Alchemical Principles in their proper combinations. Thus again we find the suggestion of Twelve Circles, corresponding to the Zodiac or Star Universe, while the Thirteenth is concealed as a Point in their midst, and is the UNITY thereof. Thirteen is One plus Three which is Four; Four is the Number of Manifestation in Matter; in Matter the Three Principles (or Gunas) are ever operative, singly as forces united as Spirit.

Thou has, O my Son, the knowledge of the Invoking and Banishing Rituals of the Pentagram, whereby thou mayest control the Elements and the Astral Plane; therefore thou understandest how these Pentagrams should be traced with thy Wand and Will, and how this formula is symbolically shown in the arrangement of the Symbols of the Elements which are shown round the Pentagrams upon the Arms of the Mighty Cross. Thou knowest, too, how the Planetary Rulers, and even the Zodiacal Signs, are to be Invoked or Banished by means of the Holy Hexagram, the true arrangement of which is also shown in this Symbol. But what of the Barbed Rose Leaves which in the Microcosmic Rose were single, and here are shown as Triple in each quarter? What of the Letters and Symbols thereon?

Here indeed is given the Formula whereby the L.V.X. may be drawn from the Cross, and the Key-Word found, and the Word be subtly extracted therefrom. Without this knowledge how can'st thou give the true Signs of thy Grade? Let us therefore analyse the Keyword, as did our Antient Brethren:

I. N. R. I.
Yod. Nun. Resh. Yod.
Virgo, Isis, Mighty Mother.
Scorpio, Aphopis, Destroyer.
Sol, Osiris, Slain and Risen.
Isis, Aphopis, Osiris..
I. A. O.

Make now the Signs whereby the L.V.X. which is the Light of the Cross, shines forth, and thou hast the meaning of the Rose Leaves of thy Mystic Jewel; leaves that are Ever-Green as Life Itself.

And now, O my Son, go thou and partake of the Mystic Eucharist, even as thou hast been taught by Those who Know. Fortify thyself, for thou hast yet a perilous journey before thee. Thou hast been led unto the Light; bethink thee that there is yet another Rose and Cross, the Rose of Nine-and-forty Petals which is Seven by Seven upon the Cross of Five Squares. The Mysteries of these thou wilt someday know, but not now; for these partake of the nature of that Great Darkness of N.O.X., the Darkness which is as the Light which is Higher than Eyesight; the Pure Darkness of Understanding, or of the Womb of the Lady Babalon, and the City of the Pyramids which is the abode of NEMO.

May thy Mind be open unto the Higher,
Thy Heart a Centre of Light,
And thy Body the Temple of the Rosy Cross.

Vale Frater!

Original transcription believed to be by Frater Nachash, 1991. HTML conversion by Benjamin Rowe, 1997

<http://w3.one.net/~browe/achad/misc/liberqna.htm>

28 captures

1 Dec 1998 - 17 Jan 2006

Oct FEB Aug

11

2001 2003 2004

About this capture

LIBER QNA

VEL

NAMEN DEI

sub figura CLI

by Frater Achad

1. In the Beginning, created, ALHIM, the Essence of the Heavens and the Essence of the Earth.

2. Thus the first Name given in the Book of Genesis is that of The Elehim, the Creative Gods.

3. And the Numeration thereof is 86. Many and great are its mysteries.

4. Then, in the Second Creation Story, is made mention of IHVH = JaHVeH, the Tetragrammaton or Name-of-the-Four-letters, whose numeration is 26.

5. And this name was throughout the Second Story combined with that of the First, as it is written IHVH ALHIM, whose numeration is 112.

6. And the Name-of-the-Four-letters, IHVH, was considered by the Jews too sacred to be pronounced, save only once a year by the High Priest in the Holy of Holies, amid the blare of trumpets, and thus, in reading aloud, there was substituted the name ADNI, Adonai, which being translated is "Lord." And the numeration thereof is 65.

7. But unto Abraham and unto Isaac and unto Jacob, with whom God made His first Covenant, His Name IHVH was not revealed, for by them was He known by His name AL (God) Shaddai, that is to say: GOD Almighty. And the numeration of AL is 31 (many and great are its mysteries); and the full numeration of AL ShDI, is 345, which is also that of the mysterious word HShM, Ha Shema, which meaneth The NAME.
8. But only unto the Prophet MShH, Moses, the numeration of whose name is 345, was revealed by God His Highest Name, that is by numeration 543, the numerical Temurah of 345, which name is AHIH ASHR AHIH, Ehieh Ashur Ehieh, which meaneth "Existence IS Existence" -- the NAME of the Highest GOD.
9. Even as it is written in Exodus 3.13: "And Moses said to God, 'Behold, when I come to the children of Israel, and say to them, The God of your fathers hath sent me to you; and they shall say to me, What is his name? What shall I say to them?' And God said to Moses, 'I AM THAT I AM.' And he said 'Thus shalt thou say to the children of Israel; I AM (AHIH) hath sent me to you.'"
10. And the numeration of AHIH is 21, many and great are its mysteries.
11. "And God said moreover to Moses, "Thus shalt thou say to the children of Israel; IHVH, (JahVeH) the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you; this is my name for ever, and this is my memorial to generations of generations".
12. And again in Exodus 6.2: "And God spake unto Moses, and said to him, 'I AM IHVH (JahVeH). And I appeared to Abraham, to Isaac, and to Jacob, as AL (or God) Almighty, but by my name IHVH was I not known to them. And I also established my covenant with them to give them the land of Canaan, the land of their sojournings wherein they sojourned!"
13. And the numeration of AHIH IHVH, I AM JahVeH, is 47, but by the Qabalists these Names (of Macroprosopus and Microprosopus) have been coalesced into the most mysterious name AHIHVH, the numeration of which is 32.
14. Thus did God reveal His name to Moses as of the Vast Countenance AHIH and of the Lesser Countenance IHVH, and both these Holy Names have been held most sacred.
15. But in the whole of Judaism and its sacred literature there is nothing that is so holy as the sentence known as the Shema, Ha Shema, which is to say "The NAME" -- "Hear, O Israel: IHVH ALHIM IHVH AChD, JahVeH our God JahVeH is ACHAD: Achad meaning ONE -- UNITY. (And this Shema occurs in the Book of Deuteronomy Chapter VI verse 4.)
16. And these words of the Shema are immediately followed by the Command: "And thou shalt love IHVH thy God with all thy heart, and with all thy soul, and with all thy might. And these words I command thee this day, shall be in thy heart; and thou shalt press them upon thy children, and shall talk of them when thou sittest in thy house, and down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write upon the door-post of thy house, and on the city gates.
17. This, then is the Commandment which IShVH (Jesus) later referred to as "The whole of the Law and the Prophets."
18. And the numeration of AChD (Unity) is 13. Likewise is the numeration of AHBH, Ahebah, LOVE, 13. And together Unity and Love are 26, which is the numeration of IHVH, which implieth that the One God is Love, and as such most worthy of the whole love of His chosen people -- first and foremost and always.
19. After which First Commandment cometh the love of the neighbour and of one

another, and of all creatures for His sake.

20. And what of this Love (AHBH) when extended, or as the Qabalists say, spelt in full? Spelt in full AHBH (13) becomes ALP HH BITH HH the numeration of which is 543 the equivalent of AHIH AShR AHIM -- I AM THAT I AM -- The NAME of the Highest GOD.

21. ACHAD is AHEBAH -- God is Love.

22. But there is a further great Mystery of the name of God which was also revealed unto Moses (345) but of which word is indeed seldom spoken, yet which when known and revered unlocks many secret gates.

23. This Holy name is QNA whose numeration is 151.

24. What meaneth this?

25. When Moses having broken the First tablets of the law received from God on Mount Sinai, returned again with other tablets that the Lord might write again thereon (See Exodus Ch 34 V.1) God made a further covenant with him (verse 10) and disclosed a third name to Moses (verse 14) as follows: "For thou shalt worship no other God; for IHVH whose Name is JEALOUS (QNA) is a jealous God."

26. Now the primary meaning of this word JEALOUS is: Eager to uphold, solicitous for, guarding watchfully. Its secondary meaning as applied to the Commandment of God is: Requiring whole-hearted worship and service. And only in its tertiary and further meanings does it have reference to: Apprehension of being supplanted, outdone by a rival in love; or in the favour of another etc. But it does also mean: Zealously vigilant. Thus its root is in "Zeal": Intense enthusiasm; ardour, fervour.

27. It is this intense enthusiasm, this ardour, this fervour that QNA is in Himself and demand of others: Thou shalt LOVE Me with thy whole heart, thy whole soul, thy whole mind and thy whole strength for I AM LOVE Itself and I AM JEALOUS, because passionate Love in its very nature implies the possibility of Jealousy.

28. And how does this Great Name of God give us the key to our choice of a Number most adequate to represent Him?

29. The Numeration of QNA is 151.

30. The Numeration of AHIH (I AM) spelt in full (ALPh HH IVD HH) is 151.

31. The Numeration of IHVH ALHIM IHVH AchD (JaHVeH our GOD JaHVeH is ONE) is 151.

32. This shows in one combination or another the original ALHIM (Our God) of the First Creation Story, AHIH the highest Name given to Moses, IHVH the Ineffable name of Four Letters, AchD, the true Unity, are all through the Number 151 equivalent to this Holy Name QNA which has been "rejected".

33. That it does represent the Stone that the Builders rejected is shown as follows: Tradition has it that the Original Law was written upon a Sapphire Stone. Moses broke and discarded the original Tablet of the Law. And QNA being written in full becomes QOPH NVN ALPh which is 403 which number is that of the words ABN SPHIR, that is to say the Sapphire Stone.

34. Now as for the sound of this Holy Name QNA it is CANA. And this surely suggests the land of CANAan, the promised land flowing with milk and honey. It is also significant that the first miracle performed by IShVH took place at CANA of Galilee in connection with a marriage, or love feast, where Water was changed into Wine, and whereat Jesus first signified the Kingdom of Heaven which is within every man as leaven is within three measure of meal.

35. But finally there is a more than possible connection with certain prophecies in Liber legis, which is called the Book of the Law in the New Aeon. Mention is made therein of a word not known: and this was once explained (after the discovery of the key AL) as a word NOT known.

36. But there is towards the end of this Book -- Chapter III verse 72 -- a certain mysterious word which may have reference to the "not known" of Chapter III verse 2. "I am the Lord of the Double Wand of Power: the wand of the force of Coph Nia -- etc."

37. Now there is, as has been shown elsewhere, a most interesting correspondence between the words "Coph Nia" and The Book of the Law, their Hebrew equivalents having the same numeration.

38. But in the Commentary on Liber Legis written by 666 there occurs these words "Coph Nia": the original MS has -- left incomplete as not properly heard. The present text was filled in later in her own hand by the Scarlet Woman."

38. Now there was another word not rightly heard when the original MS was made: thus the title of first editions appeared as Liber L. vel Legis, and only after the discovery of the Key to the book did this get changed to the proper title: Liber AL vel Legis.

39. It is here suggested then, that the word "Coph was given (or put down) for the Hebrew letter "Qoph" and that the Intelligence dictating Liber Legis gave this separate letter Qoph as the first letter of a word, but pronounced it apart specially to distinguish it from "Kaph". It is further suggested that what was written as "NIA" was intended to be the rest of the Word, viz: NA, so that the word should read QNA or CANA, or KANA by sound. Had, however, the whole word been pronounced thus it would surely have been written down with an initial letter of either C or K, and to avoid this the first sound given was "Coph" or "Qoph". This led (as JEALOUSLY does) to a misunderstanding. May not the word JEALOUS (QNA) be the "word not known" which has caused the "Division hither homewards" of Chapter III.2.?

40. The further correspondences of this Number 151 are also worthy of note.

41. There is the word QVMH which means: A standing upright, and "stature".

42. There is also the sacred word MQVH which appears in Jer.XVII.13, where it is written:

12. "A glorious throne on high from the beginning hath been the place of our Sanctuary.

13. "O IHVH, the hope of Israel, all that forsake thee shall be ashamed.

"They that drew back from me shall be written on earth, because they have forsaken IHVH, "THE FOUNTAIN OF LIVING WATERS." (MQVH = 151)

43. Let us then not forget "to rejoice" (GIL = 43) to

THE END

Written down by Frater Achad this twenty third day of April in the year Nineteen hundred and thirtysix at "Tall Timbers" Deep Water, B.C., Canada

Original transcription believed to be by Frater Nachash. HTML formatting by Benjamin Rowe, March 1997.

<http://w3.one.net/~browe/achad/misc/kronos.htm>

26 captures

12 Mar 2000 - 17 Jan 2006

Oct DEC Feb

About this capture
THE CONJURATION OF KRONOS

(3 knocks)

Procul, 0 procul este profani!

I invoke Kronos: Lord of the Ages!
Hail unto Thee, 0 Kronos.
Even unto Thee: 0 Thou Great One of the Night of Time!
Thou, the terrible and hoary One, the Dweller in Eternity:
That didst devour Thy Children!
Thou, that sittest upon the Throne of Jehovah Elohim:
And Whose Darkness is concealed in the Heaven of Understanding!

Hear me: 0 Thou Mighty God of the Sabbath!
Thou, that art established in the four quarters of the Universe!
Thou, that sweepst the World with Thy Sickle:
And with Thy Tau Cross cleavest the Gates of Matter!

Hear me: 0 Thou Mighty Lord of Khem!
Thou, that hast the dreadful Horns of the Goat:
And concealest from Man Thy Holy Mysteries!
Thou, that exaltest Maat, hidden in a Robe of Sorrow:
And rejoicest in them that endure and are just among Men!
I am Enoch Thy Prophet:
Unto whom Thou didst commit Thy Mysteries:
the Subtleties of the Holy Qabalah!

Hear me: SET: KRONOS: SATURNUS:
By whatever Name I call Thee:
Thou art still Silent unto Eternity
for No-man hath known Thy Name!

Thou, that art upon the Frontiers of the Abyss:
Thee: Thee: Thee: I invoke!
Thou that sittest in the City of the Pyramids:
Thee: Thee: Thee: I invoke!
Thou that are encamped upon the Great Sea:
Thee: Thee: Thee: I invoke!
SHABBATHAI!

Unto the Ineffable Silence:
Unto the Night of Pan:
Unto the Mysteries of N.O.X.
Thither I lift up mine Eyes!
Holy, Holy, Holy art Thou, 0 Babalon:
Lady of the City of the Pyramids:
Thou, that bearest the Cup of Sacrament!
Holy, Holy, Holy art Thou, 0 Chaos:
Peace of Eternity: Whence Cosmos arose
And whither it must return!
Holy, Holy, Holy art Thou, 0 Thou Oneness:
Crown of Truth Ineffable,
Whose White Brilliance Shineth at the
Summit of the Highest Heaven!

Thee, I seek: Unto Thine Unity are mine eyes ever turned:
Though it be hidden from me by mine own blindness!
Yet it is written:
"Unto the persevering mortal the blessed immortals are swift."

I invoke Aima, the bright and fertile Mother, by the Ritual of Silence.

(Pause)

I descend from the Palace of Understanding.
I greet you, I embrace you, o children of Earth,
That aspire Unto the Light, like the little flowers,
That turn to the Sunshine in Life's lovely Garden ---
The Continuous One of Heaven.
The Waters of the River of Amrit.
The Cup of Intoxication!
The Dew of Immortality.
The Continuity of Existence.
The Love that knoweth no Symbol.
The Perfection of the Universe.
The Squaring of the Circle.
The Entry into the Palace of the King's Daughter:
And in the heart of the Sphinx dances the Lord Adonai,
in His garlands of roses and pearls
making glad the concourse of things;
yea, making glad the concourse of things.
AMEN.

<http://w3.one.net/~browe/achad/misc/addition.htm>
28 captures
5 Dec 1998 - 17 Jan 2006
Oct DEC Feb
13
2001 2002 2003

About this capture
ADDITIONAL NOTES ON LIBER LEGIS
Frater Achad
August 8-9, 1936

Chapter I.

45. The Perfect and the Perfect are one Perfect and not two; nay are none.
46. Nothing is a secret key of this law. Sixty one the Jews call it; I call it eight, eighty, fourhundred and eighteen.
47. But they have the half: unite by thine art so that all disappear.
48. My prophet is a fool with his one, one, one; are not they the Ox, and none by the Book?

Comment: Aug 9, 1936

A new interpretation of the above verses has since yesterday opened up to me; it does not necessarily abrogate the previous one.

The uniting of the Perfect and the Perfect (v.45) is again referred to when it is said: "unite by thine art etc." (v.47).

"Nothing is a secret key of this law." This "Nothing" is "Ain"; the Perfect Nothing of First Veil of the Negative, back of the whole Qabalistic system of the Jews; and its numerical value is 61, as stated in verse 46. (This appears as the first half of an equation, which equation is probably that which is referred to in verse 56 (NV) of Chapter I, q.v.)

"I (NV) call it eight, eighty, fourhundred, and eighteen." It has been shown

elsewhere how these numbers, as representing the initial, letters, and numeration of Parzival, the Pure Fool, can be reduced to "Nothing" by Tarot.

But there is another concealed meaning, which seems to connect this one with the "child" mentioned in verse 56, and also to show the passing of the old aeon, and the mystery of the "empty left-hand" of Chapter III, verse 72, q.v., etc., etc.

Nuit says: "I call it (nothing) 8,80,418" which together make 506. Now firstly 506 is a glyph of NV herself, for her number is 11 (5 plus 0 plus 6 = 11), and she is identified with six and fifty, the 50, in the case standing before the 56 (as it is secretly written, Chapter III, v.8., None = Nun = 50, shall stand before "you" = U = 6--another glyph of NV.)

But 506 has another meaning: it is Sh V R, that to say, "Bovis a sinistra" -- the Ox at the left hand, the old aeon which has been left, and yet which is a part of the Perfect team, when equated with AIN, nothingness so that both become none--"nay, are none."

This old aeon, the secondhalf of the equation, is (v.56) to be "left unattacked" by the Prophet.

Now comes the uniting by art of the two halves of the equation (v.47); that is to say, we must add the two numbers 61 and 506, which gives us 567 (a true number sequence) and we must unite the letters of A.I.N. with those of Sh.V.R. which, being rightly done by art, gives R A Sh V N I = 567 = FIRSTBORN - the child of the New Aeon, and of the Old, which again equals PARZIVAL, etc. etc so that all may be said to disappear, and yet the Perfect and the Perfect have become One.

This is further proved by the reference in verse 48 to the Ox (ShVR) and None (Ain) which are so by the "Book" the Sepher (book) Sephiroth, as well as by the "Book" of Hermes--the Taro. The one, one, one is really 111 -- Aleph, the Ox, spelt in full, and AVM of Ch. I, verse 56, the seal of the "child," and which reappears again as the penultimate word of the whole Book Al -- Auma Ha.

There is, however, a further mystery of the uniting by art so that all disappear, but this can not be revealed at present because it is connected with the secret word (the word not known) pronounced by the Firstborn in 1926- the mystery of the babe within the egg of the fifth element (Chapter II, v.49) which is the Quintessence, or Aethyr of the Pure Fool (Note. MANIO in the 'egg' 'In A Nest' in Manifestation.)

N.B. The "team" of "Oxen" (and of fools) may be the A..A.. as representing twice Nemo is Fra A..A.. and also the twin focii, or "pillars" of the OVAL, or "crushed" circle. yet "still the Moving Fingers writes."

-o-

<http://w3.one.net/~browe/achad/misc/Stepping%20out%20of%20the%20old%20aeon.htm>

18 captures

2 Dec 1998 - 17 Jan 2006

Jan DEC Feb

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1999 2002 2003

About this capture

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STEPPING OUT OF THE OLD AEON

INTO THE NEW

By Frater Achad

(Originally published in The Equinox, Volume III, No. I)

Do what thou wilt shall be the whole of the Law.

As all of you should know, we have entered a New Aeon. A Higher Truth has been given to the World. This truth is waiting in readiness for all those who will consciously accept it, but it has to be realized before it is understood, and day by day those who have accepted this Law, and are trying to live it, realize more and more of its Beauty and Perfection.

The new teaching appears strange at first; and the mind is unable to grasp more than a fragment of what it really means. Only when we are living the Law can that fragment expand into the infinite conception of the whole.

I want you to share with me one little fragment of this great Truth which has been made clear to me this Sun-Day morning: I want you to come with me - if you will - just across the border-line of the Old Aeon and gaze for a moment at the New. Then, if the aspect pleases you, you will stay, or, it may be, you will return for a while, but the road once open and the Path plain, you will always be able to get there again, in the twinkling of an eye, just by readjusting your Inner sight to the Truth.

You know how deeply we have always been impressed with the ideas of Sun-rise and Sun-set, and how our ancient brethren, seeing the Sun disappear at night and rise again in the morning, based all their religious ideas in this one conception of a Dying and Re-arisen God. This is the central idea of the religion of the Old Aeon but we have left it behind us because although it seemed to be based on Nature (and Nature's symbols are always true), yet we have outgrown this idea which is only apparently true in Nature. Since this great Ritual of Sacrifice and Death was conceived and perpetuated, we, through the observation of our men of science, have come to know that it is not the Sun which rises and sets, but the earth on which we live which revolves so that its shadow cuts us off from the sunlight during what we call night. The Sun does not die, as the ancients thought; It is always shining, always radiating Light and Life. Stop for a moment and get a clear conception of this Sun, how He is shining in the early morning, shining at mid-day, shining in the evening, and shining in the night. Have you got this idea clearly in your minds? You have stepped out of the Old -Eon into the New.

Now let us consider what has happened. In order to get this mental picture of the ever-shining Sun, what did you do? You identified yourself with the Sun. You stepped out of the consciousness of this planet; and for a moment you had to consider yourself as a Solar Being. Then why step back again? You may have done so involuntarily, because the Light was so great that it seemed as Darkness. But do it again, this time more fully, and let us consider what the changes in our concept of the Universe will be.

The moment we identify ourselves with the Sun, we realize that we have become the source of Light, that we too are now shining gloriously, but we also realize that the Sunlight is no longer for us, for we can no longer see the Sun, any more than in our little old-aeon consciousness we could see ourselves. All around us is perpetual Night, but it is the Starlight of the Body of Our Lady Nuit in which we live and move and have our being. Then, from this height we look back upon the little planet Earth, of which we, a moment ago, were a part, and think of Ourselves as shedding our Light upon all those little individuals we have called our brothers and sisters, the slaves that serve. But we do not stop there. Imagine the Sun concentrating His rays for a moment on one tiny spot, the Earth. What happens? It is burnt up, it is consumed, it disappears. But in our Solar Consciousness is Truth, and though we glance for a moment at the little sphere we-have left behind us, and it is no more, yet there is "that which remains." What remains? What has happened? We realize that "every man and every woman is a star." We gaze around at our wider heritage, we gaze at the Body of Our Lady Nuit. We are not in darkness; we are much nearer to Her now. What (from the little planet) looked like specks of light, are now blazing like other great Suns, and these are truly our brothers and sisters, whose essential and Starry

nature we had never before seen and realized. These are the 'remains' of those we thought we had left behind.

There is plenty of room here, each one travels in His true Path, all is joy.

Now, if you want to step back into the Old Aeon do so. But try and bear in mind that those around you are in reality Suns and Stars, not little shivering slaves. If you are not willing to be a King yourself, still recognize that they have a right to Kingship, even as you have, whenever you wish to accept it. And the moment you desire to do so, you have only to remember this -- Look at things from the point of view of the Sun.

Love is the law, love under will.

(Transcription and HTML conversion by Benjamin Rowe, December 29, 1997.)

<http://w3.one.net/~browe/Achad/Misc/aeontest.htm>

27 captures

6 Dec 1998 - 17 Jan 2006

Aug OCT Feb

06

2001 2002 2003

About this capture

NEW AEON TEST QUESTIONS

1. Do you consider yourself to be living in the Old or the New Aeon?
2. If in the former, how would you designate it; (2b) If the latter how would you designate it?
3. If the former, do you wish to try to qualify for the latter?
4. Liber Legis, Chapter I, verse 50 says:

``Behold! there are three ordeals in one, and it may be given in three ways. The gross must pass through fire; let the fine be tried in intellect, and the lofty chosen ones in the highest.''

To which of these three classes do you consider yourself to belong?

5. If to the first: What do you suppose is meant by the words ``must pass through fire'? Are you prepared to try to pass this ordeal?

6. If the second, please answer the following questions:

THE PLENUM IS INFINITE; ITS MANIFESTATION IN TIME AND SPACE, THROUGH CHANGE, BECOMES ``ALMOST INFINITE.''

(a) Is this statement philosophically, theologically or mystically true?

(b) Can you symbolically shew it to be such?

7. If the third, please answer this question :

How is it possible, other than mentally or spiritually, to feast in the presense of ones' enemies (as, for example, while under guard in a concentration camp) without visible motion of any kind which could attract attention?

Do what thou wilt shall be the whole of the Law

Love is the law, love under will.

The Law is for all.

Yours in Unity and Love

Achad

June 17, 1948

Three carbons made. Copies sent to Yorke, Handel and Kowal.

<https://www.thestargoddess.net/qna.htm>

17 captures

08 Jul 2001 - 08 Oct 2024

Jun JUL Aug

08

2000 2001 2002

About this capture

Liber QNA --- by Fr. Achad (Charles Stansfield Jones)

Liber QNA vel Namen Dei

sub figura CLI

Frater Achad

1. In the Beginning, created, ALHIM, the Essence of the Heavens and the Essence of the Earth.
2. Thus the first Name given in the Book of Genesis is that of The Elehim, the Creative Gods.
3. And the Numeration thereof is 86. Many and great are its mysteries.
4. Then, in the Second Creation Story, is made mention of IHVH = JaHVeH, the Tetragrammaton or Name-of-the-Four-letters, whose numeration is 26.
5. And this name was throughout the Second Story combined with that of the First, as it is written IHVH ALHIM, whose numeration is 112.
6. And the Name-of-the-Four-letters, IHVH, was considered by the Jews too sacred to be pronounced, save only once a year by the High Priest in the Holy of Holies, amid the blare of trumpets, and thus, in reading aloud, there was substituted the name ADNI, Adonai, which being translated is "Lord." And the numeration thereof is 65.
7. But unto Abraham and unto Isaac and unto Jacob, with whom God made His first Covenant, His Name IHVH was not revealed, for by them was He known by His name AL (God) Shaddai, that is to say: GOD Almighty. And the numeration of AL is 31 (many and great are its mysteries); and the full numeration of AL ShDI, is 345, which is also that of the mysterious word HShM, Ha Shema, which meaneth The NAME.
8. But only unto the Prophet MShH, Moses, the numeration of whose name is 345, was revealed by God His Highest Name, that is by numeration 543, the numerical Temurah of 345, which name is AHIH ASHR AHIH, Ehieh Ashur Ehieh, which meaneth "Existence IS Existence" -- the NAME of the Highest GOD.
9. Even as it is written in Exodus 3.13: "And Moses said to God, `Behold, when

I come to the children of Israel, and say to them, The God of your fathers hath sent me to you; and they shall say to me, What is his name? What shall I say to them?" And God said to Moses, 'I AM THAT I AM.' And he said 'Thus shalt thou say to the children of Israel; I AM (AHIH) hath sent me to you.'

10. And the numeration of AHIH is 21, many and great are its mysteries.

11. "And God said moreover to Moses, "Thus shalt thou say to the children of Israel; IHVH, (JaHVeH) the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob hath sent me to you; this is my name for ever, and this is my memorial to generations of generations".

12. And again in Exodus 6.2: "And God spake unto Moses, and said to him, 'I AM IHVH (JaHVeH). And I appeared to Abraham, to Isaac, and to Jacob, as AL (or God) Almighty, but by my name IHVH was I not known to them. And I also established my covenant with them to give them the land of Canaan, the land of their sojournings wherein they sojourned!'"

13. And the numeration of AHIH IHVH, I AM JaHVeH, is 47, but by the Qabalists these Names (of Macroprosopus and Microprosopus) have been coalesced into the most mysterious name AHIHVH, the numeration of which is 32.

14. Thus did God reveal His name to Moses as of the Vast Countenance AHIH and of the Lesser Countenance IHVH, and both these Holy Names have been held most sacred.

15. But in the whole of Judaism and its sacred literature there is nothing that is so holy as the sentence known as the Shema, Ha Shema, which is to say "The NAME" -- "Hear, O Israel: IHVH ALHIM IHVH AChD, JaHVeH our God JaHVeH is ACHAD: Achad meaning ONE -- UNITY. (And this Shema occurs in the Book of Deuteronomy Chapter VI verse 4.)

16. And these words of the Shema are immediately followed by the Command: "And thou shalt love IHVH thy God with all thy heart, and with all thy soul, and with all thy might. And these words I command thee this day, shall be in thy heart; and thou shalt press them upon thy children, and shall talk of them when thou sittest in thy house, and down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be as frontlets between thine eyes. And thou shalt write upon the door-post of thy house, and on the city gates.

17. This, then is the Commandment which IShVH (Jesus) later referred to as "The whole of the Law and the Prophets."

18. And the numeration of AChD (Unity) is 13. Likewise is the numeration of AHBH, Ahebah, LOVE, 13. And together Unity and Love are 26, which is the numeration of IHVH, which implieth that the One God is Love, and as such most worthy of the whole love of His chosen people -- first and foremost and always.

19. After which First Commandment cometh the love of the neighbour and of one another, and of all creatures for His sake.

20. And what of this Love (AHBH) when extended, or as the Qabalists say, spelt in full? Spelt in full AHBH (13) becomes ALP HH BITH HH the numeration of which is 543 the equivalent of AHIH AShR AHIM -- I AM THAT I AM -- The NAME of the Highest GOD.

21. ACHAD is AHEBAH -- God is Love.

22. But there is a further great Mystery of the name of God which was also revealed unto Moses (345) but of which word is indeed seldom spoken, yet which when known and revered unlocks many secret gates.

23. This Holy name is QNA whose numeration is 151.
24. What meaneth this?
25. When Moses having broken the First tablets of the law received from God on Mount Sinai, returned again with other tablets that the Lord might write again thereon (See Exodus Ch 34 V.1) God made a further covenant with him (verse 10) and disclosed a third name to Moses (verse 14) as follows: "For thou shalt worship no other God; for IHVH whose Name is JEALOUS (QNA) is a jealous God."
26. Now the primary meaning of this word JEALOUS is: Eager to uphold, solicitous for, guarding watchfully. Its secondary meaning as applied to the Commandment of God is: Requiring whole-hearted worship and service. And only in its tertiary and further meanings does it have reference to: Apprehension of being supplanted, outdone by a rival in love; or in the favour of another etc. But it does also mean: Zealously vigilant. Thus its root is in "Zeal": Intense enthusiasm; ardour, fervour.
27. It is this intense enthusiasm, this ardour, this fervour that QNA is in Himself and demand of others: Thou shalt LOVE Me with thy whole heart, thy whole soul, thy whole mind and thy whole strength for I AM LOVE Itself and I AM JEALOUS, because passionate Love in its very nature implies the possibility of Jealousy.
28. And how does this Great Name of God give us the key to our choice of a Number most adequate to represent Him?
29. The Numeration of QNA is 151.
30. The Numeration of AHIH (I AM) spelt in full (ALPh HH IVD HH) is 151.
31. The Numeration of IHVH ALHIM IHVH AChD (JaHVeH our GOD JaHVeH is ONE) is 151.
32. This shows in one combination or another the original ALHIM (Our God) of the First Creation Story, AHIH the highest Name given to Moses, IHVH the Ineffable name of Four Letters, AChD, the true Unity, are all through the Number 151 equivalent to this Holy Name QNA which has been "rejected".
33. That it does represent the Stone that the Builders rejected is shown as follows: Tradition has it that the Original Law was written upon a Sapphire Stone. Moses broke and discarded the original Tablet of the Law. And QNA being written in full becomes QOPH NVN ALPh which is 403 which number is that of the words ABN SPHIR, that is to say the Sapphire Stone.
34. Now as for the sound of this Holy Name QNA it is CANA. And this surely suggests the land of CANAan, the promised land flowing with milk and honey. It is also significant that the first miracle performed by IShVH took place at CANA of Galilee in connection with a marriage, or love feast, where Water was changed into Wine, and whereat Jesus first signified the Kingdom of Heaven which is within every man as leaven is within three measurea of meal.
35. But finally there is a more than possible connection with certain prophecies in Liber Legis, which is called the Book of the Law in the New Aeon. Mention is made therein of a word not known: and this was once explained (after the discovery of the key AL) as a word NOT known.
36. But there is towards the end of this Book -- Chapter III verse 72 -- a certain mysterious word which may have reference to the "not known" of Chapter III verse 2.

"I am the Lord of the Double Wand of Power:

the wand of the force of Coph Nia -- etc."

37. Now there is, as has been shown elsewhere, a most interesting correspondence between the words "Coph Nia" and The Book of the Law, their Hebrew equivalents having the same numeration.

38. But in the Commentary on Liber Legis written by 666 there occurs these words "Coph Nia": the original MS has -- left incomplete as not properly heard. The present text was filled in later in her own hand by the Scarlet Woman."

38. Now there was another word not rightly heard when the original MS was made: thus the title of first editions appeared as Liber L. vel Legis, and only after the discovery of the Key to the book did this get changed to the proper title: Liber AL vel Legis.

39. It is here suggested then, that the word "Coph was given (or put down) for the Hebrew letter "Qoph" and that the Intelligence dictating Liber Legis gave this separate letter Qoph as the first letter of a word, but pronounced it apart specially to distinguish it from "Kaph". It is further suggested that what was written as "NIA" was intended to be the rest of the word, viz: NA, so that the word should read QNA or CANA, or KANA by sound. Had, however, the whole word been pronounced thus it would surely have been written down with an initial letter of either C or K, and to avoid this the first sound given was "Coph" or "Qoph". This led (as JEALOUSLY does) to a misunderstanding. May not the word JEALOUS (QNA) be the "word not known" which has caused the "Divisionhither homewards" of Chapter III.2.?

40. The further correspondences of this Number 151 are also worthy of note.

41. There is the word QVMH which means: A standing upright, and "stature".

42. There is also the sacred word MQVH which appears in Jer.XVII.13, where it is written:

12. "A glorious throne on high from the beginning hath been the place of our Sanctuary.

13. "O IHVH, the hope of Israel, all that forsake thee shall be ashamed.

"They that drew back from me shall be written on earth, because they have forsaken IHVH, "THE FOUNTAIN OF LIVING WATERS." (MQVH = 151)

43. Let us then not forget "to rejoice" (GIL = 43) to

THE END

Written down by Frater Achad this twenty third day of April in the year Nineteen hundred and thirtysix at "Tall Timbers" Deep Water, B.C., Canada
-o-

<https://www.thestargoddess.net/kronos.htm>

21 captures

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About this capture
THE CONJURATION OF KRONOS

Procul, O procul este profani!

I invoke Kronos: Lord of the Ages!
Hail unto Thee, O Kronos.
Even unto Thee: O Thou Great One of the Night of Time!
Thou, the terrible and hoary One, the Dweller in Eternity:
That didst devour Thy Children!
Thou, that sittest upon the Throne of Jehovah Elohim:
And Whose Darkness is concealed in the Heaven of Understanding!

Hear me: O Thou Mighty God of the Sabbath!
Thou, that art established in the four quarters of the Universe!
Thou, that sweepst the World with Thy Sickle:
And with Thy Tau Cross cleavest the Gates of Matter!

Hear me: O Thou Mighty Lord of Khem!
Thou, that hast the dreadful Horns of the Goat:
And concealest from Man Thy Holy Mysteries!
Thou, that exaltest Maat, hidden in a Robe of Sorrow:
And rejoicest in them that endure and are just among Men!
I am Enoch Thy Prophet:
Unto whom Thou didst commit Thy Mysteries:
the Subtleties of the Holy Qabalah!

Hear me: SET: KRONOS: SATURNUS:
By whatever Name I call Thee:
Thou art still Silent unto Eternity
for No-man hath known Thy Name!

Thou, that art upon the Frontiers of the Abyss:
Thee: Thee: Thee: I invoke!
Thou that sittest in the City of the Pyramids:
Thee: Thee: Thee: I invoke!
Thou that are encamped upon the Great Sea:
Thee: Thee: Thee: I invoke!
SHABBATHAI!

Unto the Ineffable Silence:
Unto the Night of Pan:
Unto the Mysteries of N.O.X.
Thither I lift up mine Eyes!
Holy, Holy, Holy art Thou, O Babalon:
Lady of the City of the Pyramids:
Thou, that bearest the Cup of Sacrament!
Holy, Holy, Holy art Thou, O Chaos:
Peace of Eternity: Whence Cosmos arose
And whither it must return!
Holy, Holy, Holy art Thou, O Thou Oneness:
Crown of Truth Ineffable,
Whose White Brilliance Shineth at the
Summit of the Highest Heaven!

Thee, I seek: Unto Thine Unity are mine eyes ever turned:
Though it be hidden from me by mine own blindness!
Yet it is written:
"Unto the persevering mortal the blessed immortals are swift."
I invoke Aima, the bright and fertile Mother, by the Ritual of Silence.

(Pause)

I descend from the Palace of Understanding.
I greet you, I embrace you, o children of Earth,
That aspire Unto the Light, like the little flowers,

That turn to the Sunshine in Life's lovely Garden ---
The Continuous One of Heaven.
The Waters of the River of Amrit.
The Cup of Intoxication!
The Dew of Immortality.
The Continuity of Existence.
The Love that knoweth no Symbol.
The Perfection of the Universe.
The Squaring of the Circle.
The Entry into the Palace of the King's Daughter:
And in the heart of the Sphinx dances the Lord Adonai,
in His garlands of roses and pearls
making glad the concourse of things;
yea, making glad the concourse of things.
AMEN.

30th Dec 2025 7:46:59 AM

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Evelyn Minto
ulwaphulo-mthetho
Iziphumo zempindezelo

Etshiswe watshintsha xa kwakuhlaselwa ngeasidi phofu kungajoliswe kuye, uEvelyn Minto Essono noko uyalufumana ukhuthazo ukuze le nkulungwane intsha agagane nayo ephila ngokutsha Ñ ngenxa yobubele babantu angabazi kubalisa uBRONWEN JONES

ICAWA YOWE-18 NGO-OKTHOBA uEvelyn Minto Essono yimini angasoze ayilibale Ñ iluphawu nasebusweni bakhe. Kwakungo-1998 xa wahlaselwa ngeasidi kwathi kanti bahlasela umntu ebebengamele. Le asidi yaxobula ulusu entloko, esifubeni nasezingalweni, imshiya ebukeka kakubi. Ngoku uEvelyn onama-25 wayefudula eyinzwakazi elangazelela ukuba azuze imali ukuze ancede umnakwabo nabasakwabo bafunde bagqibe aze ngenye imini atshate abe nabantwana. Ubehlala eLibreville ikomkhulu leGabon embindini weAfrika. Nakuba eqale ukufunda ene-10 leminyaka noko wakwazi ukuyipasa ibaccalaureat yakwelo ekuyiMatriki apha eMzantsi Afrika. Ngeeholide nangeempelaveki uEvelyn ubeyireceptionist kwiAfrica No 1 nekusesona sikhululo sosasazo sihlonitshwayo kwelo. Uzalwe kusapho olukhulu olonwabileyo nakuba bobabini abazali bakhe basweleka, abantwana oomakazi noomalume bayabambisana ekuncedisaneni.

Uthe utata kaEvelyn akusweleka waya kuhlala kunye nomakazi wakhe uHuguette Ndzigue kwifleti enegumbi lokulala elinye ekwihlomela-dolophu laseSotega, umfundi weaccountancy ne-English eyunivesiti nomdala ngeminyaka nje emibini kunaye. Le flethi iyenye yeeflethi ezine kwesisezantsi kwesi sakhiwo. Inegumbi lokuhlala, igumbi lokulala, ikhitshi kunye nendawo yokuhlamba. Kwelinye icala elinabamelwane bakhe ngamadoda kuphela aminyaka ekuma-40. Kwelinye icala linenekazi elinama-20 eminyaka kunye nomsakwalo okwishumi leminyaka elivisayo. Kufutshane nabo linenekazi elihlala lodwa elinguRosette.

UEvelyn ubebabulisa abamelwane bakhe kodwa engabazi kuba usoloko exakekile ephangela, efunda, esiya enkonzweni ekwatyelela nosapho lwakhe. Ubenesinqanda mathe sakhe kodwa engaziphathi okukamakazi wakhe uHuguette. UHuguette ebethandana ithuba elide nendoda etshatileyo uLouis-Martin Ñ kukuziphatha kakubi kwale ndoda okwabangela iziva ebomini bukaEvelyn.

Ngaloo mini yelishwa echazwe ekuqaleni kwenqaku uEvelyn wemka kowabo ngeye-9 kusasa esiya ecaweni. UHuguette akazange aye, uthe udiniwe. Ithe yakuphuma icawa uEvelyn watyelela obeluncedo kuye uSamuel Obame Zogho nentombi yakhe ngelantshi. Emva koko waphangela waya kwisikhululo sosasazo ngeye-3 emva kwemini waza wafika kowabo ephuma emsebenzini malunga neye-8:30 ngokuhlwa. Apha ngaphandle kule flethi kwakumnyama negama lesitalato lingabhalwanga, ukanti sincinci. Xa usiya kule flethi zimbini iindlela onokuzisebenzisa. UEvelyn wahamba engenaxhala kanti ke neSotega ayinabungozi.

UHuguette wayengekho, uEvelyn watya isopholo, wakhulula iimpahla ebephangele ngazo. Ubediniwe nanjengoko ubusuku kuloo mmandla wenjiko-langa buthanda ukuba shushu wayokulala enxibe nje impahla yakhe yangaphantsi kuphela. UEvelyn wakhawuleza walala kodwa ethubeni wavuswa kukuva kunkqonkqozwa, wabhinqa nje itawuli, wabuza esithi, ÒNgubani lowo?Ó Bekumalunga neye-10 ngokuhlwa. Uve ilizwi likaLouis-Martin wora Ñ isinqanda-mathe sikaHuguette abethandana naso kwiminyaka emine okanye emihlanu.

Eneminyaka ema-40 ebengumphathi kwisebe locwangciso lukarhulumente. Inkosikazi yakhe nabantwana babo babehlala kwihlomela dolophu ekuthiwa yiGlass. UEvelyn

ubemazi kakuhle uLouis-Martin kube ebethandana noHuguette kodwa ubengazi ukuba inkosikazi yakhe iyazi okuqhubekayo. Nakuba uEvelyn engazange ayigxeke le ndlela baziphethe ngayo wayengakholelwa kwelokuba bekufuneka athethe ngayo.

Eqonga ilizwi lakhe, uvule ucango kwangena uLouis-Martin. Ubephelekwa ngumhlobo wakhe naye oyindoda nangazange wambona ngaphambili kunye nomnakwabo. Babemphathele iibhanana uHuguette. UEvelyn ubuzile ukuba uLouis-Martin angathanda ukulinda de abuye kusini na umakazi wakhe, kodwa lo mfo uphendule wathi akanako uza kubuya ngengomso. UEvelyn ubuyele ezingubeni.

Apha kufutshane kukho nezinye iiflethi nazo ziziindidi ezine. Kulula ukubona umnyango ongaphambili wakuloEvelyn xa uhleli kuzo. Nenekazi lithile eliminyaka ekuma-20 nelinguHermine lihlala kwenye iflethi nesiqanda-mathe salo, likrobile ngaphandle labona inenekazi elithwele iqhiya linika inkwenkwana ikhonteyina yeplastiki.

Ngelo xesha akazange acinge nto kodwa iintsuku kamva uHermine nomnye ummelwane uMeme bayibona le khonteyina kwiflethi ahlala kuyo uEvelyn. Babona uHuguette elahla le khonteyina netawuli ekrazukileyo. Imizuzu emihlanu sehambile uLouis-Martin namagabane akhe kwankqonkqozwa kwakhona apho ahlala khona uEvelyn. Yena wacinga fanō ukuba nguLouis-Martin ñ mhlawumbi kumelō ukuba kukho nto ayilibeleyo. Wavula nje ucango engabuzanga ukuba ngubani. Kwakungasekho thuba lakuvala umnyango ukuzikhusela kuba inkwenkwana yayiphosa kuye le khonteyina yeplastiki enokubumanzi. Le nkwenkano inxibe umnqwazi obukhanya enomphetho ophendulweyo. YayingangoEvelyn inde kangange-1,54 mitha, mhlawumbi ingaphezulwana nje kancinci kunaye.

Le asidi yamtshiza ebusweni, esifubeni nasezingalweni. Amathontsi ayo athontsiza emqolo nasemilenzeni. Zisuka nje waqaqanjelwa, wagodola kakhulu. UEvelyn akazange adibane nale nkwenkwana ngaphambili ukanti akazange aphinde ayibone. Akayazi, kunokwenzeka nayo yatshizwa yile asidi.

Yabaleka le nkwenkwana noEvelyn wakhala ecelō uncdo. Waya kwenye iflethi efuna uncdo kodwa omnye umfo owaphendula wakroba nje waluvalō ucango. UEvelyn uthi kunokwenzeka yathuka kuba wayehamba zŹ, okanye isiva ivumba lesikhumba elalinuka. Wankqonkqoza kwiminyanga ngeminyango kodwa kunani ukuba ancedwe. Waqhubeka ekhala efuna uncdo.

Ngelingeni nenekazi lithile ekuthiwa nguNadege leza lisuka kwisitrato esingekude kangako. Lamgalela amanzi uEvelyn kodwa loo asidi yayisele imenzakalisile. Labiza iteksi ibalekisele uEvelyn eCentral Hospital. UHuguette wafika wahamba nabo ngeteksi. UEvelyn walala esibhedlele ukusuka ngoOkthoba de kwangoFebruwari kunyaka olandelayo. Ndidibene naye apho.

EMzantsi Afrika ndichithe ixesha lam elininzi ndizama ukuthintela iingozi zokutsha okanye ndinceda amaxhoba okutsha kodwa nakuba ndiye eGabon ndiyokubhala ngemithi ndikhe ndanexesha lokuphola, ndibuze abantu balapho ngabantwana abatshileyo. Ukuncokola nonoteksi osuka kwelinye ilizwe kwandisa kuCoulibaly Soungalo, ityendyana elingunogada nelikhe lafundela ukuba ligqwetha. Ukhawuleze waqonda ukunxanelwa kwam inkcazelo waza wazimisela ukundinceda njengetoliki.

Zonke izibhedlele zikarhulumente zaziqhankqalazile iinyanga ezine kodwa abantu bandixelela ngenenekazi elithile elitshe phambi kokuba kuqale uqhankqalazo nelalisesibhedlele. UEvelyn ndiqale ukubona apho.

Ulele apho kwisibhedlele esingenabasebenzi, egcuma ziintlungu namanxeba akhe engabotshwanga ngamabande. Igumbi lingcolile noEvelyn kufuneka eze namashiti neengubo zakhe ukuze ahlale apho. Ndakhangela eli nenekazi litshe kakubi linama-24 eminyaka nendandigazi ukuba lakhe layinzwakazi xa ndabona iifoto zalo. Ndabuza ugqirha ukuba baza kulithini, ephendula uthe: ÒAkukho nto singayenza.

Ó EGabon akukho nogqirha nje oyedwa oyiplastic surgeon. Ukuba kwenzekile watsha kakubi kofuneka uphile ubomi bakho nezo ziva zibi. Abantu abangamahlwempu

abanakufane baphile kuba iindlela ezimbi nezithuthi ezingafanele kuqhutywa ezindleleni azinakufane zifike ezibhedlele kwangethuba.

UEvelyne ukwazile ukusinda kodwa ndithe ndakudibana naye wabe ephelelwe lithemba. Ingalo yakhe yashwabana yaqina ngenxa yokutshiswa yiasidi. Uhle nge-20 kilogram. Nogqirha uthe kunganzima ukuba alishukumise iliso lakhe lasekhohlo ukanti akanabugcisa okanye iindlela zokubuyisa ukhozo lweliso lakhe elonakeleyo. Liza kuhlala lithe gongxo kuba kunzima nkqu nokufumana iindodo zamehlo eGabon.

Eli lizwe linoovimba beoyile abazisa intywenka yemali likwanezinye izimbiwa. Linamahlathi amakhulu amaplanga amakhulu. UMongameli Omar Bongo uhlala kwipomakazi elihle. Kodwa akukho luncedo lufumanekayo lokunyanga uEvelyne.

Ndicele ugqirha ukuba ingadla yakhe ayibambe ndiza kubona ukuba lukho kusini na uncendo endingalwenza. Ngokuthi krwaqu nje kanye ndaqonda ukuba kukho okunokwenziwa ukusindisa iliso likaEvelyne kuba ngaphambili ndikhe ndanceda umntwana owayetshe kakubi. Kodwa ndandingazi ukuba imali yotyando ndiza kuyifumana phi, yeka indlela ekunzima ngayo ukufumana abasemagunyeni xa bebonke. Ndintingele eMzantsi Afrika ndaza ndalungiselela ukuba uEvelyne atyandwe eNetcare Sunninghil Hospital. Ukuze uEvelyne antingele kweli kubangelwe nguMarysia Dusinski okwiSouth African Embassy eGabon, ukubandakanyeka kukaCoulibaly Soungalo, ongumncedi kwintlangano yoncedo lwesisa yaphesheya nekuthiwa yiMiracles, uncendo oluphuma kwiSizanani Catholic Mission neAir Gabon kwanabanye abantu abaphambili ingakumbi uDavid Astor, uVernon Ching, uMarie Antoinette Pereira noJulia Ray.

Aba bantu banokubukeka bengathethi nto kuni bafundi kodwa ngeendlela ezininzi imali yabo nemigudu yabo indikhumbuza umSamariya Olungileyo obhalwe eBhayibhileni. Ngabantu abakulungeleyo ukupha abanako ukuze bancede uthile bengalindele mbuyekezo. Lo mgudu ubukeka ungekazukuphela. Abanye abantu bancede ngonyango emzimbeni emva konyaka. UEvelyne uhlala kumzana wethu. Ukwazile ukubuyela emzimbeni, uqalise ukufunda intenetya nokusebenzisa ixesha lakhe ukuzuza obunye ubugcisa kwikhompyutha, ukuthunga nokufunda isiNgesi.

Kodwa kusafuneka afumane utyando olukhulu nolunzulu ukuze kongulwe ulusu emqolo ukuze kulungiswe umlomo wakhe, isilevu nentamo. ULawrence Chait oyioplastic surgeon eJohannesburg Park Lane Clinic ucebise ukuba impumlo inokukhuliswa okwethutyana kwibunzi likaEvelyne ize ngokuthe ngcembe ibuyiselwe kwindawo yayo. Olo tyando lufuna i-R250 000. Ndiyathemba ukuba abantu abanganceda banokufunyanwa ngandlelō ithile kuba mna okwangoku andinayo nesenti le.

UEvelyne uxelelwe ukuba inenekazi elaliceba ukuhlasela yenye yeentokazi zikaLouis-Martin. Siyalazi igama layo sinenkolo yokuba le asidi yayicetyelwe ukutshisa uHuguette, hayi uEvelyne.

Umhlaseli akanakufane aziswe kwingalo yomthetho kuba eGabon akukho ncedo lwasimahla lwezomthetho nkqu nabakuloEvelyne abanamali yakufuna igqwetha. Nkqu naxa sifowunele iGabonese Embassy ePitoli, amagunya apho akabuye akufowunele. Akazange amtyelele esesibhedlele kungasathethwa ke nangokuza oku neentyatyambo.

Abanye abantu abanaluvlwano kuba uEvelyne engenguye owakweli. Kwabanye kungenxa yokuba engumntu omdala. Kodwa cinga nje Ñ ukuba ibindim bendinokuvakalelwa njani? Umsakwethu? Intombi yam? Sinokulwa njani noku kungabi naluvlwano xa singambonisi umhlaseli ukuba kwilizwe esiphila kulo uthando yinto ebaluleke kakhulu kunenzondo?

Xa unokunceda uEvelyne, qhagamshelana naye apha: BRONWEN JONES, ifowuni (011) 726, 6529, nefeksi ikwayile nombolo
Email firechildren@icon.co.za Box 1048, Auckland Park, 2006.

Janyuwari 17 1999.

Ukuthi cakatha kwentombi engenabuso euzweni. Abantu abangaqhelekanga abathi beva ubunzima benkohlakalo engenamdla namvakalelo.

Ngu-Bronwen Jones.

Eli bali laqala kwisithuba seminyaka emine eyadlulayo xa uDorah Mokoena, owayengumntwana ngoko wathi watsha kakubi ngumlilo kumatyotyombe aseBotleng. Ubuso bakhe kwaneengalo zazitshile. Wathi ekugqibeleni wafumana unyango, kwaza kwathi ekuzeni kokuba ndimqonde, walala ngomqolo kwisibhedlele saseSprings, esenkedama.

Kwisithuba seminyaka embalalwa elandelayo, unyana wam omncinci uTristan, umhlobo wakhe uThobeka kunye nam, satyelela uDorah ngeembela veki sadlala kunye naye. Sabona ukuba le ntwanazana ikhubazekileyo ifuna abantwana njengabahlobo bayo nanjengentsika ebomini bayo.

NgeyoMnga wowe-1997 ndaxelelwa ukuba oogqirha babeza kukhupha amehlo kaDorah, kuba babesithi utyhaphakile neendleko zokuwakhupha zaziphakame kakhulu. Kodwa ababedlala kunye naye babeqonda ukuba unako ukubona, nkqu nokuba ukubona kwakhe kwakuluzizi. Ngele kweencoko ezindengeemfono-mfono kwaneentlanganiso nabantu ababezama ukuba ade abone kwelo lizwe lonyango, ndagqiba kwelokuba ndifune uncedo lokusindisa oko kumfameka kwakhe.

Kwathi zakuthi ndii iindaba zikaDorah elizweni, kwavela umbuzo wokuba ngubani oya kumkhathalela ukuba unyango lunokulungiselelwa de ndingalali iingokuhlwa ezininzi. Ndandijongene nowam umntwana kwaye kwakufuneke ndigqibe ekubeni lungakanani na ixesha ekwakufuneke ndiluchithili.

Ebuncinaneni ndagqiba ekubeni ndifumane unina wakhe uMargaret. Ngexesha endathi ndaxelelwa ngalo ukuba uMargaret wayengumthinjana kwaye engenawo nomdla emntwaneni wakhe, ndafumanisa ukuba iinkcukacha ezazigciniwe njengobungqina zazingeyonyani.

Ngoncedo lodidi lokuqala elalivela kumapolisa lezikhululo zaseDelmas naseBotleng, sagqogqa ematyotyombeni de uMargaret wafumaneka. Ibali lakhe lingalingana nencwadi xa linokubaliswa kodwa kwakufuneke emanyene nomntwana wakhe ngo Janyuware wonyaka ophelileyo. Ngoku basisibini esivana kakhulu.

Andisayi kukholelwa nayiyo nayiphina into ekhaphu-khaphu. Kodwa yonke inkohlakalo, ukuthingaza nokungevisisani kwagqunyelelwa luthando lukaDorah. Kukufudumala kwabangaqhelekanga nabandibhalelayo mbombo zone zomhlaba okundinika inkuthazo yonyaka ozayo. Kukwazeka kokuphela kwethemba ukwenza ukuba kubekho ithemba.

Noko lonyaka uphelileyo ubungaqhelekanga. NgeyoKwindla, kwafuneka ndilungiselele uhambo endingazange ndaluhamba ngaphambili : uhambo olusuka ekunikezeleni ukuya ethembeni, lwaluvakala njengephupha kuba inqontsonqa yayingaqhelekanga. Yayiluhambo oluvela kwimikhwazo yosana njengoko impumlo, amashiyi, imilebe kwaneminwe zazitshile kutyelelo lwethu lokuqala kwibhedi yosana kumathunzi obomi kaDorah kwanemivuyo engephi kwisoyikiso soogqirha sokukhupha amehlo.

Kwibali leli phepha-ndaba nakwiLondon Times, ndacenga ugqirha omkhulu wesithili owayenokufumaneka ukuza kujongana neemfuno ezizodwa zikaDorah kuba oogqirha boMzantsi Afrika babemncamile. Iqela loogqirha lanikezela ngenkonzo yalo kwanengcebiso. Kwiminyaka ezayo, ukulungiselela uqhaholexa elizayo, singabuyela kubo bonke. UMargaret wabeka intombi yakhe uDorah ebhedini yayo. Ugqirha wamaNgesi wanceda ekunyangeni iintshiyi zika Dorah.

Ngo-Ayipreli, uDorah wahlangana nomyeni wakhe uRichard Collin owayesaziwa ngelikaMnumzana Eyelid ngababesebenza kunye naye, wamxilonga uDorah. UCollin namaqabane akhe kwisibhedlele iMoorfields eLondon, wabona imifanekiso yayingagqunyanga kaDorah eyayinokubangela eyona ntlungu koogqirha. Kodwa babeqonda ukuba ukuba banokuthi bazakhe ngokutsha iintshiyi zikaDorah, ubomi bakhe bungaphucuka ngokugqithisileyo.

UCollin ngoku wabuyisela inkangeleko yangaphandle yemisebe eyayinjengomngxuma ukuze uDorah abe nokufumana amandla. Wasindisa ukubona kwakhe. Kweye Khala,

uqhaqho luya kwenziwa ukuze abe namehlo akhe okwenyani.

'Ndiya kwenza isigqibo sobungakanani sobomi endiya kubuchitha'

Imbumbulu yeso eyenziwe bubushushu beso iyakususwa kwiso lakhe lasekunene. Umsetyenzana wokuqala waqala ukudala imilebe yakhe nokumnika isandla sakhe esimncedayo.

Ngexa amagumbi okuqhaqhela ayehlawulelwa umyinge wama £10 000 (mayela 100.000) uqhaqho. Oogqirha bamaNgesi ne-anaesthetists zanikela ngexesha labo kwanobuchwepheshasimahla.

Into eyayimangalisa ngele komsebenzi kaCollin, yayiyeyokokuba, iintsapho nje eBritani zathatha uDorah no Margaret zabasa ngaphakathi, zanikezela ngamakhaya azo kwaneendwendwe ngazo zonke ezo nyanga. Ngeenyanga ezisithoba ezadlulayo, uDorah nonina bahlala eBritani ngexa uDorah wayefumana uqhaqho amaxesha ali-16.

Bahlala neentsapho ezazingamaqabane amadala am okanye abantu ababa ngabahlobo emva kokuba befunde amabali ngoDorah. Ngexa iimfefe zasemaNgesini zathi zabuyisa iindleko zokutya kwiintsapho ezithile, ngoku, uninzi lwanikezela uncendo lwabo ngelize.

Ngaphezu kwekhulu leminyaka eyadlulayo, intwanaza encinane eyayisaziwa ngokuba nguHelen Keller newayeza kuthunyelwa kwisibhedlele sabagula ngengqondo njengemfama, isithulu (ngeloxa njengesimumu) kwakukholeleka ukuba umntwana akanakuncedakala. Abanye abantu benjenjalo nakuDorah, nkqunangoku sekucetyiswa ukuba kuya kuba ngcono ukuba wayebulewe.

Kodwa intshayelelo kaKeller ku-Anne Sullivan, intokazi eyayikrele-krele neyayinobulali, yabutshintoha ubomi buka Helen. Ukusuka koneminyaka esixhenxe owabonakalisa inkohlakalo yebhere esehokweni, apho kwaya kukhula intokazi eselula, neyathi kwisithuba seminyaka engama-22 yabhala yenjenje: "Xa ndifunda isicatshulwa se-Illiad halo, engqondweni yam ndicinga ngokundingqongileyo ebomini bam. Imiqobo emandla iyalibaleka, ilizwe kum lingumqantsa, ubude kwanobubanzi kwanezehluko zezulu zezam".

Intshukumo eqhelekileyo kuDorah, evela kubantu abaqhelekileyo jikelele elizweni, indikhumbuza amandla awayikekayo kwanobuntu obuhlala ikakhulu bubopheleleke kwizahlulo eziliqela zabantu. Kukhangeleka ngathi kukho imfuneko engemandla yeminikelo yeCawa kodwa okwexesha lentlawulo yabavangeli, apho abantu babeka incwadi yemizuzu, ngeyure kungenjalo usuku bucala, ukubuyisela uthando kwanokukhathalelana kuluNtu.

Ndafumana mayela nama-2000 eeleta zenkuthazo, izithembiso zomthandazo, imali kungenjalo imigudu emandla. Abantu bandixelela ukuba bamkhalela njani na uDorah kwiinqwelo-moya nakooololiwe. Babhala imihobe ukuba ithengiswe, bazilungiselela neehambo zezibonelelo. Balahla amacwecwe abo eminqweno emihle yeKrismesi, izidlo zabo zeKrismesi. Kwaneehambo zabaqeshwa zolonwabo. Abantu bafunga besithi unotshe kwakhona kwisisulu kodwa beza ngaphambili bathi: "Asinakungamhoyi uDorah."

Iileta zeza zikumaphepha angancangazelayo nabhalwe ngokungacacanga, amanye ayechwetheziwe, amanye ekwipostcards. Imibhalo-ngqangi yobuntwana neyayimilise okwentliziyo ibhalwe kumaphetshana amancinane aye enomyalezo olula onje: "Uthando oluvela kuJulie."

Babhala ukusuka eCroydon, eCardiff nase Charibury, ukusuka eNorwich naseNorthampton, ukusuka eTaplow naseTaverham. Kwakukho intshukumo evela kuzo iingingqi eBritani. Ukusuka apho kweza imali yaseSpain ikwileta, enye yayivela eGibraltar, France, Canada, kwiPhilippines, Australia, Monaco Switzerland nase-United States. Abanye abemi boMzantsi Afrika bathumela imali kuKent kuba beva ngengulo kaDorah kumabona-kude iSky.

Wonke ubani unesizathi sokubandakanyeka, abanye njengabazali okanye oomakhulu beentsana, beva ngengulo kaDorah, abanye ngenxa yokunxulumana noMzantsi Afrika

okanye abanye babengaboni kakuhle. Abanye abantu babandakanyeka kuba babecinga ukuba yinto elungileyo leyo.

Omnye umbhaleli uVicki Green wathi: "Umyeni wam wayenqwenela ukuphumelela isabelo semali ukuze abe nokuyinikezela loo mali enkundleni" UTudor Morgan wabhala: "Intsapho yam iza kuphisa ngobuncinane esinabo kwintwanaza encinane ukuyinika ekufaneleyo. NoDave Adams wathi: "Enkosi kakhulu ngokubonisa ngoDorah kuthi. Umlo oqalwe yilaa ntwanazana iingumzekelo kuthi sonke:"

Umnikelo omncinci wawu £2, omkhulu nowawungaziwa nowanikezelwa yibhanka yamaSwiss wawuyi-£5000. Konke oko kwanceda ukwakha uqilima olwenza uqhahqho lukaDorah lokuqala lwaba yimpumelelo.

Iguqulelwe esiXhoseni nguM.A. Ndyamara Ngomhla we- 1999-05-22

Inkonzo yeendaba zebandla lama-Anglikheni.
Intshumayelo ngu-Bhishophu omkhulu u-Carey kwinkonzo yokugqibela eLambethi.

UBhishophu omkhulu wase Canterbury, George Carey. Nje iintsukwana ezimbalwa phambi kokuba inkomfa iqale, iindwendwe ezimbini ezazivela eMzansi Afrika zeza kundibona intwazana eyayikwiminyaka emine, nonina wayo owayeselula. Igama lale ntwanaza nguDorah, kwaye ubudala beenyanga ezisixhenxe, ibobosi awahlala kulo yena nonina, kumabobosi awayekufutshane neRhawuti, latsha. Wavaleleka kulo, ngenxa yoko, ubuso bakhe bonakala; akanamplo-kusele nje umngxuma; akanazindlebe namashiyi, kwaye ubona luzizi. Akanazo nkqu neengalo, kuba zonakala kanga ngokuba kwanyanzeleka ukuba zinqunyulwe. Kodwa uDorah ungumntu nangona engenabuso, kwaye ngocedo loogqirha, nangothando, uthando oludurhu lukanina namaqabane akhe, ubuso bakhe obutsha buqalisa ukubuyela endaweni yako.

Kodwa okubalulekileyo kuDorah, nakuthi sonke, kukuba senabo ubuso angenakwahlukana nabo; ubuso obazeka kuThixo, obungenachaphaza nobubobakhe kuphela.

Kuziveki ezimbalwa zokugqibela ezintathu, besifunda ngeleta ejikelezayo kaPawulosi, ekumaKorinte esibini. Kuyo, ubuso ngobuso bubalulekile. Indumasi kaMosisi yobuso emva kokuba wadibana noThixo; obethu ubuso obungafihlakakanga, xa sizinikele kwilizwi likaThixo; ubunganga bukaThixo bubonakala kuthi ngabanye ngabanye, njengoko sibona uKristu kubanye ngabanye bethu; kuze kwisahlako sesine, kuvele umfanekiso kaPawulosi. Kuba uThixo uzibonakalalisile kwiintliziyo zethu ukuba, kufuneka sinikele ngokukhanya kwanolwazi lobungaka bakhe ebusweni bukaYesu Kristu.

Ubuso ngobuso (iibuso). Esikrinini emva kwam sibone ubuso ngobuso (iibuso); iibuso zezithethi, iibuso zeemvumi, iibuso zabanye ngabanye njengoko ikhamera yayisifota. Phambi kokuba size apha, sasisazana omnye ngomunye kodwa sasingazani ebusweni. Ngoku sibonene. Ukwenjenjalo, siqalise ukubonana nokwazana ngcono. Sayiqonda neyokuba, emva kobuso ngabanye kukho isithili esiNgcwele esiphansi kukaBhishophu kwanePhondo elikwahlukile.

Leyo yenye nje yeendumasi zentlangano yamaKristu enjengale. Ukuqalq ukubona ukwahluka komnye komnye, ngokwahlukana kwethu, saqalisa kananjalo ukubona into yobunganga bukaThixo ebusweni bukaYesu Kristu komnye komnye. Kananjalo, kubo bonke ubuntu nenkcubeko eyahlukeneyo, kukho laa mfano yobu-Angikheni, yobuKristu, eyobuyntu jikelele nentsukaphi yayo evela kwiziqu ezithathu, kolwaa thando lobuntsapho lweziqu ezithathu zoThixo omnye.

Ibandla lethu lama-Anglikheni amanyeneyo layibhengeza kwakude kudala inkolo yalo yothando lweenkcubeko ezahlukeneyo. Njengoko besilapha sonke, sidibene, laa nkolo yokulunga kweenkcubeko ezahlukeneyo seyide yazisa amandla novuyo kubaninzi, ngokukodwa kwiintlobo ntlobo zonqulo esithe sanazo. Siziqondele thina ngokwethu ukuba, sibaxolise kuyo nayiphina imibuzo enzima "ngochulumanco" kanti ngokuchasene noko. Njengokuba ingxelo yaseVijiniya isikhumbuza, uThixo umema abantu bakhe ukuba bazonwabise ngokwahlukana kwabo, bakusebenzise ukwahlukana kwabo ingekuko ekungxengeni koko "ekwakheni umzimba." Asimngcipheko wabuhlobo

namvumelwano koko kukwahlulkana kwethu okuya kwenza ukuba somelela ukuze sibe nako ukumelana nemibuzo enzima, yona esekeleze kumava ethu enene okudumisa uThixo ebusweni buka Yesu Kristu, njengoko sesibonile, sibona ngawethu amehlo, phabi kobuso bomnye nomnye. "Ukwahlukana kwethu okumanyeneyo," mandikukhumbuse, ngokumaneka kubunyulu baThixo ngekqu, nowabonakala kuthi ngoYesu Kristu, nangokubhalwe kwauncwadi eziNgcwele zenkozo. Obuya bunganga bunikwe thina khon'ukuze sibe nokubhiyoza nokubhengeza.

Kwaye sibubonile obuya bunganga ngeendlela ngeendlela ezininzi Laa cawa yokuvula imangaliso kwiholo eNgcwele yeBhishopu eCanterbury, kubudlelalwane obuhle kwanokukhululeka komnye komnye ngokukodwa kumaqela ethu amancinane okufunda iBhayibhile, umhla wesandulela noqhutywe kakuhle kakhulu ngumhlobo wethu uJini Vanari, kumabali abuhlungu nawamanxeba kwanentsokolo ngenxa yendlala, ukungxwelerheka kwanemfazwe, kwanabo basakhasayo nabaphumeleleyo.

Kodwa mhlawubi ngathi kubalula ngamanye amaxesha, njengasebushushwini nasebudeni bezinye izigabaze entlangniso nalapho kungekho miqobo ithile, ngokukodwa xa bekukhe kwaphakanyiswa uluvo kwaza akwavunyelwana ngalo. Kananjalo siyazi ukuba kunjani na ukusuka `ekwahlukaneni kwethu, ntoleyo esingayivuyela siyibhiyozele, ukuya kwinto eyahlukileyo "eyahlukileyo," kwenye kwenye, egokelela ubushushu nokugqatsa nenokudeidale "ingxabano" ebhlungu kakhulu. Loo nto ke, iqhubekilekule leki, akunjalo na. Kulula kakhulu nkuxabana komnye nomnye ize loo nto yakuqhubeka idale iintanda elusatsheni. KuFuneka sikulwe oko ukuze sijongane nentlungu siyimbumba, sifunde iziBhalo kunye, sithandaze kunye. Khumbulani kaluko emva, laa mdlalo umangaliso "Ukungqulana NeeNgeliso." Yayikhangeleka njegento eyayingena kwenzeka, eyokuba uYakobi akwazi ukuba iintsikelelo zikaThixo ebusweni buka-Esawu. Kananjalo, nakuyikhumbula impendulo yeNgelosi xa yayisezintlungwini zomzimba, yabiza intsikelelo ka Yehova, "Uyifumene unayo intsikelelo yam. Guquka uyifumane," Kwalapho, emi emva kwakhe, u-Esawu, wanikezela ngetsikelelo yo xolelwaniso.

Laa mdalalo usinika ingqiqo enzulu yeVangeli. Kuba inyaniso yile egameni nasemandleni kaYesu, amaKristu asabenza nzima, ngentembeko nangentlungu ukungena kumava naseqo ndaneni komnye nomnye umKristu ukuze abe nokufumana ufeke luka Kristu ebethelelwe emnqamlezweni. Kule nkomfa, siqalise ukubona-kwaye iye yasiguqula. Bhishopu yathi nge nye imini; "Okuthe yandenzela kona le nkomfa, kukundivula ingqondo kwanentliziyo kwiindlela zokuphila nokucinga, ngendlela engummangaliso. Kwaye kuloo nto iyonke, ndiqalisa ukubona nje kananane ukuba inkangeleko yobuso bukaKristu injani na kwiinkcubeko ezahluke ngokungenambaliso kweyam." Ukubaluleka kwesikubhaqileyo, nokuba sembindini koko sikungqule sikunye. Kuba uhlobo lomanyano ebasilufuna kule nkomfa, uhlobo lomanyano esifuna ukuluphumelelisa ngenxa yehlabathi, ayikokuba lula kokusebenza kunye ngeengqondo neengcinga ezifanayo okanye ukunkwalambisa nje kungekho nto haloo manyano lunzulu nolulolosapho noluthe lwalinga lwaza lwavavanywa ingekuko nje yintlukwano yethu nothando lwethu olunzulu kwaneentloloo-ntlobo zeemo zobome, kodwa ngokwahlukana kwethu kwanokusebenza nzima ngoku chaseneyo singqongwe luthando olunzulu olumanyanisa usapho. Uhlobo lomanyano oluqhaganyishele ligazi nothando. Igazi likaKristu laphalala emnqamlezweni ukwenzela thina, nangenxa yothando olukhulu, awathi ngoko, ngenene, wasithanela ekwiziqu ezithathu. Njengoko watshoyo uBishopu omkhulu uGlawakho kwenye yeeSekhramente zika Kristu "Ukuziphatha kusimahla kodwa akutshipu."

Kanjalo siya kuzikhumbula umbuso ubuso ngobuso de kube kudala emva kwamazwi iintetho kwanezisombululo ezithe zalibaleka. Kuba uThixo awakuthetha ehlabathini, nokwathi kwakuguqula oko, yayiyinto enkulu nkqu nakumthetho we Nkosi owawubhalwe kumacwecwe amatye. Amacwecwe amtye ayenokuninzi okungqamene neengcangula zamatye, iingxele kwanezisombululo. Ayeyimfuneko ukusigina sisekhondweni elililo. Kodwa ekugqibeleni, uThixo wasebenzisa umfziselo womatye ukufezekisa isahlulo somsebenzi kuthi sonke, phakathi kobungcwele bakhe nokusulungeka kwakhe, kunye nolwazi lesono labantu. Ngoko ke kusemntwini ngokwakhe ukuziqoqosha; omnye komnye, kwanabo basingqongileyo thina behlabathini elihlwembuzekileyo, abo basibandelayo kuba kubo sibona ubuso bukaKristu.

Kodwa naziphina iimbandezelo eziya kolo hlobo lomanyano nesithe saziphumelela

apha, azisosiphelo zona ngokwazo, njengokuba nenkomfa ingesiso isiphelo yona buqu. Kuphela iziqhamo ezilulutho zale ndibano iya kuba, ekugqibeleni, koko sibuyela nako kwi Phondo eIngwawele leBishophu. Nokuba siphumelele amadabi okuxolelanisa egameni lomthetho nokudumisa uKristu; ezi zizinikezelo esibheka nazo emva kubantu bethu, ukutya esibaphathela kona ukususela kwisidlo esineentetho esibe naso kunye nabo, ignuqu esibazele nayo, ukususela kumandla athe atyhutyha kuyo le ndibano. U-T.S. Eliot, neyathiywa ngaye ikholeji - Elioti, unento etyhulu kakhulu anga angayithetha mayela nokuhlaziywa ngokutsha kwecawa kumdlalo wakhe, "Ilitye." Kuyinto yokuba icawa kaThixo iya kuhlaziywa kuphela ize yakhiwe ngokutsha ukuba onke amalungu ayo anokusebenza kunye.

"Apho izitena zithe zawa
Siya kwakha ngelitye elitsha
Apho amaplanga abolileyo
Siya kwakha ngamaplanga amatsha
Apho ilizwi lingathethwayo
Siya kwakha ngentetho entsha
Apho kufuneka sisebenze kunye
Icawa yabo bonke abantu
Nomsebenzi kumntu ngamnye."

(Icatshulwe kwiikhorasi ze- Ilitye.)

Kwaye ngakho oko, boodade nabanakwe ababekekileyo, iluxanduva lwethu eyokusuka apha sibuyisele umva izixhobo zokwakha khonukuze sibe nokuguqula sihlaziye iicawa zethu kwiindowo esihlala kuzo, nokushumayeza bonke abantu bethu, sandlale size simisele. Kuba ukuba sibuyisela emva amaplanga abolileyo nadliwe ngumbungu kuphela wogxeko okanye inkolelo engaqinisekiswa okanye ukuba izitena zethu ibe izizitena ezidala nezimkum-nkum nezinembono engaguqukanga; kwanokuba, ngaphe kwazo zonke, sasingavanga lizwi litsha elivela kuThixo ukuze sibe nokubuyela nalo liyintetho entsha' kubantu bethu, bekuya kuba ngenenesiwe phansi. Kodwa andikholwa nangomzuzu omnye ukuba siwe phansi. Ndikholelwa kwelokuba sifunde izinto ezininzi kumava ethu obunkokeli phantsi koxinzelelo njengoko sasimamele iintshukumo kwividiyo, zinxulumene nezifundo zethu zeBhayibhile, seva nangamabali oloyiso nenguquphantsi koxinzelelo. Ngaphezu kwako konke, ndiyakholwa ukuba sihlaziyeke ngokutsha ukuze sibange, hayi nje ukwenzela thina, koko iicawa zethu ezikwinguqu, amandla amatsha angakaKristu. Njengoko uPawulosi wabhalayo, ukuba nabani na ukuKristu, kukho udalo olutsha, konke okunye kusukela koko.

Leyo yayiyinjongo eyinyani yenkomfa yaselambethi. Imele unqumamo, iplanga eliseqongeni, apho sihlaziweyo emoyeni (emzimbeni nasenqondweni ngokunjalo, ndiyathemba) silungiselelwa isigaba esilandelayo sohambo lwethu. Iphawula isigaba ebomini bebandla lethu. Kwaye iphawula isigaba kubomi bethu ngabanye ngabanye kwiihambo zethu. Ngako oko ke, zinto zini oya kuzithabatha uzithathela isigaba esilandelayo sohambo lwakho, uhambo olubheka kwisithili seBhishophu kwanolo Phondo lwakho?

Ndiyathemba uya kuthabatha ingqalelo eyomeleleyo yokuba akuwedwa. Uyinxenye yosapho olukhulu lukaThixo, kwaye apha uye wadibana ubuso ngobuso nabanakwenu noodade bakho bavela kwihlabathi ngokubanzi njengoko sithethile, sathandaza, satya saza sanqula kunye sisondelelene silusapho. Ndithemba kananjalo ukuba woba nenqondo ehlaziyekileyo yekhonkco lomthandazo elukubophelela kubanakwakho noodade bakho kwihlabathi jikelele, nelikukhokelela kwikhoko elishushu lothando lomthandazo elinokukunika loona.

Ndiyathemba ukuba uya kumka apha unemfundiso etyebileyo kuThixo nekurhuqele ekucingeni nzulu ngoThixo. Ingqondo ebukhali ngommangaliso weVangeli noThixo ngaphambili; nangokunxulumana naye ngokulula kubudlelwane kwanothando lwakhe.

Ndiyathemba kananjalo lokuba uya kuphatha kuwe iingcinga ezintsha nezikhuthazekileyo nezimayela nabavakalisi beVangeli kwanokushunyayelwa kwayo, iingcinga ezintsha eziqokelelwe kwihlabathi ngokubanzi ngeendlela ezintsha nezahlukeneyo neziceka umngeni zokuchaza ibali likaYesu.

Ndiyathemba, ngalo lonke uthando lwale ndibano siya kubanako ukuthabatha esikuzuzileyo apha, sikuthabathele kwihlabathi kuvela kule nkomfa yaseLambethi yeshumi elinesithathu yomelezekile lumanyano lwama-Anglikheni ezibophelele kwabo babuthathaka, abahluphekayo nabagulayo ngokunzulu. Kwanga singaba ngabachasi bayo nayiphi na into ethoba isidima sobuntu kubo oodade nabanakwethu kuyo nayiphi na indawo, sivakalise amazwi ethu ngetyala lehlabathi nobuhlwempu, sithethele abantu abatsha ize sisebenzele ubu-Anglikheni obukhulayo nobomeleleyo kwihlabathi jikelele.

Kodwa okungaphezu kwakho konke, njengokuba usazi, oya kubuyela nako kwisithili esiphansi kukaBhishophu, nguwe buqu: umntu othe wanguye kwezi veki zedlulileyo. Kuba uya kukhumbula ukuba ndithe ekuqaleni, ndathi umsebenzi wethu wokuqala njenge nkomfa, ibe ukuguqula thina buqu, Ngoko ke siya kubona ntoni isithili esiphansi kweBhishophu ebusweni bakho, xa ubuyile? Baya kubona kuwe ubuqaqawuli awaye ethetha ngabo uPawulosi, ubuqaqawuli obunjengobo bukaMosisi xa wayenoThixo; ubuqaqawuli bobuso obungangqunywanga njengoko buvulekile kwilizwi likaThixo; ngaphezu kwakho konke, eliyalitha likhanya livela kulwazi elihlaziyiweyo lobunganga nokudumisa uThixo njengoko elibone bunkawu ebusweni bukaYesu Kristu.

Ndifuna ukugqibela, njengoko bendiqalile, ngoDorah, laa ntwanazana yayonakaliswe ubuso ngumlilo ngokupheleleyo, neyathi kancinane, isuntsu ngesuntsu, kubuhlungu, yonikwa ubuso obutsha. Asimlilo kuphela onokuthi wonakalise phantse ngokupheleleyo ubuhle bobuso bomntu. Ukudinwa kakhulu, amathemba atshabalalayo, imibono emfiliba, intembeko engekho, ukungcoliswa ngegama, ukuphoxeka kwanokuwa phansi kwemizamo, zonke ezi zinto zingonakalisa inkangeleko yobuso bethu. Le nto ke ingaba kwaye iya kuba ngawo amava kubanye bethu, mhlawumbi kuninzi lwethu amaxesha ngamaxesha.

Kodwa njengokuba ubuso bukaDorah busaziwa nguThixo esezulwini, ubnjalo nobenu. Kwaye I-intshi nge-intshi, kancinane nakabuhlungu, obuya buso bubodwa sele ibobethu kananjalo phambi koThixo bulungiswe baza babunjwa apha kubomi bethu basemhlabeni; Ngoko oko ke, boodade nanibazalwana, njengoko nilungiselela ukubuyela emakhaya nithabathise kwakhona ngomthwalo onzima osemangxni enu, khumbulani ukuba uyise wenu osemazulwini uyanazi, hayi ngamagama koko ngobuso. Kunanjalo ngenye imini, ngexesha lakhe elulunye kuye, niya kumbona, inxenye yakhe nje, njengoko kunjalo ngoku, kodwa niyakumbona "ubuso ngobuso" Kungelo themba noko kuzimisela, ithemba nokuzimisela okungekuko kwethu kuphela, koko okokwehlabathi liphela, nokugqina ukuba sidibene apha. Kungelothemba nokuzimisela esiya kuthi sihambe siphume sivela apha siyokuxelela ihlabathi ukuba kukho uThixo osindisayo, uThixo osenyameni, owenziwe samazi ebusweni bukaYesu Kristu.

Njalo ke, sesifikelele kwixesha lokuthi ndithi salani kakuhle, ndithanda ukusebenzisa amazwi ka T. S. Eliot avela kumhobe wakhe "intlawulo yokusindisa okutshe koma" andithi hamba kakuhle kodwa ndithi hambela phambili mdadi! Ewe, ngokwenene, kwanga sonke singahambela phambili- desifike kwinkulungwane elandelayo (ezayo), kwikamva likaThixo nelilithemba lethu lokuba simdumisele ubizo oluphakamileyo nesinalo kuThixo uYesu Kristu wethu.

Kodwa uPawulosi makabe nezwi lokugqibela-loo mPostile mkhulu noncwadi yakhe inolwazi olunzulu nethe yasihluthisa kwezi veki zintathu zidlulileyo- namazwi akhe okugqibela awabhekisa kumaKorinte angamaKristu awayo, njengathi: "okokugqibela, bazalwana noodade...hlalani ngoxolo; kwaye uThixo wothando noxolo uya kuba nani! Amen. Makube njalo.

Iguqulelwe esixhoseni ngu.

M.A Ndyamara Umhla: 1999-07-16
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